

# The Maalis

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 21 NO. 01



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

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SUBSCRIPTION RATES (2011)  
TWELVE ISSUES

South Africa.....	R30
Neighbouring States.....	\$15
All Other Countries.....	\$20

"Whoever recites Istighfaar in abundance, Allah will provide for him relief in every worry, and an opening in every difficulty, and He will provide rizq from an unexpected source." (Hadith)

## THE REWARD OF PARENTS' DUA

ALLAH TA'ALA instructed Hadhrat Nabi Sulaimaan (alayhis salaam) to go to the seashore to observe a wonderful scene. Nabi Sulaimaan (alayhis salaam) set off to the sea with a group of companions which included some jinn. On arrival at the seashore, he could not see anything extraordinary. After ruminating for a while, he commanded Ifreet (a powerful jinn) to dive into the ocean to investigate. Ifreet dived into the ocean and descended as far as he could. After a considerable time had passed, he emerged and reported that there was nothing extraordinary.

Nabi Sulaimaan (alayhis salaam) commanded another jinn to dive deeper into the ocean and investigate. The second jinn obeyed, and after some time surfaced without having observed anything peculiar or extraordinary. Then Nabi Sulaimaan (alayhis salaam) ordered his Wazeer (Minister), Aasif Bin Barkhiya to dive into the ocean. The Qur'aan Majeed describes Aasif Bin Barkhiya as a man who had the Knowledge of the Kitaab.

Aasif Bin Barkhiyah descended into the ocean and soon reached the very bottom where even the jinn did not reach. To his surprise he saw a beautiful white domed building which had four entrances. Each door was of a different type of precious stone, and all four doors

were wide open. Despite the building being at the bottom of the ocean, not a drop of water entered.

After Aasif reported this wonderful discovery, Nabi Sulaimaan commanded Ifreet to bring the building to the surface. Ifreet then descended to a depth which was thrice as deep as he had reached when he first dived into the ocean. From the floor of the ocean he brought the beautiful building to the surface and placed it on the shore. Nabi Sulaimaan (alayhis salaam) marvelling at this wonder entered the building. He was astonished to find an extremely handsome young man dressed in exquisite white robes performing Salaat.

Making Salaam, Hadhrat Sulaimaan (alayhis salaam) asked: "What has delivered you into this ocean?" Youngman: "O Nabi of Allah! My father was paralysed and my mother blind. I served them for 70 years. Just before my mother passed away, she supplicated to Allah Ta'ala: 'O Allah! Grant my son long life and engross him in your ibaadat.'" When it was time for my father's demise, he supplicated: "O Allah! Let him serve you in such a place where shaitaan cannot reach."

After I buried my father, I passed by this shore and to my surprise I saw this domed building. Its beauty exercised a magnetic effect on me. I entered to view it. When I

was inside an Angel arrived and delivered the building together with me to the bottom of this ocean."

Hadhrat Sulaimaan: "In which age did you come here?"

Youngman: "It was the age of Hadhrat Ibraaheem Khalilullah (alayhis salaam)."

Hadhrat Sulaimaan (alayhis salaam) calculated and determined that 2,000 years had lapsed since then. Despite the passing of thousands of years, the man was so young. Every hair was intensely black. Not a single hair was white.

Hadhrat Sulaimaan (alayhis salaam) asked: "What do you eat in this ocean? The Youngman said: "O Nabi of Allah! A green bird brings to me in its beak something yellowish the size of a man's head. I eat it. It contains the tastes of all the bounties in the world. It eliminates heat, cold, lethargy, sickness, fear, hunger, thirst, etc."

Hadhrat Sulaimaan: "Do you wish to accompany us?"

Youngman: "No! "Deliver me to my original abode."

And, so was the domed building with the Aabid returned to the depths of the ocean. Hadhrat Sulaimaan (alayhis salaam) commented: "Reflect! How wonderfully has the dua of parents been accepted. May Allah have mercy on you. Observe the rights of parents. O Allah! Grant us the taufeeq to serve our parents."

WHEN ALLAH TA'ALA cursed and expelled Iblees (the Devil) from the heavens, he supplicated for a number of tools with which to ply his nefarious profession of Satanism on earth in his endeavour to entrap and destroy mankind. Among the things he supplicated for were a *muath-thin* (announcer) and a *qura'aan* (scripture). Granting his supplication, Allah Ta'ala informed him that his 'muath-

## MUSIC IS SATANISM

thin' would be musical instruments, and his 'qur'aan' would be poetry and singing.

The first being in creation to sing was Iblees. The first person on earth who made musical instruments was Thoebaal. He was from the progeny of Qaabil who had murdered his brother Haabil. Both were the sons of Nabi Aadam (alayhis salaam).

Shaikh Nasruddin Muhaqqiq (rahmatullah alayh) said: "When the false sufi sways to and from in his singing, the devil pokes him in his hind with his finger so that he sways swiftly to and from - right and left." (Fatawa Burhaanah)

Imaam Ahmad Bin Hambal (rahmatullah alayh) narrated: (Continued on page 8)

## LOVE OF THE WORLD

"The life of this world is but play and amusement, and the abode of the Aakhirah is best for those who have taqwa (fear Allah). What, do you have no intelligence (to understand this simple issue)?" (Qur'aan)

Rasulullah (sallallahu alayhi wasallam) said: "What is my relationship with the world? Verily, I am like a rider (on horseback along a journey in the desert) who seeks rest under the shade of a tree. Then (after resting a while), he leaves the shade and resumes his journey (in the hot desert to reach his destination)."

Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh) said:

"The love of this world will displace the pleasure of Allah from your heart."

When man loves the dunya, his heart will not be pleased with the decrees of Allah Ta'ala. Trials in this world are inevitable. When a trial or calamity befalls a man in whose heart the love of the dunya is embedded, he will complain, be dissatisfied, become frustrated, despondent and panic. Thus when Allah Ta'ala afflicts him with a trial, he will not be pleased with Allah Ta'ala. His gaze is never focused on Allah Ta'ala. It is furthest from his mind that the trial is an imposition of Allah Ta'ala, and in which there is much goodness for him.

On the other hand, calamities and trials do not divert the focus of the Auliya from Allah Ta'ala. Despite the worldly hardship, they maintain their composure and remain pleased with Allah's decree. Their hearts being devoid of worldly love, they understand the blessing of even the calamity with which Allah Ta'ala

tests them.

Hadhrat Imraan Bin Haseen (rahmatullah alayh) suffered from the sickness of *Istisqsa* (dropsy) for 30 years. This disease causes excessive thirst and the body becomes extremely bloated. For this long period he could lay only on his back. Once his brother came to visit him. Overcome with pity, he (the brother) cried. Hadhrat Imraan (rahmatullah alayh) said: "Don't cry. I shall tell you something which you should not reveal as long as I am alive. Angels come to visit me and recite Salaam for me. Their arrival gives me immense pleasure. This sickness is in reality a blessing (ni'mat) for me."

Once when Hadhrat Umar (radhiyallahu anha) was very ill, some Sahaa-bah advised that he should call a physician. He responded: "If I know that my cure is in lifting my hand and touching my head, I shall not do so." In other words, he told them to forget about calling a doctor. He was not prepared to even lift his hand to remove the 'gift' of the sickness which Allah Ta'ala awarded him. This was the degree of contentment of a man whose heart was overbrimming with Divine Love.

While mortals of our lowly Imaani calibre lack such lofty attributes, the minimum degree which is Waajib for us is to refrain from complaint, and to exercise Sabr and make Dua for alleviation of the hardship.

The effects of trials and calamities for the Auliya and the people of the dunya are vastly different. The gaze of the Auliya is always on Allah Ta'ala, hence they derive comfort and peace even during hardships.



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Does television affect wudhu?**

**A.** Viewing television is haraam. It is Mustahab to renew wudhu after committing a sin.

**Q. Is it permissible to remove pubic hairs and cut nails whilst fasting?**

**A.** It is permissible.

**Q. If someone does not make wudhu during ghusl, will his Salaat be valid?**

**A.** His Salaat will be valid.

**Q. I forgot to rinse my mouth whilst taking a Waajib ghusl. I remembered this after performing Salaat. What should be done? Should ghusl be repeated?**

**A.** There is no need to repeat the ghusl. Only the mouth should be rinsed and the Salaat repeated. This rule applies whenever any portion of the body was not washed. Only that specific area should be washed.

**Q. Where I live there is a girls madrasah. The muallimah has given her students a play to do and in that play they have to act as boys. One has to imitate being a moulana. The others will be laymen. The girl who poses as a moulana has to wear a male's kurtah and a turban. Are such plays permissible?**

**A.** This muallimah is a shaitaanah (a female devil). She is also a mal-oonah (one on whom is Allah's la'nat – curse). Rasulullah (sallallahu alayhi wasallam) said that the *la'nat* of Allah settles on a male who imitates a female and vice versa. The shaitaanah made a mockery of the Deen. It is not permissible to have such a stupid woman to teach in a madrasah.

The play is haraam. The organizers and participants are *mal-oon*. Allah's la'nat descends on these shayaateen in human form. They are making a mockery of the Deen. They are worse than the kuffaar who draw offensive cartoons of Rasulullah (sallallahu alayhi wasallam)

**Q. May females perform Salaat at home before the Athaan is called in the Masjid?**

**A.** As long as it is time for Salaat, they may perform before the Masjid's Athaan.

**Q. Please let me know what is the process when the wife wants divorce and the husband refuses?**

**A.** If the wife has no valid Islamic (Shariah) grounds for divorce, then it is haraam for her to ask her husband to divorce her. Such a woman will be deprived of even the fragrance of Jan-nat. However, if she has a valid reason, then she may ask her husband to divorce her. If he refuses, she may tempt him with a sum of money to divorce her. This is called *Khula'* which is a mutual agreement between the husband and wife. It cannot be unilaterally imposed on any of the parties. If he still refuses, then she should apply to the local Ulama in her town for annulment of the Nikah. The Ulama will or should then investigate her case. After following the due procedure of the Shariah, if they find valid grounds, they will annul the marriage. But, if the wife has no valid Shar'i grounds, the marriage cannot be

annulled.

**Q. The wife was not fasting. The husband who was fasting indulged in sexual relations with his wife. Does the 60 day Kaffarah apply to both?**

**A.** The husband has to keep sixty consecutive days of fasting as the kaffarah for destroying his fast of Ramadhan. While there is no kaffarah on the wife since she was not fasting, she still has to make qadha. She is also guilty of a very serious sin for having submitted to her husband's evil/haraam desire. She is instrumental for this difficult kaffarah which her husband has now to observe.

**Q. There are therapy products that are sourced from the Dead Sea. I have read in *The Majlis* that such products are not permissible. What if people have unwittingly purchased these products? May they finish them? These products are very expensive. Or is it permissible to sell them to non-Muslims to regain the money spent?**

**A.** Dead Sea products are not permissible. The Dead Sea region is under the constant *ghadab* of Allah Azza Wa Jal. The vile nation of Hadhrat Nabi Lut (alayhis salaam) was destroyed there with Allah's *Athaab*. Anyone who has unwittingly purchased such products should destroy them when they learn of this reality. Jibraeel (alayhis salaam) had ordered Rasulullah (sallallahu alayhi wasallam) to instruct those Sahaabah who had unwittingly made wudhu with the water at such a place where they had camped, to leave the place with haste and to renew their wudhu. They were not allowed to perform Namaaz there. Regardless of the expense, for the sake of the Deen we are required to sacrifice even our lives when a call is made.

**Q. Should Hanafis follow the Imaams in Makkah and Madinah in the Witr Salaat?**

**A.** Even in the Haram of Makkah and Madinah, Hanafis have to perform Witr separately. Their Witr will not be valid there behind the Imaams who do not perform Witr in accordance with the Hanafi Math-hab.

**Q. If there is no place in the Mataaf area where should the two raka'ts of Tawaaf Salaat be performed?**

**A.** The two raka'ts after completing Tawaaf may be performed anywhere in the Haram, not necessarily in the Mataaf area.

**Q. There is a border of silver around Hajr Aswad. When kissing it should our hands be placed on the silver border?**

**A.** When kissing Hajr Aswad, it is not permissible to touch the silver borders around it.

**Q. What custom is Sunnat when naming a newborn child? Must an Imaam/Sheikh be called to name the child?**

**A.** When naming the newborn child there is no Sunnah custom of calling an Imaam. This is another bid'ah introduced by the people. The father should name the child. There is no

naming ceremony. On the 7<sup>th</sup> day, everyone should start calling the child on the name selected for him/her. There is no custom to observe when naming a child.

**Q. On Eid days I don't visit my uncles and other relatives because they do not observe purdah when I am there. They eat carrion halaalized by SANHA. They have television. They say that I am breaking family ties. Are they correct?**

**A.** They with their haraam practices are guilty of breaking family ties. You are quite right for not visiting such relatives who have no care for Hijaab and who flagrantly violate the Shariah. You must be firm and ignore their criticism. But, be polite and respectful. With firmness, they will eventually understand the Haqq. Don't allow anyone to bend you as if you are wax.

**Q. After a Waajib ghusl I performed Salaat. Then I remembered that I had not washed my the feet. Should ghusl be repeated?**

**A.** In the case mentioned by you, it is not necessary to repeat the ghusl. You only have to wash your feet and repeat any Salaat which you have already performed.

**Q. If there are 40 Muslim inmates in a prison, will Jumuah Salaat for them be valid according to the Shaafi' Math-hab? Since the prison is their Watan Iqaamah, they are muqem, hence Jumuah would be valid for them.**

**A.** Inmates in a prison while 'Muqem' (resident) are not 'Mustawtin' (one who is a permanent/settled dweller of a place). If there are 40 tent-dwellers in the wilderness who are staying at a particular place in the wilderness for a couple of months, then too, Jumuah is not valid for them according to all Four Math-habs. In terms of the Shaafi' Math-hab, the condition of *Mustawtin* is lacking, hence Jumuah will not be valid for these 40 tent-dwellers.

Prison does not fulfil the condition of *Istitaan*. While a prison can be a Watan-e-Iqaamah, it is not one's permanent place of residence. Watan-e-Iqaamat (which is a temporary place of residence) negates Qasr Salaat, but does not satisfy the condition of *Istitaan* (permanent residency).

While Jumuah of prisoners will be permissible and valid if they are allowed to perform outside prison, inside prison it is not valid.

**Q. Is it permissible to impose the Shariah on others in a non-Muslim country?**

**A.** In a non-Muslim country, the Shariah cannot be imposed on others. One can only offer advice and admonition. Force may not be employed to impose any aspect of the Shariah on anyone in a kaafir land.

If there is a conflict between the Shariah and the laws of the kaafir land, one should endeavour one's best to act in accordance with the Shariah if this is possible. If not possible, one should abhor the haraam act in one's heart. For example, taking photo-

graphs of people is haraam. However, the government enforces identity cards on the citizens. Since one has no option on this issue, one will not be sinful for taking a photo for the purposes of obtaining an identity document. Besides this, there are other aspects of conflict where the Muslim in a non-Muslim country has no choice but to submit.

**Q. Are the books, *Fataawa Rahimiyyah* and *Heavenly Ornaments* by Maulana Ashraf Ali Thanvi reliable?**

**A.** Fataawa Rahimiyyah is a reliable book. The author of Fataawa Rahimiyyah was an uprighteous Aalim of the Haqq. However, there are about two or three issues in the book with which we differ. One is the Mufti's view on copyright. According to him it is permissible to register copyright. The other is his view on shrimps which he says are permissible. Both these views are erroneous. Besides these two errors, the book is very beneficial.

The book, Heavenly Ornaments is highly placed and extremely helpful for the laymen although the translations are generally poor.

**Q. Is it correct that according to the Hanafi Math-hab, ghusl will not be valid if one has fillings in one's teeth. I have been advised to emulate the Shaafi' Math-hab on this particular issue.**

**A.** The advice to emulate another Math-hab for the purposes of ghusl is baseless. Even with your teeth filled, your ghusl is valid in terms of the Hanafi Math-hab.

**Q. In prison, we are a mixed group of different Math-habs including Salafis. Is it permissible to sit in a ta'leem class conducted by a Salafi?**

**A.** It is not permissible to participate in a Ta'leem session of the Salafis or of any deviant sect.

**Q. Is it permissible to spread the Deen by means of television?**

**A.** It is haraam (not permissible) to utilize a haraam method for propagating the Deen. It is an insult to the Deen to employ a measure which the Deen prohibits.

**Q. What are *Fisq* and *Fujoor*?**

**A.** *Fisq* refers to acts which are in flagrant and open violation of the Shariah, e.g. shaving the beard, wearing the trousers below the ankles, viewing television, abstaining from Jamaat Salaat, etc. *Fujoor* means immoral deeds, e.g. fornication, mingling with females, consuming liquor, indulging in music, etc.

**Q. I started a business with only haraam money. What is the Shariah's ruling regarding the profit generated?**

**A.** The business started with haraam money will be haraam. All the proceeds of this haraam business must be given away to the poor.

**Q. I purchased a house with haraam money. What is the Shariah's ruling?**

**A.** Living in this haraam house is haraam. You have to sell the house



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and give all the money to the poor and needy without a niyyat of thawaab.

**Q. Is it permissible to perform Sunnat Salaat when one has many Qadha Salaat still to discharge?**

**A.** It is permissible, in fact necessary, to perform the Sunnat Salaat even when one has Qadha to perform. Neither the Qadha nor the Sunnat Salaat should be neglected.

**Q. In prison when we perform Zuhr on Fridays, should the Sunnat raka'ts also be made or only the Fardh?**

**A.** On Fridays, you have to perform Zuhr as usual, including the Sunnats and Nafl. However, there will be neither Athaan nor Iqaamah.

**Q. According to the Salaat timetable here in Nashville, U.S.A., Isha begins 30 minutes after Maghrib. Is this correct?**

**A.** Isha' is generally one hour 15 minutes after sunset. After sunset there remains a reddish glow in the western horizon. When this red glow disappears, a whitish glow appears. After disappearance of the white glow it becomes intensely dark. With the disappearance of the white glow, Isha time commences. This time differs from region to region. We do not know whether this phenomenon happens 30 minutes after sunset at your end. When it is intensely dark, then you may perform Isha'. 30 minutes do not appear correct to us.

**Q. How many raka'ts Witr may Hanafis and Shaafis perform?**

**A.** According to the Hanafi Math-hab Salaatul Witr is only three raka'ts. According to the Hambali and Shaafi' Math-habs, the maximum number of raka'ts of Witr is eleven. The minimum is one raka't. According to the Maaliki Math-hab, Witr is only one raka't.

**Q. I was told that the Math-habs don't allow marriage outside the Math-hab. Is this correct?**

**A.** It is incorrect to claim that the Math-habs prohibit marriage outside the Math-hab. It is permissible for a follower of one Math-hab to marry a follower of another Math-hab.

**Q. What is Mushaf-e-Fatimah Zahra which the Shiahs say they have?**

**A.** The Shiahs believe that the Qur'aan which the Ahlus Sunnah have is not the true Qur'aan. They have their own 'qur'an' which they call mushaf Faatimah Zahra.

**Q. The Maulana who visits us in prison told Muslim prisoners that since they are in prison, it is permissible for them to eat the SANHA and MJC certified chickens and meat. I argued with him and pointed out that all these chickens and meat are carrion, and that non-meat foods are available in prison. Please comment.**

**A.** You gave the deviate so-called Maulana a befitting response. All meat and chicken served in the prisons are haraam regardless who the certifying body is. All these bodies such as SANHA and MJC are only in pursuit of money. They issue 'halaal' certificates for the haraam, diseased,

carrion of the kuffaar. The 'maulana' who advised you to eat the haraam meat because you are in prison is astray. He does not understand the laws of Islam. There are many so-called 'maulanas' who have titles but lack in the Knowledge of Islam. It is for this reason he advised you to eat haraam. As long as other kinds of food are available, it is never permissible to consume the haraam filth which SANHA and MJC certify.

**Q. Is it permissible to perform Salaat in a cell where pictures of people are hanging on the wall?**

**A.** If you are able to remove the pictures or cover them up for the duration of Salaat then do so. If you are not allowed to do so or if doing so will develop in an argument or fight with the non-Muslim cellmate, then perform your Salaat even if there are pictures. Since you have no control over such things in prison, you will not be sinful for performing your Salaat in the cell.

**Q. I am an ignorant Muslim. I seldom performed Salaat. Allah Ta'ala guided me and I began attending the Musjid. Being ignorant of the rules of Salaat, I stood in the row together with the children. One of the elders of the Musjid approached me and in the presence of all the congregants yelled at me. He insulted me for my ignorance. Does an elder have the right to embarrass a musalli in this way. I no longer attend Salaat in that Musjid. Please comment on this method of admonition.**

**A.** Undoubtedly, the Musjid elder grievously erred in the manner in which he acquitted himself. Whilst you had erred, he had committed a major sin for embarrassing you in public. It is not permissible to embarrass people for errors which they commit due to ignorance or unintentionally. He was supposed to have explained to you in privacy what the rule is. Or if there was space in the saff (row) of the adults, he should have politely asked you to step forward and fill the gap. If there was no space in the saff ahead of you, then you had no option but to stand in the saff with the children.

**Q. What should a prisoner who is alone in the pod do about Taraaweesh? Is he allowed to perform Taraaweesh Salaat alone?**

**A.** Even the lone prisoner in the pod has to perform 20 raka'ts Taraaweesh. It remains compulsory for him.

**Q. From my cell in which I have been secluded for 23 hours of the day, I am unable to see outside to establish whether Ramadhan will be commencing. What do I do in this case? I was told that Ramadhan will begin on 1<sup>st</sup> August.**

**A.** If a person is unable to correctly establish the date when Ramadhan begins, then he should accept the information he receives from the most reliable source. This year Ramadhan did begin on 1<sup>st</sup> August. In all cases of ibaadat when it is impossible to establish accuracy, act according to the

## GLOBAL MOON SIGHTING?

**Q. Some senior Muftis are of the view that global moon sighting is valid. Therefore, Eid could be on the same day all over the world. They quote Shaami in support of their view. Please comment.**

**A.** They are quoting Shaami incorrectly. According to *only* the Hanafi Math-hab, the sighting of the hilaal in the west is valid for regions in the east and vice versa. This mas'alah does not at all mean that it is incumbent on the people in the west to accept the information transmitted by the people in the east and vice versa nor does it mean that we should establish hilaal committees for 'global sighting'. There never existed any such structure or even attempt in the 14 century history of Islam.

Practically in our era in which there is no Ameerul Mu'mineen rul-

fatwa of your heart. The acquisition of the heart's fatwa is termed *Taharri*. If you are not aware of the Qiblah, for example, and there is no one to show you, then employ the principle of *Taharri*.

**Q. During the state of Ihraam, I wore a sewn garment for a few hours. What is the kaffaarah? Can the kaffaarah for this error be paid in South Africa?**

**A.** Since the sewn garment was worn less than 12 hours, the kaffaarah (penalty) is Sadqah. This is the same amount as Sadqah Fitrah which is approximately the price of 2 kg bread flour. The kaffaarah applies even if the garment was mistakenly worn. This penalty may be paid in South Africa. Only if a dumm (animal) is incumbent, then it will have to be slaughtered in the Haram area.

**Q. Is it necessary to be with wudhu if one is carrying a phone in which the Qur'aan is stored?**

**A.** It is not necessary to be with Wudhu for having with you a phone or any mechanical device in which the Qur'aan Majeed is stored. You may keep the phone in your pocket.

**Q. If after giving a man Zakaat, it transpired that he was a fraud and not deserving o Zakaat, what is the ruling?**

**A.** The Zakaat will be discharged if the Zakaat-payer genuinely believed that the fraud was a deserving case.

**Q. A Nikah was performed over a cell phone. Is the Nikah valid?**

**A.** The Nikah which is performed telephonically is not valid. The witnesses do not hear the Ijaab (Proposal) and Qubool (Acceptance) in the same majlis (session/venue). The Ijaab is stated in one part of the world while the Qubool takes place in a different part of the world thousands of miles away. Furthermore, the witnesses sitting thousands of miles away have no certitude regarding the person who is stating the Ijaab/Qubool on the other side. It is quite possible for unscrupulous modernists, or persons bereft of

ing all the lands of Islam, it is not possible to have a unified Eid based on global sighting. Hitherto there has been nothing but confusion and greater controversy stemming from these 'global sighting' endeavours. Reliance cannot be reposed on the corrupt, unjust, tyrannical regime of Saudi Arabia. The Saudis are hopelessly unfit to lead the Ummah in any matter of the Deen.

No one and no country has the right to impose its sighting on the inhabitants of another country. In fact, the elders of one town cannot impose their sighting on the inhabitants of another town 10 miles away in the same country.

Those harping and barking about 'global sighting' and a 'unified Eid', don't have serious work, hence they employ their brains and squander their time in futility, dreaming and hallucinating unattainable goals. Don't pay attention to their drivell.

Deeni conscience to play the Ijaab/Qubool from a cassette/recorded player.

The brother who has 'performed' 'nikah' in this manner should ponder on the gravity of the matter. It is a matter of living in zina and producing illegitimate children. It will take only five minutes to perform a proper Nikah. He requires only two witnesses to listen to the Ijaab and Qubool. Caution demands that he again performs the Nikah.

**Q. My wife has gold equal to the Zakaat Nisaab. Although she has cash, it is less than Nisaab. Should she pay Zakaat on the cash as well?**

**A.** Yes, your wife must pay Zakaat on her cash even if it is less than the Nisaab value. Since she has the Nisaab in gold, Zakaat becomes payable on all her Zakaat assets irrespective of the other assets individually being less than Nisaab.

**Q. Should Zakaat be paid on the value of the gold jewellery or on the value of the gold content in the jewellery. Due to the design, the jewellery has greater value than the value of the gold in the jewellery.**

**A.** Zakaat is not payable on the value which the design has created. Zakaat is paid on the weight of the gold in the jewellery.

**Q. How should Zakaat be calculated on earnings?**

**A.** Zakaat is not paid on earnings. Zakaat is paid on Zakaat assets on the day when your Zakaat year ends. Zakaat assets are cash on hand, bank savings, gold, silver and stock-in-trade. Zakaat is not paid on that amount of earnings which has already been used.

**Q. Is there a reference in the Qur'aan for Eid Salaat?**

**A.** Your query is redundant and futile. In the Qur'aan there is no reference to even the five daily Salaat nor to the number of Fardh raka'ts, nor to the Sunnat raka'ts, nor to the Jumua Salaat nor to the Jumua Khutbah, nor to the Athaan, nor to the Iqaamah nor



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to the method of performing Eid Salaat nor to the Zakaat Nisaab nor to the Zakaat percentage, nor to the details of performing Hajj nor to the Shariah's system of burial nor to the thousands of masaa-il of the Shariah pertaining to all of its departments.

**Q. Although the Nikah was performed months ago, the girl's parents do not allow her to live with her husband. They want to observe an 'official' departure ceremony. Is there any basis in the Shariah for this?**

**A.** Once Nikah has been performed, the husband has full right over his wife. The bride's parents have no right of preventing their daughter going and living with her husband. It is cruel and haraam for the brides parents to prevent her from being taken to her husband. The 'departure' ceremony is a haraam bid'ah.

## HAYAATUN NABI

**Q. During my Umrah I met some Arab brothers from Taif who rejected the notion of Rasulullah (sallallahu alayhi wasallam) being alive in his Grave. Provide proof which I could share with them**

**A.** The Salafis do not believe in the concept of *Hayaatun Nabi* – that *Rasulullah* – *sallallahu alayhi wasallam* and the *Ambiya* – *alayhimus salaam* – are alive in Barzakh. All the *Ambiya* (alayhimus salaam) enjoy a lofty degree of life in Barzakh. In the Qur'aan Majeed Allah Ta'ala states very clearly about the Shuhada (Martyrs): "Do not say about those who have been slain in the Path of Allah that they are dead. On the contrary, they are alive, and they are being given rizq by their Rabb."

The status of the *Ambiya* is far superior and much more elevated than the status of the Shuhada. The *hayaat* (being alive) of the *Ambiya* is of a higher level than the *hayaat* of the Shuhada

The Salafi denial of this belief is denial of the belief which the Ahlus Sunnah subscribe to. You will not be able to share with them any proof nor convince them. Great Ulama have written kitaabs on this subject. The arguments of the Salafis have been refuted by Ulama, but they (the Salafis) remain adamant in their erroneous belief. It is therefore futile to engage in any discussion with them on this topic.

**Q. Zaid and Bakr entered into a partnership. Zaid is the investor. Bakr runs the whole operation. He does not invest capital. Bakr draws a monthly salary. A fixed sum is paid monthly to Zaid. Should there be any loss, the partners will bear it in proportion to their profit-sharing ratio which has been fixed at 40% for Zaid and 60% for Bakr. The business has suffered a big loss and a dispute has developed. What is the Shariah's ruling?**

**A.** The partnership deal described by you is a *Mudhaarabah* transaction.

However, the manner in which this partnership was structured is *Faasid*. It is corrupt and invalid. **Neither partner is entitled to a wage in a partnership nor is it permissible to fix a sum for a partner.** The Shariah's ruling applicable to a *Faasid Mudhaarabah* is as follows:

- The *Rabbul Maal*, i.e. the investor of the capital (Zaid), is entitled to all the profits.
- The *Mudhaarib*, i.e. the worker/manager (Bakr) is not entitled to a share of the profit. He is entitled to a fair market-related salary for the services he had rendered.

In view of the loss, both parties have to pay back whatever they had withdrawn by way of 'salary', 'fixed sum', etc. This will be offset against the loss. If this profit is not sufficient to offset the loss, then Zaid (the Investor) alone has to bear the balance of the loss.

## MUDHAARABAH LOSSES

*In a Mudhaarabah partnership, the losses will be proportionately recouped from the profits, not from the capital investment. In the event the losses are more than the profits paid back, then the balance of the losses will be deducted from the capital investment. The worker does not have to share the remaining balance of the losses. The Rabbul Maal (Investor) will be solely liable for the excess losses over and above the profit.*

**Q. In Gambia recently, on a day when it was raining heavily, the Muath-thin in the Athaan announced in Arabic: "Stay in your homes for Salaat." He said this instead of Hayya alas Salaah. Please comment.**

**A.** In the Maaliki, Hambali and Shaafi' Math-habs, if the weather is truly bad and threatening, then it is valid for the Muath-thin to proclaim "*Sal-loo fir Rihaal*", after reciting the two *hayyalatain*. It is not permissible to omit *Hayya alas Salaah* and *Hayya alal Falaah*.

**Q. A worker doing some deliveries with a truck for his company knocked down the wall of a customer where he was off-loading. Who is liable for the damages – the driver or his boss?**

**A.** The driver is responsible and liable for the damages, not his employer.

**Q. A relative married a Christian girl who did not accept Islam. The marriage ended in divorce. They have one child. Half the time the child spends with his mother and half the time with his father. She does not mind that the father is bringing up the child as a Muslim. The father is fulfilling his maintenance responsibility as ordered by the court. When the child is by his mother, she struggles to maintain him due to lack of money. For the immediate needs of the child is it permissible for me to give part of my Zakaat to the mother to use for the child? Also, can I open a savings**

**account and from my Zakaat save money for the future use of the child?**

**A.** If the child's father is a person who has the Zakaat Nisaab value which does not allow him to accept Zakaat, then Zakaat may not be given to his minor child. Maintaining the child is the responsibility of the father. However, if the father does not have the Nisaab value which is approximately R5,000, then Zakaat may be given to the child. In this case, the father has to take possession of the Zakaat on behalf of the child, then utilize it for the upkeep of the child. You may not give the Zakaat to the non-Muslim mother.

If the father does not have the Zakaat Nisaab as mentioned above, then you may give Zakaat for the child for future use. However, in this case, you have to give the Zakaat to the father who has the right to keep the money for the child. If you do not give the Zakaat to the father for safe-keeping, but deposit it directly into an savings account, then neither will your Zakaat be discharged nor will the money belong to the child. It will remain your property until you give it into the possession of the father to keep for the child or until the child reaches puberty then you hand it over to him/her. The father, after taking possession, may deposit the money in the savings account.

**Q. I have several vehicles which I bought for my own use and for the business. I have put up these vehicles for sale as I intend buying other vehicles. Do I have to pay Zakaat on these vehicles? If yes, then on what value?**

**A.** If at the time when you purchased the vehicles it was your intention to use it for your own needs, then there is no Zakaat payable on these vehicles. But, if it was your intention at the time when you bought them to resell the vehicles for a profit, then the vehicles will be stock-in-trade and will be Zakaatable. Since it was not your intention to sell the vehicles, Zakaat is not payable. After selling the vehicles and receiving the cash, Zakaat will be payable on the cash if you have it on the day when your Zakaat year expires.

**Q. The Imaam performed Salaat holding the microphone in his hand throughout the Salaat. What is the condition of the Salaat?**

**A.** The Salaat is not valid as a result of the imaam holding the microphone in his hand for the duration of the Salaat. The Salaat should be repeated.

**Q. It is said that three short aayats or one long aayat are Waajib after Surah Faatihah in the first two raka'ts of Fardh and in all raka'ts of Sunnat, Witr and Nafl. Explain this mas'alah.**

**A.** Three short aayats refer to aayats such as those of Surah Kauthar. One long aayat means the length of Surah Kauthar. Even one aayat of the length of Surah Kauthar will suffice for the Waajib requisite..

**Q. The Imaam of the Musjid was**

not present. One of the musallis led the Salaat. In the first raka't, he recited the first two aayats of Surah Mulk. He stalled in the third aayat. Without completing the third aayat, he went into Ruku'. When this was reported to the Imaam he ruled that the Salaat had to be repeated. Was his ruling correct?

**A.** The first two aayats of Surah Mulk are almost thrice the size of Surah Kauthar in length. Hence, the Waajib requisite was adequately fulfilled. There is no need to repeat the Salaat. The Imaam who called for repetition is in error.

**Q. What is the reason for the 4 Math-habs?**

**A.** The reason for the four Math-habs is Allah's Will and Wisdom. Since Allah Ta'ala willed that the acts of the Shariah be followed in different ways, we find Rasulullah (sallallahu alayhi wasallam) acquitting himself in different ways in the same acts. If Allah Ta'ala had not desired these differences, He would have ordered His Nabi to discharge all acts of the Deen with uniformity. Furthermore, there are not only four Math-habs. There are numerous Math-habs. However, the Four Math-habs constitute the Ahlus Sunnah Wal Jama'ah while all other ways are deviant and crooked.

**Q. I have a whole stack of qadha Salaat still to perform. Is it permissible to omit the Sunnat Salaat in order to catch up with the Qadha?**

**A.** While the Nafl and Sunnatul Ghair Muakkadah may be omitted to perform Qadha, the Sunnatul Muakkadah may not be omitted. The Sunnatul Muakkadah are the two Sunnats of Fajr, the four and two of Zuhr, the two of Maghrib and the two of Isha'.

**Q. Is it permissible to perform Qadha Salaat after Fajr, at Zaw-waal and after Asr?**

**A.** No Salaat, including Qadha, may be performed at the time of sunrise, zawwaal and sunset. While Nafl may not be performed after Fajr Salaat, it is permissible to perform Qadha. The same permissibility applies for Qadha after Asr. However, when the sun's rays have become cool, say about 15 minutes before sunset, then it is not permissible to perform even Qadha.

**Q. Does the Shariah fix a profit margin? Is there any criterion for fixing the margin of profit?**

**A.** The Shariah does not fix a limit on profit margin. The criterion is to abstain from exploitation. This is left to the individual's conscience and discretion. Every person is required to consult his conscience, use his discretion and fix his own profit margin. This issue belongs to the moral code of Islam. Fear for Allah Ta'ala and the accountability in the Aakhirah regulate issues of moral import.

**Q. What is the meaning of Qiyaam al lail. During I'tikaaf I noticed a few persons performing Salaat in Jamaa't about two hours after Taraaweesh. The Imaam recited Surah Yaaseen and some other Surahs. Please comment.**

**A.** Qiyaamul Lail refers to Tahajjud



# Questions and Answers

THE MAJLIS Q & A  
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Salaat. Literally it means to stand in Salaat during the night time. According to the Hanafi Math-hab, performing Nafil Salaat in jamaa't is not permissible. This practice after Taraaweeh prevails in many places. It is bid'ah.

**Q. The heirs of my marhoom father are his wife, one son and six daughters. One daughter died after our father. In the estate there is a house. The son together with his niece managed to transfer the house into his name without the knowledge and consent of the other heirs. Then he renovated the house. He now wants to pay out the other heirs. He says that the figure of calculation will be the municipal value which is R445,000. However, the market value is more than twice the municipal valuation. Did the son have the right to transfer the house into his name without the approval of the other heirs? What is the Shariah's position regarding the renovation which he effected without the consent of the heirs? Does he have the right to impose the municipal value on the heirs? Is it his right to sell the house without the consent of the other heirs?**

**A.** The son committed an act of fraud by transferring the house into his name. The niece is criminally responsible for aiding and abetting her uncle in the perpetration of this heinous act of haraam.

The son had no right to renovate the house without the consent of all the heirs. The house belongs to all the heirs. He may not claim renovation expenses from the heirs. The municipal value has no significance in the Shariah nor is it valid. The current market value is the correct value if the heirs agree to sell the house to him. Alternatively, the heirs could come to an agreement on a value which is mutually acceptable. If an agreement cannot be reached, then the current market value will be binding.

The son can sell only his share. Each heir is allowed to sell only his/her share. An heir cannot sell or buy another heir's share without his/her happy consent. If the mother or any other heirs wish to sell their respective shares, they have to offer it first to a partner in the house. None of the heirs has the right to sell the whole house. He/she may sell only his/her own share.

The whole house may be sold only with the agreement of all the heirs.

**Q. Is it permissible to lift the hands to make dua during the pause between the two Jumuah Khutbah?**

**A.** It is bid'ah to lift the hands to make dua in the pause between the two khutbahs.

**Q. When the Imaam recites the Eid Takbeers during the khutbah, what should the musallis do?**

**A.** The listeners should recite the Takbeer silently when the Imaam recites the Takbeer during the Khutbah.

**Q. Is it permissible to perform Nafil Salaat after the Fardh of Isha, but before the two Sunnat raka'ts?**

**A.** It is Makrooh to engage in Nafil Salaat or any ibaadat after the Fardh of Isha and before the two Sunnat. It is essential to perform the two Sunnats first.

**Q. I am a follower of the Maaliki Math-hab. If the muqtadi makes Salaam before the Imaam, what is the status of his Salaat?**

**A.** According to the Maaliki Math-hab, if the Muqtadi makes Salaam before the Imaam, his Salaat is baatil (null and void).

**Q. Salaat was performed in the Musjid without the Athaan. Is the Salaat valid?**

**A.** While the Salaat performed in the Musjid without Athaan is valid, it is not permissible to deliberately omit Athaan.

**Q. Is it permissible for Muslims in the UK to accept Ramadhaan and Eid announcements from Saudi Arabia for the sake of unity?**

**A.** It is not permissible for Muslims of UK nor for Muslims anywhere in the world to follow the hilaal announcements of the current Saudi authorities. The Saudi authorities are extremely unreliable.

It is haraam to dicard the Shariah for the sake of 'unity', even if it would be a true unity. It is quite obvious that the present fussaag authorities of Saudi Arabia are not adhering to the Shariah. Despite clear skies, the hilaal was not sighted in Saudi Arabia, neither by the hilaal committees nor the masses. Furthermore, even if the moon is sighted in Saudi Arabia, the present rulers are fussaag and fujaar. Their announcements should not be accepted.

**Q. This year as well as last year there was difference among the Ulama regarding Eid. One group of Ulama follow Saudi announcements. What is the responsibility of the Ulama?**

**A.** The responsibility of the Ulama in the UK is to follow the command of Rasulullah (sallallahu alayhi wasallam), and that is to physically sight the moon at the end of the 29<sup>th</sup> day, and if there is no sighting, then the month will be 30 days. It is highly irresponsible to terminate Ramadhaan and commence Eid on the basis of the extremely dubious rulings of Saudi Arabia. The simple and clear-cut method for avoiding these perennial moon controversies is to ignore the announcements of other countries and to go by local sightings. Those who had ended Ramadhaan on the basis of the Saudi announcement should keep one day Qadha fast.

Once the Ulama decide to adhere to only local sightings, all controversies will cease. There is no need to encumber the community with the announcements of other countries. As long as the simple Sunnah method is not implemented, you will be plagued with these moon controversies.

**Q. Are Al-Mabroor Property Investment and Al-Mabroor Buffalo Project permissible?**

## WHO ARE THE ULAMA-E-SOO'?

**Q. In your circular on the moon controversy, you mentioned the Ulama-e-Soo'. Who are the Ulama-e-Haqq and the Ulama-e-Soo'?**

**A.** In South Africa, excluded from the Ulama-e-Haq are the following outfits:

Muslim Judicial Council, NNB Jamiat (No Name Brand Jamiat) of Fordsburg, the fiction called UUCSA., the carrion halaalizing SANHA molvies, the riba halaalizing molvies and sheikhs who work for

the riba banks. the negators of Purdah such as the Darul Ihsaan group of Durban, the molvies who man the radio stations of Shaitaan. The Ulama-e-Haq are the Ulama who are branded fanatics, extremists, fundamentalists, madmen and the like. Since these were the titles which the kuffaar awarded to the Ambiya (alayhimus salaam), the Ulama-e-Haq are also distinguished from the evil ulama with these laudable titles. And Allah knows best.

**A.** We don't have the haziest idea what Al-Mabroor Property Investment and Al-Mabroor Buffalo Project are. In fact this is the first time we have heard of these new business ventures. The attachment you have sent does not explain anything about the structure of the ventures. We shall be able to comment only after we receive the brochures, forms, etc. explaining the detailed process of these business ventures.

**Q. A man opened a savings account for his aunt. However, she is unable to use any of the money. Only the man (her nephew) has the right to withdraw money and spend on her. Does she have to pay Zakaat on the savings?**

**A.** Since the aunt has no access to the money, in terms of the Shariah she is not the owner. She becomes the owner of only that portion which is given into her physical possession. The money in the bank still belongs to the person who had deposited it for his aunt's needs. He has to pay the Zakaat, not the aunt.

**Q. Is Zakaat payable on the savings of a minor?**

**A.** Bulooah (being an adult in terms of the Shariah) is a condition for the Wujooob of Zakaat. Zakaat is not Waajib on the wealth of one who is not baaligh.

**Q. A Mufti says that alcohol which is not derived from grapes is permissible as long as the quantity is small and it does not intoxicate. This is very surprising. Is his fatwa correct?**

**A.** The Fatwa of the Mufti is dangerously baaqtil incorrect. This mufti appears to be the materialization of Rasulullah's prediction that towards the approach of Qiyaamah Muslims will legalize liquor by changing the names of the wine. The mufti is opening the door for halaalization of liquor. His 'fatwa' is encouragement for consumption of liquor and drunkenness. All kinds of alcohol are haraam according to all four Math-habs regardless of the small quantity. The permissibility fatwa opens the avenue for the legalization (halaalization) of liquor which will still take place on a big and flagrant scale because Rasulullah (sallallahu alayhi wasallam) had predicted that Muslims will halaalize liquor by giving it different names.

On the basis of the permissibility fatwa, whisky, gin, vodka and most kinds of liquor should be 'halaal' if taken in small quantities which do not intoxicate. The ethanol in these liquors is not derived from grapes. To issue Fatwa, a mufti requires far-sightedness, depth and taqwa. If he lacks these qualities, he will be a *mudhil* (one who leads people to Jahannum). Textual knowledge is not sufficient. This type of corrupt fatwa destroys the morals of Muslims. The primary obligation of a Mufti is to strengthen the bond of Muslims with Allah Ta'ala. But this mufti with his corrupt concoction based on an obscure technicality is misleading Muslims and taking them far from Allah Ta'ala. As we come closer to Qiyaamah there will be a glut of muftis issuing a glut of corrupt, baatil haraam 'fatwas'. They come within the purview of the Hadith: "*They are astray and they lead (others) astray.*"

**Q. Do I pay Zakaat on my Takafol insurance?**

**A.** Takafol insurance is just as haraam as conventional insurance. There is no Zakaat payable on insurance. Once you make the payment, the money no longer belongs to you. It becomes the haraam property of the bank.

**Q. Is it permissible to give my Zakaat to my poor aunt?**

**A.** It is permissible to give your Zakaat to your poor aunt.

**Q. I calculate my Zakaat every Ramadhaan. A few days before Ramadhaan I had only R10,000. Then I received R30,000. Do I have to pay Zakaat on the R30,000 as well?**

**A.** You have to pay Zakaat on R40,000 even if you had the R30,000 for only a couple of days. Whatever you gain during the course of the year will be Zakaatable provided you have the money at the end of the 12 month period.

**Q. Is there Janaazah Salaat for a person who died by suicide?**

**A.** Suicide is a major sin. Nevertheless, the one who commits suicide remains Muslim and all Islamic burial rites will be carried out for the deceased.

**Q. Is it permissible to make Sajdah Tilaawat after Asr and Fajr Salaat?**

(Continued on page 12)



## THE NATION OF 'ISLAM'

**Q.** Is it permissible to allow members of the Nation of Islam (NOI) sect to join Muslims in the Salaat ranks (*sufuof*)? They believe that one Fardh Muhammad is the personification of Allah Ta'ala – Nauthubillah! According to Shaikh Abdullah Al-Bukhaaras it is permissible. The Shaikh's fatwa states as follows: "They believe that they are Muslims even though they are not. So they should be treated as the Munaafiqoon were treated at the time of Rasulullah (sallallahu alayhi wasallam). The hypocrites prayed in the ranks of the Muslims and they were all known to the Messenger (sallallahu alayhi wasallam) as well as to Hudhayfah (radhiyallahu anhu). They should be taught and allowed to pray with the Muslims." Please guide us. Presently we do not allow them into our Salaat ranks.

**ANSWER**

The honourable Shaikh Abdullah has erred in his fatwa in ruling that it is permissible to allow members of the Nation of Islam to join Muslims in Salaat.

Members of NOI are not Muslims nor are they munaafiqoon. They believe that a human being, namely one Fard Muhammad, is Allah incarnate – Nauthubillah min thaalik. May Allah Ta'ala save us from such vile kufr. Their beliefs of shirk and kifr are publicly expressed and vigorously propagated. It is therefore not permissible for Muslims to freely permit such mushriks to perform Salaat in the same *saff*.

The Shaikh basis his fatwa of permissibility on the fact that the munaafiqeen during the age of Rasulullah (sallallahu alayhi wasallam) would perform Salaat in jamaa't with the Muslims. Despite Rasulullah (sallallahu alayhi wasallam) being aware of the identities of the munaafiqeen, he did not prevent them from joining in the ranks of Salaat. Thus, on this basis the honourable Shaikh has structured his fatwa.

However, this analogy is erroneous. The munaafiqeen were not known to the Ummah. They were officially Muslims. Allah's wisdom dictated that the identities of the munaafiqeen be concealed, not exposed. Thus, it was only Rasulullah (sallallahu alayhi wasallam) and Hadhrat Huzaifah (radhiyallahu anhu) who had the knowledge of the identities of the munaafiqeen, but they were not allowed to divulge this secret. The very fact that Allah Ta'ala had prohibited the exposure of the munaafiqeen, is the clearest evidence that leads to the conclusion that Allah Ta'ala wanted them to be considered as Muslims by the Ummah at large. Whatever the divine reason may have been, Allah Ta'ala wanted and allowed the munaafiqeen to masquerade as Muslims, and He decreed with His prohibition on exposure that the Ummah at large believes and accepts them as Muslims. Hence, as far as the Sahaabah were concerned, whoever was in the *saff* was a true Muslim.

The Muslim community therefore believed that these people were Muslims, that they believed in Tauheed in the same way as all the Sahaabah did. The Muslims with whom the munaafiqeen performed Salaat did not know that these persons standing alongside of them in the *saff* were not Muslims. The munaafiqeen professed to be Muslims of the same kind and belief as the rest of the Sahaabah. They professed the very same Shahaadat of Islam in the very same way as the rest of the Sahaabah. They did not call themselves 'Muslims' with another set of beliefs.

Hadhrat Huzaifah (radhiyallahu anhu) did not have the right to expose them. Thus, their identities remained concealed, and they passed off as 'true' Muslims. This very same ruling applies today. A munaafiq's kufr/shirk is hidden. Today too there are innumerable munaafiqeen in our ranks, but they are unknown. They do not profess beliefs of

## VOTING -POLITICAL PARTIES

**Q.** What is the Shariah's ruling on voting in a secular democracy, and on the establishment of Muslim political parties?

**A.** The very first fact to always remember is that obedience to Allah Ta'ala is compulsory. Anything which conflicts with the Shariah is rejected and haraam.

All systems of government besides the Shariah are systems of kufr. It is not permissible for Muslims to participate in any system of kufr. The western system of democracy is a kufr system. Thus, the ruling is that participation in a kufr political system is not permissible.

However, if Muslims living in a non-Muslim country need to form a political party to safeguard their Deen, and if in this process they do not vio-

late the Shariah, then it will be permissible. Such participation in the politics of the non-Muslim country will be permissible only to the degree of absolute need. It will be haraam to exceed this absolute need. It will be haraam for Muslims to engage in the law-making process in general. Their political efforts and endeavours must be restricted to only Deeni issues.

If Muslims living in a non-Muslim country are confronted with a hostile political party which threatens their Deen, then it will be permissible for Muslims to vote for a political party which is favourably inclined to Muslims or which does not threaten the Deen and the Muslim community. But in the process of voting, if they are constrained to violate the Shariah, e.g. women have to

abandon Hijaab, then it will be haraam to vote.

The determinants in this issue for permissibility are the Deeni interests of the Muslim community and the ability to abstain from Shar'i violations. Again we emphasize, if in this process Muslims lose themselves and indulge in all the haraam activities which are associated with kuffaar politics and political parties, then it will not be permissible to engage in such politics. In that case the only alternatives are Sabr and Dua. But Sabr and Dua minus moral reformation and spiritual elevation are ineffective, and these could be accomplished only by submission to the Immutable Divine Shariah of the Camel Age – the Sunnah of Muhammadur Rasulullah (sallallahu alayhi wasallam).

kufr and shirk. They claim to believe in what Islam teaches. Therefore, during the time of the Sahaabah, and even today in our time, there was/is no way of ascertaining the true beliefs of the munaafiqeen. Hence they are accepted and treated as fully-fledged Muslims.

On the contrary, members of the Nation of Islam, are not munaafiqeen. They are self-proclaimed mushrikeen like the mushrikeen of Makkah and all other open and avowed mushrikeen. Their professed beliefs of kufr and shirk set them apart from Muslims, as well as from munaafiqeen. They are known entities. Just as the mushrikeen of Makkah did not join Muslims in Salaat, so too has it to be with the members of NOI. It is not permissible to voluntarily allow them to join Muslims in Salaat.

They should be allowed to sit in ta'leem classes just as all non-Muslims may be allowed. The reason for disallowing them should be politely explained to them. If Allah Ta'ala wills *hidaayat* for them, they will rectify their evil belief of kufr and shirk. In fact, numerous members of NOI have reformed and accepted true Islam.

## MAKRUH TANZIHI?

**Q.** In one of your articles you mention: "Makruh does not mean permissible. Regardless of the category of Makruh, it does not mean permissible even if it happens to be Makruh Tanzihi. In fact, constancy in the commission of Makruh Tanzihi transforms the act into Makruh Tahreemi which is a punishable offence in the same way as haraam. ....I would be most grateful if you could give some sayings of the classical fuqaha which categorically confirm what you have said. I have asked a few ulama and they do not seem to be aware of this fact.

**Secondly, some of the Shafi'i ulama cite the mu'tamad opinion of their Madhab that trimming the beard is Makruh Tanzihi. They also state, perhaps rightly so, that Hanafi, Maaliki and Hanbali ulama should not interpret their madhab for them.**

**A.** We are inundated with work and lack the time for searching the kutub. We suggest that you browse through the kutub to ascertain the correctness or assumed 'incorrectness' of our averments, then either con-

firm or refute our contention. If you are able to produce *dalaa-il* to substantiate the assumed 'incorrectness' of our statement, then, Insha'Allah, we shall respond.

The Shafi' Ulama who claim that trimming the beard which has not reached a fist-length is Makruh Tanzihi, should prepare an *Ilmi* (academic) discussion with all their *dalaa-il* (Shar'i arguments) to substantiate their view. Insha'Allah, we shall then embark on a thorough refutation of their baatil view.

In this era of the preponderance of Ulama-e-Soo' who trifle with the Shariah and view the Mathaahib with disdain, we shall most certainly explain the other Math-habs to establish the Haqq. When the followers of the Shaa'fi' Math-hab in this country are fed *baatil* and *ghutha* by the Shaa'fi' so-called ulama, then it devolves on us as a Waajib obligation to take up the reins and apprise them of the Haqq stated in their Math-hab. In the era in which we live, it is not permissible to refer the masses to the wolves and shayaa-teen masquerading as ulama.

tools of shaitaan. It is also obvious that there have to be women who will be shaitaan's traps because this has been decreed by Allah Azza Wa Jal. These lewd, modernists, hybrid females with prostitute tendencies are the perfect traps of shaitaan.

Shaitaan is utilizing these vile vermicular specimens to

ruin the morality of the community. For the achievement of this evil plot, shaitaan has provided these women with the tool of 'eidgah'.

Those who ignorantly attend the evil 'eidgah' of the shameless women should know that their Salaat is not valid in the 'eidgah' of corrup-

(Continued on page 10)

## THE CLAMOUR FOR WOMEN'S EIDGAH - PROSTITUTE TENDENCIES

Rasulullah (sallallahu alayhi wasallam) said:

"A woman who applies perfume and passes by a gathering of men is so and so (i.e. like an adultress)."

The recent clamour for women's eidgah by modernist females masquerading as Muslims, is the effect of the prosti-

tute tendencies which these women seek to project under Deeni guise. The 'eidgah' clamour is a smokescreen for their expression of immorality. These modernist women, bereft of *haya*, are the agents of shaitaan who has enlisted them to further his plot of destroying the Muslim community.

On the occasion of shaitaan's expulsion from the Heavens, he supplicated for traps with which to ply his nefarious activities on earth. Allah Ta'ala informed him that his traps would be 'women'. It is obvious that pious, purdah-nasheen, modest Muslim females are excluded from the



## SIMPLICITY AND AUSTERITY

Someone asked Hadhrat Aishah (radhiyallahu anha) about their living conditions. She responded: "We survived on water and dates. When Rasulullah (sallallahu alayhi wasallam) died, he was donning a patched shawl and a lower garment of coarse cloth." Rasulullah (sallallahu alayhi wasallam) said: "Verily, my similitude with the world is like that of a traveller who takes rest under the shade of a tree. Then (after a short while) he departs abandoning the shade." The traveller journeying through the wilderness does not adopt the shade of the tree to be his permanent residence. If he does, and consumes the little provisions he has, he will soon perish in the harsh conditions of the desert.

This dunya is like the shade of a tree. But we have made it our permanent residence.

When Maut arrives, there will be no provisions for the onward journey through the harsh and fearful conditions of Barzakh (the life beyond the grave).

Rasulullah (sallallahu alayhi wasallam), counseling Hadhrat Aishah (radhiyallahu anha) said: "O Aishah! If you desire to link up with me (in Jannat), then take from this world only such provisions which are sufficient for a traveller on horseback; beware of the company of the wealthy, and do not regard a garment as being old as long as you can patch it."

Although it is not Waajib to adopt such 'extreme' measures of austerity (zuhd) which Rasulullah (sallallahu alayhi wasallam) loved for himself, his family and close companions, it is necessary for all Muslims to scale down their

wasteful lives of opulence to ensure that they do not follow in the footsteps of Fir'oun, Haamaan and Qaaroon.

While millions in the Muslim World suffer in grinding poverty and ignorance – alienated from the Deen – affluent Muslims lead lives of wanton extravagance and total indifference. Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh) said: "Everything which prevents you from the remembrance of Allah, is a misfortune, be it the wife, children, wealth or whatever it may be. Allah Ta'ala has created everything on earth to remind you of Him."

*"The life of this world is but play and amusement while the life of the Akhirah is best for those who have Taqwa. What do you have no Intelligence?" (Qur'aan)*

## ABSA AND TAKAFOL

**Q. It has been reported that ABSA has bought out Takafol which is described as an 'Islamic insurer'. What is Takafol and Islamic insurance? What is the difference between normal insurance and Islamic insurance?**

**A. 'Takafol'** is old haraam riba wine in a new bottle (viz. the deceptive, Islamic-sounding name). Takafol is exactly the same 'normal' and conventional haraam insurance. With Islamic sounding nomenclature the Muslim community is duped and tricked into believing that Takafol is an Islamic product when in reality it is a product of Jahannum. It is riba for whose devourers the Qur'aan declares war.

ABSA which is owned by Britain's Barclays Bank, is a pure capitalist institution whose life-blood is riba. While ABSA has employed a mercenary so-called 'shariah' board whose function is to churn out *fatwas of jawaaz* (permissibility rulings) for its haraam riba products, be assured that all the deals marketed as 'halaal' are haraam. After all, a non-Muslim capitalist riba bank does not pay molvies and sheikhs fat salaries and perks for the production of fatwas which declare riba products to be impermissible. They pay for the production of 'halaal' fatwas. Don't become entrapped in the riba tentacles of shaitaan.

## PERPETUAL SALAAT TIMETABLE

**Q. Presently in New York City there are several yearly Salaat calendars and timetables which differ in their respective times. We wish to put together a perpetual Salaat timetable. Our concerns are as follows:**

**(1) Although the Salaat times do not differ greatly in the example (i.e. in the example in the letter – The Majlis), or the times may differ with different organizations, our concern is that we do not wish to become an addition to the list of different timetables that are available. Is this a valid concern which need to be heeded or should we discard it. (The need is to ensure that the timetable is correct and conforms with the Shariah, regardless of any difference or whether you will be an addition to the list or not. – The Majlis).**

**(2) We had done a small research as to why some numbers differ particularly Fajr and Isha times, and what was used to get the Salaat times. Basically these Salaat times are churned up by different computer softwares (calculated) accordingly.**

The difference in the Fajr and Isha was due to something called twilight angle. According to the twilight angle used, it will give you the respective numbers for Fajr and Isha. For example if we used 15 degrees, this will give us a later Fajr and an earlier

**Isha. If we use 18 degrees then it will give an earlier Fajr and a later Isha. Therefore we chose 15 degrees, which gives later Fajr Salaat. Can we utilize this or should we use what everyone else is using in North America – 18 degrees and other numbers?**

**(3) Many of these timetables are prepared by people whose beliefs are unknown. Some are modernists; some are Salafi oriented. Will we be correct to prepare our own perpetual timetable? The computer program we intend using for our timetable was created by Dr. Monzur Ahmed.**

**A.** As long as the Salaat times are not determined by physical observation of the natural phenomena stipulated by the Shariah, the doubt will remain. There is no certitude in the computer programs. The fact that different twilight angles, viz., 15 degrees and 18 degrees, are used, is evidence for uncertainty and doubt. What are the respective determinants for adopting 15 degrees and 18 degrees?

If you use 15 degrees which you say gives a 'later Fajr time', which will be fixed to be Subh Saadiq, then it follows that Sehri will end at this 'later time'. However, if in reality Subh Saadiq commences earlier than the 'later Fajr time', it will mean that all those who believe that Sehri ends at the later time, will have their fasts ruined.

On the other hand, if you adopt 18 degrees, you will have an 'earlier' Fajr time (Subh Saadiq). But what happens if this is incorrect? If it is not yet Subh Saadiq, then while the Fasts will be correct, Fajr Salaat performed at this time will be invalid. We are not aware of Dr. Monzur Ahmad's timetable. We cannot vouch for its correctness.

The only correct method to eliminate all doubt is to observe the natural phenomena. The phenomena explained in the kutub for Subh Saadiq should be physically observed for a few days and compared with the computer timetable to ascertain if the timetables are accurate or not. Only thereafter may a perpetual timetable be prepared with confidence.

When sighting the Subh Saadiq phenomenon, the sighting should be on the outskirts when the eastern horizon is cloudless and there is no artificial lighting to create confusion. Determining Isha is relatively simple. On a clear night on the outskirts, after the disappearance of the red glow (Shafaq Ahmar) in the western horizon, will appear a light (whitish) glow. After the disappearance of this glow (called Shafaq Abyadh), the darkness will be intense. This is the beginning of Isha time.

As long as there is no physical observation to form the basis of the time table, the computer programs will remain unreliable. It is not possible that both the 15 degrees

and 18 degrees calculations are correct. You will only know whether one of the two is correct or both are incorrect after physical observation of the natural phenomena. If Dr. Monzur Ahmad did not ascertain the correctness of his program by comparing it with the determinations of observation of the natural phenomena, then his program like all other programs cannot be relied on. Rasulullah (sallallahu alayhi wasallam) had said that we are an 'Ummi Ummah', i.e. and illiterate Ummah who neither calculates nor counts. In other words, the simple formulae of the Shariah divinely ordained for all mankind should never be abandoned for the sake of adopting astronomical and computer calculations.

In Port Elizabeth, we have not been able to physically determine Subh Saadiq due to the eastern horizon being perpetually clouded, and due to our own indolence and reluctance to go some miles to observe the phenomena from a vantage point. We have therefore used the timetable which our elders from India had brought with them more than a century ago. In India, Subh Saadiq commences 95 minutes before sunrise. This has been physically determined. Then we observed that since time immemorial, the Shaafi Muslims in the Cape commence Subh Saadiq 80 minutes before sunrise. This has been their practice for more than 3 centuries from the time the Dutch brought the Muslim slaves from Malaysia.

Among those slaves were some uprighteous Ulama who kept Islam alive among their followers. It is valid to accept that those Ulama more than three centuries ago must have determined the time for Subh Saadiq by physical observation. We have struck a balance between the two sets of Ulama (Shaafi' and Hanafi) by setting the commencement of Fajr time at 1 hr. 20 minutes before sunrise which is the determination of the old Shaafi' Ulama. However, as a precautionary measure, we advise our people to cease Sehri at 1 hr 30 minutes before sunrise. By this balance, we are reasonably certain that we are performing Fajr in its proper time, and ending Sehri at the correct time.

Since in the U.S.A. there is no basis laid down by any early Ulama who had plotted the times by physical observation, it is difficult for us to give you categorical advice regarding any particular time. For us to do so would be to make a preference without a valid determinant (*murajjih*). Therefore, if you do not fix the times after physical observation and comparing the results with the computer programs, the perpetual timetable will be doubtful.

Meanwhile we suggest that you should not at this stage prepare a perpetual timetable as long as there is no certitude. Try to make physical observations. Since a perpetual timetable will be for all time, it is necessary to have absolute certitude.

## CRUEL WOMEN

On the Night of Mi'raaj while touring the heavens, Rasulullah (sallallahu alayhi wasallam)

was shown a fearsome scene in Jahannum. Serpents were repeatedly biting the breasts of a group of women. When he enquired about this episode, he was informed that they were women who had abstained

from breast-feeding their infants.

Women whose brains have been contaminated with western kuffaar ideas of 'beauty' and 'shape', ape their kuffaar counterparts. They deny their

babies the nourishment which Allah Ta'ala has created for them. Instead of breast-feeding their babies, they administer a variety of harmful substances called 'baby food' to their infants. They rob and ruin the

health of their babies with their selfish attitudes acquired from the immoral western cult. Such women are not mothers. There is terrible punishment in store for them.



# HARAAM JUNK 'FOOD'

The haraam junk 'food' consisting of haraam carrion chickens, haraam carrion meat, and other poisonous substances brutally sold as 'food', has attracted the attention of even the non-Muslim Health Department. These are haraam 'foods' which the satanic halaal-certificate outfits halaalize for the sake of filling their bellies with haraam riba money. *The Herald* reported:

"JUNK food companies will soon be forbidden from marketing their unhealthy products on TV between children's programmes. Free toys handed out with fast food meals as part of a 'kiddies package' could also be prohibited as part of the Health Department's plans to regulate the junk food industry.

Speaking at a summit on non-communicable diseases in Johannesburg, Health Minister Aaron Motsoaledi announced that he planned to target marketing campaigns that were making children fat. **"Our chil-**

**dren are bombarded with adverts to eat potato chips, fizzy drinks, sweets and junk food."** He said.....

Currently, 23% of all South African children were classified obese, which he said had **disastrous long-term effects on the health of the nation** and made the cost of chronic care quite enormous. Overweight children have a higher risk of **diabetes, high blood pressure and heart attacks later on in life. ....**

These people selling this junk food are going to find their way into the African market, which is their dumping ground," he said. ....A high salt intake is linked to a high risk of high blood pressure.

In like manner the vile carrion halaalizing outfits are bombarding Muslims with their filthy 'halaal' certificates to devour rotten, diseased carrion chickens and a variety of haraam, disease-causing junk

'foods'. These organizations purporting to be rendering the Muslim community a service, should hang their heads in shame and lick the boots of the Minister of Health for the sagacious advice and vital steps he will be instituting for curbing the 'disastrous' health effects of the rotten 'halaalized' junk food and carrion.

While the Qur'aan and Sunnah exhort Muslims to be abstemious with regard to even halaal food, these shaitaani 'halaal' certificate frauds, deceits and crooks portraying themselves in Deeni hues, have destroyed the physical and spiritual health of the Muslim community by bombarding Muslims with deceptive adverts to induce in them an addiction to haraam carrion and haraam junk foods. These rotten frauds have sold their Imaan for money and in this despicable process they have ruined the Muslim community.

## VACCINATION IS A DANGEROUS CURSE

*The following episode is an extract from the book, VACCINES: ARE THEY REALLY SAFE AND EFFECTIVE? By Neil Z. Miller:*

'My name is Janet Ciotoli. I am a New York state mother whose children have reacted to the DPT vaccine'. "Our oldest child's reaction had alarmed us; swollen, red hot leg; high-pitched prolonged screaming; high fever; diarrhea and vomiting Being parents for the first time, we were scared and called the doctor. He assured us that this was normal for some children to react this way. Ryan continued to receive his remaining DPT series of shots [the recommended schedule of shots is at 2 months, 4 months, 6 months, 18 months, and 4 to 6 years] with the same reactions following each one. The doctor continued to reassure us that this was normal. Our second son, Richie, received his first DPT vaccination at 2 months of age. Within hours, Richie displayed similar symptoms as our first child-a red-hot swollen leg, diarrhea, and cat-like screaming. But he had no fever and I felt thankful for that. I didn't get my usual baby smiles that day. He looked at me with dark eyes and I couldn't understand why his

hands were so cold.' Holding him was like holding a little ragdoll [sic]. Richie's symptoms became noticeably alarming as the day wore on and that evening I called the doctor explaining our baby's continuing reaction to his DPT shot. He did not appear alarmed, but suggested we could have him checked at the emergency room if we wanted. We asked him to meet us at the hospital but he said it wasn't necessary for him to be there, that someone else would check our baby. The next 5 minutes were our son's last. Richie died in my arms. The ambulance was en route as I administered CPR to our lifeless child. My husband and our 5-year-old son watched paralyzed as I tried desperately to give life back to our baby. At that instant, our world came crashing down. Our baby had been dying all day and we didn't even know it. How could this possibly happen? We were always told that immunizations protected our children. My husband and I were led behind a drawn curtain in the emergency room. There our Richie lay on a stretcher, cold and lifeless. My baby's scream of grief and pain will forever ring in my ears". (vaccines: are they really safe and effective? By Neil Z. Miller. Pg. 39)

## MUSIC IS SATANISM

(Continued from page 1)

"Aisha (radhiyallahu anha) once said: 'Once a female singer came to me and sang a song.' Rasulullah (sallallahu alayhi wasallam) said: 'While this woman was singing, shaitaan was blowing in her nostrils.'

It has been revealed (*kashf*) to some Auliya that shaitaan is always present at gatherings of music and singing. Shaitaan exercises his influence on the singers and dancers. He transports them into states of satanic ecstasy. He dances above their heads and even with them, and keeps them enraptured in his worship. Auliya have even witnessed shaitaan physically lifting some of these people and

dance with them. He sometimes lets out a loud scream, and the dancer collapses. In fact, nowadays many of them scream and squeal like insane swines.

Rasulullah (sallallahu alayhi wasallam) said: "There is not a man who raises his voice with singing, but Allah sends two devils, one on either side of the singer. Both the devils strike their feet (dancing) until the singer ends his singing."

Those who indulge in the satanism of music and singing are pigs figuratively, and a time will dawn when they will become pigs physically. Thus Rasulullah (sallallahu alayhi wasallam) said: "People in my Ummah will consume liquor, giving it some other name. Mu-

sical instruments and singing girls will be performing for them. Allah will cause the earth to swallow them, and of them He will transform into apes and pigs."

It is clear from many Ahaadith and the *mukaashafaat* (revelations) of many Auliya that shaitaan is always present at music sessions and shows. He regulates the proceedings and casts his spell on the participants and the audience.

Shaitaan deceives and ensnares stupid Muslims into his den of satanism with even nazams and zain bhikha songs. The over-indulgence in nazams and all songs of the character called 'zain bikha' are tools of shaitaan, which he employs to destroy Imaan.

## IMPORTANT HEALTH TIPS

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi)

\* Occasionally fumigate the house - every room - with fragrant incense (lobaan), and close the doors for a while.

\* Don't eat to full satiation. This will save you from many sicknesses.

\* Eat less during the spring season.

\* The meat of an old cow thickens and contaminates the blood.

\* Pregnant women should abstain from eating carrots.

\* Pregnant women should never eat beans.

\* Beans cause distressful dreams. (This does not mean that it is necessary to totally abstain from eating beans. Excessive indulgence in anything is harmful).

\* Excessive consumption of sour things weakens the muscles and hastens old age. Females should exercise extra caution and never eat sour things during pregnancy.

\* Do not eat sour things with milk.

\* Never eat fish and milk together. This combination can cause paralysis and leprosy.

\* Do not drink water after

eating oily foods.

\* Don't drink water after eating fruit.

\* Drinking cold water with hot food, causes considerable damage to the teeth.

\* Don't sleep immediately after eating. There should be a minimum interval of two hours.

\* Don't drink water immediately after waking up from sleep. If overcome with thirst, close the nose then drink the water, and drink slowly. After drinking, keep the nose closed for a few moments.

\* Don't drink water after a

## WHAT THEY SAY ABOUT THE VACCINE BOOK:

- \* As a new mother this book deeply affected me. Before reading it I read all that I could on the subject and decided to wait. But I agonized over whether or not to vaccinate my baby. After having read the compelling evidence and tragic stories in this book, I am extremely grateful that I chose not to vaccinate my healthy, happy child. I strongly recommend this book to all concerned parents", (Rayna Siegler Dineen, M.A., Early Childhood Educator.)
- \* This book should be required reading for every parent-to-be. Parents think that pregnancy and birthing are difficult. This is nothing compared to the risk they face when they see the pediatrician for the child's "mandatory" vaccinations.

This book has all the makings of a sci-thriller- the frightening part is that it's true, and it's happening to us," (Jane Watson, Registered Nurse).

\* There are grounds for questioning both the safety and efficacy of current childhood vaccination programs. These reasons are reviewed with clarity and thoroughness in the main body of this book", (Harold E. Buttram, M.D.).

\* Neil Miller's book on vaccines should be read by every parent and every health professional. I only wish it had been available when my wife and I had to make the difficult decision of whether or not to vaccinate our daughter " (Marvin Surkin, Ph.D., Natural Health Practitioner).

strenuous walk or exercise. It is very harmful.

\* After relieving yourself in the toilet, don't immediately drink water.

\* Ice is harmful for the kidneys.

\* Don't resort to medicine in minor illnesses. Overcome such illness by means of cor-

rect eating, drinking, walking and fresh air.

\* Regardless of how serious a sickness may be, never panic. Panic adversely affects medication.

\* Sleeping on a full stomach can lead to deafness. Never sleep before two hours after

(Continued on page 9)



# PARTICIPATING IN NON-MUSLIM POLITICS

**QUESTION:** *Is it permissible for Muslims to take part in the political systems in the non-Muslim countries where they live as minorities? Would it be permissible for the Muslim community to vote for Muslim candidates or for non-Muslim candidates who pledge to take up and defend Muslim issues in parliament and in the provincial and municipal political structures? If this is not permissible, would the circumstances in which we are living not create concessions? If Muslims do not participate at all in the politics of the countries where they live, they will have no meaningful voice while participation could be very beneficial in some aspects. Please elaborate on this contentious issue.*

## ANSWER AND COMMENT

At the outset it is imperative to first understand and get it impressed in the mind and on the heart that the first allegiance of the Muslim is to Allah Azza Wa Jal. Muslims should not embark on any project or venture nor participate in any activity which is in conflict with the Shariah. This, however, does not mean that every act of participation in the political system of the country where Muslims live is prohibited. There are different scenarios and circumstances which may compel participation.

But, the type of participation in which Muslim politicians are today involved is decidedly and emphatically haraam. Their participation is to the degree of kufr. When they participate, they abandon even their Imaan. Consider the many 'Muslim' politicians who have joined non-Muslim political parties such as the ANC and DA. They have been elected to act as members of parliament and of the other legislative organs. By joining a non-Muslim political party, acceptance of the rules, principles, slogans, policies, etc. of the party becomes incumbent. A 'Muslim' member of a political party is forced to vote for every proposal of the party. When the party presents a haraam bill to parliament, Muslim members have to vote and toe the party line. Thus,

they vote for abortion, same sex 'marriages', homosexuality, lesbianism, haraam/zulm taxation, liquor, prostitution, and any other law which is diametrically in conflict with the Shariah.

Muslim members are practically not allowed to abstain from voting although abstention may exist in theory. It is for this reason that we see that not a single one of the many 'Muslim' members of political parties ever speaking up for Islam or for the Deeni requirements of the Muslim community. If a 'Muslim' happens to be an MP, he will not oppose the party on any haraam bill or proposal. He will not vote against the haraam bill of the party nor will he abstain from voting. We describe them with the term Muslim in inverted commas because they are no longer Muslims. They have sold their Imaan and have become *murtadd* by supporting *fisq*, *fujoor* and *kufr*.

When a Muslim becomes a party to kufr law-making, then he comes within the purview of the Qur'aanic ayat:

**"Those who do not decree according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."**

It is never permissible to participate in kufr law-making. Those 'Muslims' who are members of the ANC, DA or whatever non-Muslim party there may be, or even if they are members of so-called 'Muslim' secular parties in Muslim countries, are all *murtadd*s as a result of their participation in the process of fabricating laws which are in conflict with the Shariah.

Our criticism against participation in kuffaar politics is directed more at the effects and consequences than to the instruments of gaining political power. In a non-Muslim country or in a Muslim country governed by *murtadd*s, there is no way by which Muslims could voice themselves constructively for gaining at least some religious rights other

than participating in the political system. Provided that haraam is not committed, it will be permissible to make use of the political system to safeguard Muslim rights and the Deen in the same way as it is permissible to utilize the banking facilities of the capitalist *riba* banks in our situation. Since it has become virtually impossible to conduct business without banking facilities, utilization of such facilities will be permissible to *only the degree of need*. Thus, while operating a current and savings account will be permissible, it will not be permissible to invest in any of the products of the bank.

The Shariah while granting concession and relaxing its prohibition of haraam due to circumstances, conditions the permissibility with the *degree of need*.

Now if there is a Muslim political party, whether in a Muslim or a non-Muslim country, which will not participate in kufr law-making, and its members in the legislative chambers will at all times oppose haraam bills, and vigorously present and argue for Muslim causes, then it will be permissible to vote for such a party. But, in Muslim countries where there do exist such parties, the vast majority of Muslims do not vote for such parties. Why? Because the vast majority of the miserable so-called 'Muslim' population is *murtadd*. They abhor the Shariah, but profess themselves to be Muslims. They all come within the scope of the prediction stated in the following Hadith:

*"A time will dawn over mankind when people will assemble in their Musaajid. They will perform Salaat (with Jamaa't) while there will not be a single Mu'min among them."*

If a Muslim party does not peddle and promote the Shariah, and if its members go with way the kuffaar wind blows, supporting the policies and bills of the kuffaar parties as

shaitaani expedient dictates, then such a party has no right to designate itself a Muslim party. It will be haraam to vote for it. However, if the party pledges not to violate the Shariah, not to support kufr bills, and to only act according to the Shariah, then it will be permissible to fully support such a party. In fact, in the kufr scenario in which Muslims live all over the world, such a party will be a boon which demands Muslim support.

If in a Muslim country, a genuine Islamic political party could seize power through the ballot or an Islamically inclined military junta is able to stage a *coup* and grab the instruments of power, then this would be perfectly permissible. But, their long term agenda *must* be dismantling the kufr political system and the establishment of the Shariah. The kufr political system *must* give way for *Khilaafat* as it had existed during the reign of the Khulafa-e-Raashideen. Thus, making use of the system and its instruments of acquiring power is permissible. Violating the Shariah is not permissible.

Some members of political parties who also happen to be MPs and members of other legislative bodies even don kurtahs and have long beards and they wear topis whilst they are *murtadd*. Their outer appearance is a farce. They are frauds who deceive the Muslim community. They are not Muslims. They support every kufr of the party to which they belong. When they die, their bodies should be dumped in the city dumps for vultures to devour. They are Allah's enemies, the enemies of Rasulullah (sallallahu alayhi wasallam), the enemies of Islam and the enemies of the Muslim community. To date, none of the many Muslim politicians belonging to non-Muslim political parties has ever opened up their mouths in parliament or elsewhere for any Muslim Cause. If anything, they despise Islamic

Causes and the Deeni needs of the community.

When Khalid Rashid was hijacked by sinister forces of America and aided by agencies of the government, and secretly flown out and rendered into one of America's torture facilities, the Muslim community took up the matter. Not a single Muslim politician who had a tongue cared to open his mouth to support the community's clamour for the release of the kidnapped brother. On the contrary, a so-called 'Muslim' member of parliament, a member of a non-Muslim political party, looking like a *buzrug* with his topi, kurtah and long beard, sought to terrorize Muslims into silence. In all probability, at the behest or command of his party, he tried to influence and scare Ulama into dropping Khalid's case. But, Alhamdulillah, he was given a kick under his pants and told to shut his trap.

With regard to voting for non-Muslim candidates who are favourably inclined to Muslims, this will be permissible, and in some instances incumbent. For example, in India it is necessary to vote for the Hindu secular party which does not profess antagonism for Muslims and who proclaim religious freedom. The need is on account of the existence of a Hindu *verkrampte* party whose avowed policy is to forcibly convert Muslims to Hinduism and to convert all the Musaajid into Hindu temples. Where there is no genuine need, it will not be permissible to vote.

We hope this explanation answers your queries. Should you require more clarification, do not hesitate to pose your questions. Just remember that the criterion of Muslims is only the Shariah. The means, provided they are not in violation of the Shariah, may be employed to gain a Shar'i objective. In some cases, e.g. where power is grabbed by a military junta or an Islamic party is voted into power, it will devolve on them to institute the Islamic system of *Khilaafat*. This is a separate and detailed subject which is not the purpose of this discussion.

## IMPORTANT HEALTH TIPS

(Continued from page 8)

meals.

\* Don't bite something hard. It harms both the teeth and the eyes.

\* Biting ice is harmful.

\* Pay special attention to the health of the stomach. Do not eat unless you are hungry. Do not fill the stomach to eliminate all vestiges of hunger.

\* Don't become addicted to fine and delicious foods.

\* Occasionally keep Nafil fasts. It benefits both physically and spiritually.

\* Don't eat fruit on a full stomach nor on an empty stomach. Consume fruit when the stomach is neither empty nor full.

\* Excess of oily foods

weakens the stomach.

\* As far as possible abstain from laxatives. Without the opinion of a physician (hakeem) never take laxatives.

\* During pregnancy, as far as possible abstain from sexual relations, especially prior to four months and after the seventh month. Sexual relations during this period are harmful.

## ATTRIBUTES OF THE HAAFIZ

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), one of the most senior among the Sahaabah proffered the following advice and admonition to the Haafiz of the Qur'aan:

"When the people enjoy themselves with food and drink, the Haafiz should be fasting. When they are laughing, the Haafiz should be in contemplation. When they

dispute, he should be silent. When they manifest pride, he should be humble.

The Haafiz of the Qur'aan should be a person who is one who cries and who is always grieving and tolerant. He should not be a person of ill conduct. He should not be ghaafil (oblivious) nor rowdy nor of harsh disposition nor one who is arrogant."



# WAHDATUL WUJOOD

## (Unity Of Existence)

**Question:** Please read the attached article on the topic of *Wahdatul Wujood* and *Wahdatush Shuhood* written by a very senior Mufti. May I circulate this article?

### ANSWER

The article on *Wahdatul Wujood* should not be circulat-

ed. It will only confuse people. These terms do not have literal meanings as is conveyed in the article. It appears that even the honourable Mufti Sahib has not correctly understood the meaning of the terms *Wahdatul Wujood* and *Wahdatush Shuhood*. In fact it is not a concept as is being portrayed.

All concepts woven around this word are *baatil* and the products of baseless imagination and corrupt opinion. These figurative terms simply mean *extreme divine proximity (Nearness to Allah Ta'ala)* which is attained by virtue of Taqwa. The literal meaning of closeness to Allah Ta'ala is stated in the Qur'aan as follows: "Verily, the noblest of you by Allah are the most pi-

ous." This is the actual meaning of *Wahdatul Wujood* and *Wahdatush Shuhood*. Some Auliya have expressed this meaning in poetic and figurative forms by using terms such as *Wahdatul Wujood* and *Wahdatush Shuhood*.

The Mufti Sahib has erred by having understood that the figurative 'concept' which Ibn Arabi and Mujjaddid Alf-e-Thaani had propounded or

which others have spun around their figurative statements, differs from the view of the Jamhoor Ulama of the Ahlus Sunnah Wal Jama'ah. These two illustrious Auliya who were also Ulama did not hold a belief in conflict with the belief of the Ahlus Sunnah Wal Jama'ah on the issue of Divine Proximity. They only ex-

(Continued on page 12)

## Benefits of Lemon!

This is the latest in medicine, effective for cancer! Read carefully & you be the judge. Lemon (Citrus) is a miraculous product to kill cancer cells. It is 10,000 times stronger than chemotherapy. Why do we not know about that? Because there are laboratories interested in making a synthetic version that will bring them huge profits. You can now help a friend in need by letting him/her know that lemon juice is beneficial in preventing the disease. Its taste is pleasant and it does not produce the horrific effects of chemotherapy. How many people will die while this closely guarded secret is kept, so as not to jeopardize the benefits of the large corporations of the multi-millionaires? As you know, the lemon tree is known for its varieties of lemons and limes. You can eat the fruit in different ways: you can eat the pulp, juice press,

prepare drinks, sorbets, pastries, etc... It is credited with many virtues, but the most interesting is the effect it produces on cysts and tumors. This plant is a proven remedy against cancers of all types. Some say it is very useful in all variants of cancer. It is considered also as an anti microbial spectrum against bacterial infections and fungi, effective against **internal parasites and worms**, it regulates blood pressure which is too high and an antidepressant, combats stress and nervous disorders. The source of this information is fascinating: it comes from one of the

largest drug manufacturers in the world, says that after more than 20 laboratory tests since 1970, the extracts revealed that: It destroys the malignant cells in **12 cancers, including colon, breast, prostate, lung and pancreas ....**

The compounds of this tree showed 10,000 times better than the product Adriamycin, a drug normally used in

chemotherapeutic treatment, slowing the growth of cancer cells. And what is even more astonishing: this type of therapy with lemon extract only destroys malignant cancer cells and it does not affect healthy cells.

**Institute of Health Sciences, 819 N. L.L.C. Cause Street, Baltimore, MD1201**

## WOMAN'S NUQS FIL AQL

**Q. Can you please explain what is meant by "females are deficiently intelligent in comparison to males". I understand there is no equality. I do, however, find difficulty understanding 'deficiently intelligent'. As I am alleged to be 'less intelligent', could you refer me to the passages in the Qur'an where this is stated and while you are at it, interpret it for me as well.**

**A.** The difficulty you have in understanding 'deficiently intelligent' in regard to women is on account of your natural attribute of *Nuqs fil Aql (intellectual deficiency)*.

Firstly do understand that it was Rasulullah (sallallahu

alayhi wasallam) who had informed that females are *naaqisaatul aql (deficient in intelligence)*. These are the words of the Nabi (sallallahu alayhi wasallam) whom you and we believe to be the Final Rasool of Allah Ta'ala. He had further explained that females are also deficient in Deen.

When the ladies asked Rasulullah (sallallahu alayhi wasallam) to explain their deficiencies, he responded:

(1) The testimony of two women equating to the testimony of one male indicates the deficiency of their intelligence. This is substantiated by the Qur'aanic Aayat in Surah Baqarah, Aayat 282.

(2) Their inability to perform Salaat (and fast) for a number of days each month on account of haidh (menses) demonstrates their Deeni deficiency.

The Sahaabiyyah ladies understood and accepted the truth and veracity of these statements of Rasulullah (sallallahu alayhi wasallam). They entertained no doubts in this regard. Nabi (sallallahu alayhi wasallam) did not elaborate further. It is therefore superfluous for us to attempt a further elucidation, for it will merely be our opinion. There are innumerable issues of the Deen which we do not understand, but in which we believe. We do not interpret the Qur'aan and Hadith. We merely narrate the commands of Islam.

## ATHAAN AND IQAAMAT

When a musaafir (traveller) whilst on his journey performs Salaat in the wilderness, desert, veld or farmland, he should not omit Athaan and Iqaamat. Even if he is travelling alone, Athaan and Iqaamat are necessary despite the Salaat being valid without these two acts of Ibaadat.

Rasulullah (sallallahu alayhi wasallam) said that when a person performs Salaat alone in the wilderness with Iqaamat, then two Angels join him. These two Angels become his muqtadis (followers). If he proclaims the Athaan, then from the armies of Allah, innumerable

Angels form numerous *saffs* (rows) behind him. They become his muqtadis.

According to the Ahaadith wildernesses, deserts and jungles are always graced with Malaaikeh and Muslim Jinn who perform Salaat. The reason which Imaam Shaafi' (rahmatullah alayh) proffers for the prohibition of answering the call of nature facing the Qiblah or with the back towards the Qiblah in open spaces such as the wilderness, desert, etc., is that these places are always occupied by Malaaikeh and Muslim Jinn performing Salaat facing the Qiblah. Hence, it is highly improper to be facing the direction of the Qiblah in this unceremonious state in the presence of these pious beings. And, if one's back is towards the Qiblah during this state, one may be sitting in this ugly manner facing an Angel or a Jinn who is engaging in Salaat.

### APPARITIONS

Hadhrat Umar radhiyallahu anhu) narrating a Hadith said that if you see any apparition (evil jinn/ghost, and the like, then recite the Athaan." Evil forces flee from the Athaan.

## THE CLAMOUR FOR WOMEN'S EIDGAH - PROSTITUTE TENDENCIES

(Continued from page 6)

tion. In terms of the Shariah, the women's 'eidgah' is not a valid Eidgah. Only mu-naafiqeen would attend the venue of corruption. These

miserable women who have embarked on a culture of female exhibition like the displays of Jaahiliyyah are NOT Muslims. Their *nifaaq* drips from their faces and bodies.

## ALLAH'S DEVOTEES

Hadhrat Zunnun Misri (rahmatullah layh) narrated that Allah Ta'ala said to Nabi Musa (alayhis salaam): "O Musa! Spend your life like that bird which lives alone. It eats its food on the tree and drinks pure water from the stream. When night arrives, it seeks refuge in a cave. It has love for

me and aversion for transgressors. O Musa! I have some such devotees, when they commune with Me, I listen attentively to them. When they call Me, I turn towards them. When they approach me, I grant them My proximity. I suffice for them. I reciprocate their sincere love. I reward them for

their deeds. I dispense all their affairs. I guard their hearts. I am the Trustee of their conditions. They derive peace and tranquillity only in My Thikr. In My Thikr is the cure for their illness. Light glitters on their hearts. Besides Me, they do not derive comfort with anyone else. They have fixed Me as the goal of their hearts."

## WAGES FOR A PARTNER

**Q. Is it permissible to pay a partner in a Shirkat a wage for his services? A Mufti says that while it was the view all along that it is not permissible to pay a partner a wage, this is now permissible because Mufti Rashid of Pakistan had issued the fatwa of permissibility?**

**ANSWER** The mufti who presented as his 'daleel' (proof) the fatwa of Mufti Rashid of Pakistan can't be a genuine Mufti. He must be one of those tin-topped molvis masquerading as a Mufti. A genuine Mufti basis his rulings on Shar'i dalaail (evidences), not on a view of a contemporary Mufti

who is liable to err. Citing the error of a Mufti as a basis for a view is darkness compounded with darkness.

Regarding the mas'alah under discussion, the tin-topped mufti has only displayed his ignorance while the venerable Mufti Rashid of Pakistan has erred in his fatwa. Such errors do happen. Great Muftis also err. The error does not detract from his lofty status in the department of *Ifta*. In a past issue of *The Majlis* or perhaps in some other article we had dissected Mufti Rashid's fatwa and pointed out his error. Mufti Rashid (rahmatullah alayh) is not the final word in the Shari-

ah nor was he a Mujtahid. He was a Muqallid Mufti of the Hanafi Math-hab.

The fourteen century ruling of the Aimmah-e-Mujtahideen and the Fuqaha, in other words of the Shariah, is that wages for a partner in a Shirkat (Partnership) venture are not permissible. Such wages are in the category of Riba. To seek to overturn this 14 century Ruling of the Fuqaha and to summarily dismiss it without daleel and merely saying that a certain Mufti says that it is permissible, is a lamentable commentary on the knowledge of the tin-topped mufti who had sought to perpetuate the error of Hadhrat Mufti Rashid (rahmatullah alayh). Wages for a partner are haraam.



# THE STOMACH

Rasulullah (sallallahu alayhi wasallam) advised that the stomach should be filled with one third food, one third liquids and one third should be left empty for air circulation.

The extreme weakness of Imaan and excessive greed and gluttony of people have compelled the Auliya (the spiritual physicians of the Ummah) to advise a simpler method. Those who are unable to adopt the austere method of eating exhorted in the Hadith, should at least not overeat. As soon as the stomach is about to be filled, one should exercise restraint and stop eating. Overcome the crave for stuffing down another couple of morsels.

The Mashaaikh say: “The stomach is the headquarters of disease, and affection (love) is the root of cure.” A husband displaying love and affection for his sick wife, especially when she is pregnant, goes a long way in the curing process and in the healthy development of the foetus.

Most diseases generate from a corrupt stomach. Over-

indulgence in even halaal tayyib food is extremely harmful physically and spiritually. And, if the food is ‘halaal’ certified carrion, muck and rot, then the destruction is almost irreparable. The effects are disastrous for physical and spiritual health.

A non-Muslim medical expert said: “Your body’s worst enemy is your stomach. Suffering from asthma? It’s your stomach. Are you losing your memory? It’s your stomach. Are your arteries diseased? It’s your stomach.”

Hadhrat Zunnun Misri (rahmatullah alayh) said: “Hikmah (divine wisdom) does not reside in a person whose stomach is full of food., for verily, much eating hardens and darkens the heart . Lethargy of the limbs develop in the wake of satiation, disinclining one from ibaadat., and it increases ghaflat (obliviousness). With hunger man attains Hikmat which creates delight in ibaadat”

# HADHRAT RUMAISA – THE DAMSEL OF JANNAT

(RADHIYALLAHU ANHA)  
**Hadhrat Rumaisa**

(radhiyallahu anha) was the mother of Hadhrat Anas Bin Maalik (radhiyallahu anhu) who was in the employ of Rasulullah (sallallahu alayhi wasallam) for many years since childhood. Her other name was Sehlah and she is also known as Umme Saleem. She had embraced Islam against the will of her husband whilst Hadhrat Anas (radhiyallahu anhu) was still a child. Her husband who was greatly offended with her Islam, deserted her and the child and went to Syria where he was killed.

Several men proposed marriage to Hadhrat Rumaisa (radhiyallahu anha), but she refused. She said that she would not marry as long as her son, Anas was a child. She would think of marriage only after her son became an adult,

and then too, she would marry with his consent. Despite being young, she refused marriage for the sake of her son. The fear of a second husband ill-treating her son prevented her from marriage. Also, she believed that she would not be able to devote all her time and attention to her son if she married again.

After Hadhrat Anas (radhiyallahu anhu) reached adulthood, she married Hadhrat Abu Talhah (radhiyallahu anhu) with the consent of her son. About Hadhrat Rumaisa (radhiyallahu anha), Rasulullah (sallallahu alayhi wasallam) said: “On entering Jannat, I heard someone walking. When I enquired who the person was, I was informed that it was Rumaisa, the daughter of Milhan.”

In Islam it is perfectly permissible for a divorcee or a

widow to marry again. There is no stigma attached to such a marriage. The choice of marriage or abstention therefrom is for the woman to make. However, Rasulullah (sallallahu alayhi wasallam) praised a woman who abstains from marrying again for the sake of nurturing her children. In this regard Rasulullah (sallallahu alayhi wasallam) said that a woman who had abstained from marriage for the sake of devoting her entire time to rearing her children, will be together with him on the Day of Qiyaamah.

Therefore, if a woman who is able to guard her honour, modesty and chastity, refrains from marrying again, to enable her to devote her undivided attention, love and time to her little children, she will attain a very lofty stage in the Akhirah.

Hadhrat Sahl Bin Abdullah (rahmatullah alayh) said: “When Allah Ta’ala created

the world, He instilled sin and ignorance in satiation (a full stomach), and Ilm (Deeni

knowledge) and Hikmat (spiritual wisdom) in hunger.”

## THE “ISLAMIC STUDIES” CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

### PART 9

Dr. Ahmad Ghorab who was a professor at many secular universities, in his book, SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES, exposes the western conspiracy to undermine Islam and wean Muslims from the Sunnah and the Shariah. He explains lucidly and candidly the subversive role which Saudi Arabia plays in this despicable game of treachery. Continuing the exposure, Dr. Ahmad Ghirab says:

### Incident 6

On 20 Rajab 1410 (1990), after praying salat al-’isha’ in the Riyadh mosque used by university staff members, I stood up before the congregation and criticised two Saudi policies: a) their encouraging Orientalist studies of Islam; and b) their tribalist policy of preferring a Saudi to a non-Saudi for university entrance to post-graduate courses (a policy widely known about and frequently criticised in the non-Saudi Arabic press). I quoted in this talk, the verse from al An’am revealed on the occasion when the Quraysh asked the Prophet, sallallahu ‘alaihi wa sallam, to dismiss from his circle the non-Arabs and the poor (i.e. the socially weak) among the Muslims, men like Bilal, Salman al-Farisi, Suhayb

ar-Rumi, Khabbab, ‘Ammar, and ‘Abdullah ibn Mas’ud. The Quraysh asked that these ‘riff-raff (Aradhil) be removed from his presence and then they would join his circle and hear his preaching. Allah then revealed in His Book:

Do not dismiss [from your circle] those who call upon their Lord at morning and evening, seeking His countenance. You are not accountable for them in anything, nor are they accountable for you in anything; if you should dismiss them you would be a wrongdoer (al An’am, 6:52)

I quoted also the hadith recorded in all Sahih collections that the search for knowledge is Faridah, an obligation. I concluded with the appeal: Fear Allah, O Mansur al-Turki! Fear Allah! Fear Allah! (Mansur al-Turki was the Vice-Chancellor of KSU.)

Many people in the congregation approved and applauded and indeed rejoiced because this matter had at last been aired in public, and in a mosque.

About an hour later, after I had returned home, two men called at my flat. One of them is the brother of Hasan ibn Said who is a member of the Saudi intelligence service in the Ministry of the Interior. This man threatened that my contract would be terminated if I did not go and apologise to

Mansur al-Turki. I refused. Two months later, the threat was carried out.

Another consequence of my speaking in the mosque was the dismissal of Mansur al-Turki from his post. The dismissal was of course called a resignation. The reason he was dismissed was not the policy he pursued but the fact that he had allowed that policy to be criticised in public by a member of his university.

### Incident 7

During Sha’ban 1410 (1990) a large seminar was held in the Intercontinental Hotel in Riyadh on the subject of Da’wah (the dissemination of Islam) in the world. The chairman was ‘Abdullah al-Turki. Among participants were: Muhammad Qutb, Rashid al-Ghannoushi, Hassan Hathut. I asked to make a comment and, in my short comment, I referred to the danger to Islamic Da’wah in Europe of allowing non-Muslims to collaborate in the presentation of Islam in the West, since, inevitably, that presentation was a misrepresentation, a distortion. I pointed out that, for that misrepresentation and distortion of Islam those Muslims who are collaborating with it are responsible. I gave the Oxford Centre for ‘Islamic Studies’ as an example. Many students were there and approved open-

ly and rejoiced. Not so ‘Abdullah al-Turki - understandably, as my comment certainly included his contribution to the activities of the Orientalists, as a trustee of Oxford Centre.

### Incident 8

Hans Kung, the dissident Catholic theologian, quite well-known in Saudi Arabia, was invited to give a talk entitled ‘Original Christianity: between the Gospels and the Qur’an’, on the evening of Monday, 14th May 1990, in Riyadh. In the morning of that day, he came, accompanied by Dr Ja’afar Sheikh Idris and other figures from Imam University, to the Department of Islamic Studies where I was still working. I attended the informal meeting that followed. In explanation of why Hans Kung was invited, it was emphasised that he was an Orientalist sympathetic to Islam and sympathetic to the Arab-Palestinian cause. The meeting was chaired by a professor of physics, also an Islamic scholar, Dr Muhammad al-Mas’ari, who encouraged me to speak up and answer Kung. (In the summer of 1993, Dr Muhammad al-Mas’ari was dismissed from his post in King Saud University and subsequently jailed and tortured for being the spokesman of the Committee for the Defence of Legitimate Rights. (‘Legitimate rights’ means those rights granted to human beings by Allah as established in the Shari’ah.) In April 1994, Dr. al

-Mas’ari escaped from Saudi Arabia and arrived in London. He is now seeking political asylum in Britain.) Some students from KSU also attended this informal, get-to-know-the-speaker meeting.

During this meeting, I asked Hans Kung the following questions:

1. From where did he derive his knowledge about Islam? The answer: from various Orientalists, especially Paret, Kung’s teacher in Tiibingen University. Evidently, Kung was not qualified in Arabic or Islamic studies.
2. He is famous for denying the infallibility of the Pope; did Kung also deny the infallibility of the Prophets, ‘alaihim as-salam? The answer: he did deny it, and certainly therefore, he denied the infallibility of the Prophet Muhammad, sallallahu ‘alaihi wa sallam.
3. How did he view the position and role of the Americans on the Palestinian question? The answer: he felt the Americans’ attitude was favourable to the Palestinians.

Not surprisingly, after this discussion, some students got in touch with the organising authorities and asked them to cancel Kung’s lecture. Fearing a public disturbance, the authorities consulted the Ministry of the Interior. I turned up at the time and place appointed for Kung’s lecture; so did many others: we found that it had been cancelled.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

A. Sajdah Tilaawat may be made at any time during Asr time even after Asr Salaat. However, when the Makrooh time enters, then it is not permissible to make Sajdah Tilaawat. About 20 minutes before sunset is the Makrooh time. Sajdah Tilaawat is permissible during Fajr time even after the Fajr Salaat.

**Q. I have bought land for investment. Do I have to pay Zakaat on it? If yes, on what value?**

A. If by investment you mean that you had bought the land for reselling it at a profit, then you have to pay Zakaat on the value of the land. The value will be the price which you will pay for the land if you have to buy it today. In other words it is the current market value of the land. If by investment you mean that the land was bought to farm on it or to hire it out for rental income, then Zakaat is not payable on it.

**Q. In our country, Gambia, Muslim women are joining the security forces. There is a shortage of men. Is this permissible?**

A. Even if there is a shortage of men, it is haraam for women to join the security forces or any public department. This is another practice and attitude of the western kuffaar which Muslims have adopted. Allah Ta'ala has created woman for the home role, not for public activities. There are many factors of evil, immorality and oppression in this profession.

**Q. If an infant is fed a woman's milk with a bottle after the milk was extracted, will the effect be the same as if the infant is suckled by the woman?**

A. Yes, the effect is the same. During the period of breast-feeding the law of *Hurmat-e-Radhaa-at* comes into effect regardless of the method the baby is fed the milk. Whether the baby drinks directly from the breast of a woman or her milk is extracted and fed to the baby by means of a bottle or any other means, milk ties are established.

**Q. What is the Shariah's view on Milk Banks?**

A. Since there is no way to establish whose milk is fed to the babies from a milk bank, it is not permissible to establish such banks. It is haraam for Muslim women to 'donate' their milk to milk banks, and it is haraam to feed Muslim babies with such banks. Anyone who desires a detailed explanation may write for our article on this topic.

**Q. Why are there Four Math-habs?**

A. In a nut shell, the four Math-habs are the products of the Sunnah of Rasulullah (sallallahu alayhi wasallam). The Sahaabah who had spread out in the different parts of the world after the demise of Rasulullah (sallallahu alayhi wasallam) taught Islam the way they had seen Rasulullah (sallallahu alayhi wasallam) practising and teaching it. Rasulullah (sallallahu alayhi wasallam), for example, performed Salaat in different ways. Those Sahaabah who saw one way, went away and taught it the way they saw it.

Then there are certain Ahaadith which Rasulullah (sallallahu alayhi wasallam) did not fully explain. But he instructed the Sahaabah to deliver everything they heard from him because there will be such people who

will understand the Hadith better than its carrier. The carrier refers to the Sahaabi narrating the Hadith, and the others who would interpret it refer to the Aimmah-e-Mujtahideen during the age of the Taabieen.

This is a brief background to the Math-habs. Whilst in the initial era of Islam there were more than a dozen Math-habs, today only the Four Math-habs comprising the Ahlus Sunnah remain.

**Q. Is it permissible to eat from a non-Muslim restaurant if all the workers are Muslims?**

A. It is not permissible to eat at these Muslim establishments where the food preparation is in the control of kuffaar. Furthermore, even if the workers are all Muslims, then too the food is haraam.

**Q. I am a Haafiz. May I perform 20 raka'ts at home. I do not get the opportunity to perform 20 raka'ts in the Masjid.**

A. Taraaweeh should be performed with Jamaa't if this is possible. If a Haafiz wishes to perform 20 raka'ts at home, then he should ask at least one or two others to join him. If there are no males, then he should perform Jamaa't with his wife and children. But the Isha' Fardh should be performed at the Masjid. If he is unable to find anyone to join him, he may perform 20 raka'ts alone at home.

**Q. It comes in the Hadith that when a donkey sees shaitaan, it brays. But during Ramadhan, the shayaateen are chained, yet we see donkeys braying. Please explain the conflict.**

A. While a donkey brays when it sees

shaitaan, it does not mean that every time it brays it is on account of shaitaan. Sometimes its braying is because it sees shaitaan, and sometimes it brays naturally.

**Q. We shall be going for Hajj, Insha'Allah. We intend to stay in Makkah and Aziziyah for 15 days. Are we musaafirs in Makkah and Aziziyah, and during the five days of Hajj?**

A. Since it is your intention to stay 15 days in Makkah Muazzamah, you will not be a musaafir. You have to perform Salaat in full in Makkah as well as Aziziyah which is a suburb of Makkah. During the Days of Hajj you will still be a Muqem because the distance you will be travelling to Arafat is less than 77 km (48 miles). At Mina, Mudhalifah and Arafat you will therefore not be a musaafir. You have to perform Salaat in full.

**Q. Is it permissible for a person to make Salaam and to respond to Salaam whilst in the state of janaabat?**

A. It is permissible. In the state of janaabat it is not permissible to recite anything from the Qur'aan Majeed even from memory.

**Q. Sunrise started just as I was reciting At-Tahiyaat. Is my Salaat valid?**

A. The Salaat is not valid. You have to make qadha of Fajr Salaat.

**Q. I have been told that the gelatine contention regarding Kellogs products has been disproved. Are Kellogs products now halaal?**

A. Abstain from Kellogs products. Nothing has been disproved. Use Bokomo products.

## YOUR FATHER

Rasulullah (sallallahu alayhi wasallam) said:

- "The pleasure of Allah is in the pleasure of your father."
- "Your father is the centre portal of (your) Jannat. Now if you wish destroy it or preserve it."
- "Of the noblest of good

deeds is to be kind to the relatives of your father's friends after his demise."

- "Three duas are maqbool (readily accepted). In this there is no doubt. The Dua of the father; the Dua of the musaafir (traveller) and the Dua of the mazloom (oppressed)."
- These Ahaadith also apply to the mother.

## SUPPORT THIS STRUGGLE

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## WAHDATUL WUJOOD

(Continued from page 10)

pressed it is figurative terms such as the term 'wine' in Sufi terminology means divine love.

The analogy of the mirror and the sun is bound to create confusion and give rise to misconceptions in the minds of modernists, the ignorant and people of weak Imaan. Hadhrat

Thanvi (rahmatullah alayh) had explained these terms simply. Sometime ago we did compose an article on this subject. As soon as we can locate it, we shall forward it to you, Insha'Allah.

The simplest, easiest and shortest explanation for Wahdatul Wujood and Wahdatush Shuhood which every Muslim can easily comprehend, is stated in the aforementioned Qur'aanic verse. It only means near-

ness to Allah Ta'ala, and this proximity is in proportion to the degree of Taqwa. The highest stage of divine proximity produced by the highest degree of Taqwa will be Wahdatul Wujood. Taqwa of a lesser degree produces a lesser status of proximity called Wahdatush Shuhood. This is all what these terms signify. And Allah knows best.

## INTEREST

Allah Ta'ala revealed to Hadhrat Nabi Musa (alayhis salaam) that the punishment in Jahannum for those who devour interest will be the thorns of the Tree of Zaqqoom which is a ghastly tree of torture in the Fire. Thorns from Zaqqoom will be forced down their throats. May Allah Ta'ala save us from His Wrath.

**Zul-Hajj 1432  
November 2011**

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Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

The Majlis

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"Tasbeeh is superior to Sadaqah;  
Sadqah is superior to Saum (Fasting);  
Saum is a Shield against the Fire (of Jahannum)" -- Hadith

## MJC'S AND SANHA'S PORK AND CARRION DEBACLE - THE ORION SAGA -

OVER THE YEARS, Allah Ta'ala has incrementally exposed the vile halaalizers of carrion and pork such as the MJC, NIHT and SANHA. With each exposure the evil of these villains pursuing haraam monetary gain in the name of the Deen is becoming conspicuously bare for all and sundry to stare aghast at the extent of the corruption and rot in which these devils in human form are mired.

While the most recent VARK revelations centring around the Orion Cold Storage in Cape Town come as a shock to many Muslims who have been devouring the filth and najaasat of the halaalized carrion and pork, nothing is surprising. What has been exposed of the halaalized Pork Corruption is in reality the norm. It is standard practice in this filthy satanic 'halaal' pork-carrion industry.

For decades The Majlis has loudly and incessantly warned the community that MJC, SANHA and the other illegitimate miserable so-called 'halaal' authorities' have been feeding them with carrion and pork under the banner of 'halaal'. This very recent scandal has vindicated the stance of Haqq of The Majlis. Allah Ta'ala will continue His exposure of the

satanic 'halaal' certificate industry which halaalizes pork and carrion.

SANHA has merely jumped on the bandwagon to get at the MJC's throat, with whom it is entangled in a life and death struggle for the haraam carrion-pork boodle. The MJC's boodle of R20 million a year acquired from halaalizing carrion and pork is irresistible to SANHA. Although the MJC should be flayed alive and cast into boiling oil, SANHA has been extremely guarded in the manner in which it has handled Orion's fraudulent pork halalizing escapades covered by the MJC's evil 'halaal' certificates. SANHA has laboured to project itself as the knight in shining armour at the rescue of the pork and carrion devouring community.

The leading Shaitaan in the carrion and pork halaalizing game, namely, the MJC, is feigning innocence, and despite being caught with its pants down, it pretends that it has no share in Orion's 'halaal' pork and carrion corruption when in reality the

MJC is the 100% cause of this rotten debacle.

While the MJC, SANHA, NIHT and their ilk of carrion halaalizers are 100% guilty for feeding the Muslim community swine flesh and carrion chickens and meat, Muslims who devour the haraam filth, are 200% guilty. No one should labour under any misapprehension regarding the attitude of Muslims who consume halaalized carrion and pork ostensibly on the basis of the 'halaal' logos of the illegitimate daughters of Iblees. No one devours carrion and pork on account of the 'halaal' certificates and 'halaal' logos of the pig and carrion purveyors. Every person who gluttonously devours 'halaalized' pork and carrion chickens, etc. does so on the basis of the inordinate cravings of the nafs. Whether there is a 'halaal' certificate to disguise the *vark* and carrion or not, those whose Imaan has been totally desensitized, will continue to devour the najaasat which these miserable haraam entities halaalize.

On the Day of Qiyaamah

no one will be able to present these rubbish pork and carrion halaalizing agencies as scapegoats in their defense. SANHA's, MJC's and NIHT's filthy and fraudulent 'halaal' certificates will not serve as mitigating factors in the Divine Court. When those who devour the halaalized swine flesh and rotten carrion chickens and carrion meats will be cast upside down into Hell-Fire, they will cry in the hope of shifting the blame to their senior shayaateen whom they had followed here:

"That Day when their faces will be turned upside down in the Fire, they will wail:

'Would that we had obeyed Allah and obeyed the Rasool'

And, they will say: 'O our Rabb! Verily, we had obeyed our leaders and our seniors (such as SANHA and MJC in the matter of devouring pork and carrion).

Thus, they (these big shaitaans) led us astray from the Path (of Haqq).

O our Rabb! Give them (SANHA, MJC and NIHT) a double punishment

And settle on them a massive curse."

(Surah Ahzaab, aayats 66, 67 and 68)

This is the fate of the kuffaar. SANHA, MJC and NIHT are like the kuffaar leading and misleading their pork and carrion devouring flocks. But, the cries and recrimination of the devourers of pork and carrion on the strength of the confounded haraam logos will be of no avail.

The MJC has been certifying Orion, a company which has been re-labelling as halaal pork and kangaroo meat and products. For years Muslims have been devouring this haraam carrion and pork filth. The fraudulent conduct of Orion is quite normal and acceptable. Orion is not a Muslim company. The hue and cry of the carrion-devouring Muslim public and the hypocritical noises made by SANHA against Orion are laughable and stupid. What Orion did is entirely expected and acceptable. It is only morons in the Muslim com-

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## THE DECEPTION OF TURKISH 'ISLAM' - THE SINISTER GULEN MOVEMENT

"The Yahood and the Nasaara (Jews and Christians) will never be satisfied with you as long as you do not follow their cult. Say: verily, the Guidance of Allah is the only Guidance. And, if you ever would follow their base desires after the Ilm (Islam) has come to you, then you shall have neither friend nor helper Against Allah." (Baqarah, aayat 120)

The kufr interfaith movement is as old as Islam. During the time of Rasulullah (sallallahu alayhi wasalam), the Yahood and Nasaara had set in motion this kufr movement. The pivot of this kufr movement is compromise - compromise Islam so that

there remains a mere shadow of the Islam commandd in the Qur'aan and Sunnah. Since the interfaith movement was initiated more than fourteen centuries ago to undermine and eliminate Islam, the Yahood and Nasaara conspired to lure Muslims into their snare. While not asking to renounce Islam, Muslims were expected to compromise the Haqq of Islam - to compromise its principles, beliefs and teachings to achieve a false harmony and unity.

Initiating the interfaith movement, the Yahood and Nasaara requested Rasulullah (sallallahu alayhi wasalam) to enter into a settlement with them and to establish

peace and harmony on condition that he compromises certain principles of the Deen of Islam. In fact, they contended that such compromise will pave the way for their entry into Islam. This ayat was revealed to warn Muslims of compromising the Deen, and to reject the deceptive overtures of the kuffaar. Allah Ta'ala clarifies in this aayat that the only option which of the Yahood and Nasaara is abject subservience to them - to accept their cult of life and to be accept their domination.

The interfaith movement over the centuries has appeared in a variety of forms and movements. The West has been perennially conspir-

ing and inventing ways of subjugating Muslims, and pirating the natural resources of their lands. The ultimate objective of the interfaith plot is the elimination of Islam, for in the wake of Islam's annihilation, the West will be the sole master to control the lands of Islam.

The orientalist centres attached to western universities have relentlessly engaged in conspiracies to undermine Islam. These centres have been renamed and are called 'Islamic Studies' whereas they constitute an anti-Islam, anti-Muslim network of institutions and scholars operating under the banner of 'Islamic Studies' Dr. Ahmad Ghorab who was

a professor at a number of universities have adequately exposed the 'Islamic Studies' conspiracy in his book, *Subverting Islam - The Role of the Orientalist Centres*, which The Majlis is reproducing in monthly instalments.

In this article we propose to warn Muslims of another insidious crusader-plot, which has become an important cog in the kufr interfaith movement whose satanic objective it is to neutralize the spirit of Imaan which pulsates in the hearts of Muslims. The crusader-plot which has reference here has largely escaped the attention

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# Questions and Answers

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**Q. What happens to the soul after death but before burial?**

**A.** After death and before questioning in the Grave, the Rooh hovers with the body. Rasulullah (sallallahu alayhi wasallam) said: *"All things besides man hear his (or her) voice. If man was able to hear it, he would fall into unconsciousness."* The context of this Hadith is the occasion when the Janaazah is taken for burial, and the evil soul wails in fear.

**Q. I have observed in many Musjids that the Jumuah Khutbah and Salaat are very short while the talk is very long. Does the Hadith not say something contrary to this?**

**A.** Yes, the Hadith does say *something* contrary to this practice. The Hadith implies that a standard of measuring the *Aql* (intelligence) of a man is the Jumuah Khutbah and Salaat. A long Khutbah and a short Salaat indicate that the man's *Aql* is blighted or stunted. From this we can infer that when both the Khutbah and the Salaat are shorter than the bayaan (lecture), the *Aql* would be more clouded. The Salaat should be longer than the Khutbah.

**Q. Is it permissible to give a lecture at a funeral?**

**A.** If by 'funeral' you mean that a lecture is given while the *dafan* (burial) of the *mayyit* (deceased) is delayed, then it will be haraam to indulge in a lecture. It is not permissible to delay the burial with a lecture or any other unnecessary activity. Rasulullah (sallallahu alayhi wasallam) emphasized haste in the burial.

**Q. If the Imaam completed the Janaazah Salaat after three takbeers, is the Salaat valid?**

**A.** The Salaat is not valid. Four Takbeers are Fardh. The Janaazah Salaat should be repeated.

**Q. I joined the Janaazah Salaat after the second Takbeer. What was I supposed to have done?**

**A.** In this case the musalli should recite the third Takbeer with the Imaam, then the Masnoon Dua, then the fourth Takbeer. After the Imaam makes the Salaams, recite one Takbeer and Thana. Thereafter, recite another Takbeer and Durood Shareef and terminate the Salaat with Salaam. *However*, if there is the fear that before completing the Salaat in this way, the Janaazah will be removed, then recite only two Takbeer and end the Salaat. Omit Thana and Durood Shareef.

**Q. Is it permissible to perform Janaazah Salaat at the time of Zawwaal?**

**A.** If the Janaazah is brought for Salaat precisely at the time of Zawwaal, then it will be permissible to perform it. However, if the Janaazah was brought before Zawwaal, then it will not be permissible to perform the Salaat. The Janaazah Salaat in this case will have to be delayed until after Zawwaal.

**Q. According to the Hanafi Mathhab it is not permissible to perform Janaazah Salaat inside the Musjid. Is it permissible to perform it in the**

## EID SALAAT

**Q. How should the Takbirs of Eid Salaat be recited by a person who joins the last after the Imaam has recited the Takbeers?**

**A.** 1. If one joins the Eid Salaat after the imam has already recited the Eid Takbeers of the first Raka't, then (a) If one has confidence that after reciting the Takbeers one will be able to unite with the imam in Ruku, then make the Niyyat for the Salaat and recite the Takbeers in Qiyaam. (b) If one fears that by reciting the Takbeers in Qiyaam one will not be able to unite with the imam in Ruku

then immediately after Niyyat, join the Imam in Ruku and recite the Takbeers (silently) in Ruku instead of the normal Ruku Tasbeeh, but do not raise the hands (in Ruku) while reciting the Takbeers.

If the imam emerges from Ruku before you could complete the Takbeers join him. The balance of the Takbeers are waived.

2. If one has missed a complete Raka't of the Eid Salaat, it should be fulfilled as follows:

After the imam makes the Salaams, rise and recite Qiraat. After the Qiraat recite the Takbeers and complete the Salaat as usual.

**Eidgah if the Janaazah is brought there?**

**A.** It is permissible to perform Janaazah Salaat in the Eidgah.

**Q. Whose responsibility is it to provide kafan for the wife?**

**A.** It is the husband's responsibility.

**Q. What should be done if the Imaam had erroneously performed Janaazah Salaat without wudhu? Will the Salaat of the muqtadis be valid?**

**A.** No one's Salaat is valid. The Salaat has to be repeated. If this was discovered after burial, then Janaazah Salaat should be made at the grave-side.

**Q. Is it correct that Janaazah and Eid Salaat may be performed with Tayammum?**

**A.** This will be permissible only if there is a genuine fear of losing the Salaat. If engagement with Wudhu will not permit one to join the Janaazah Salaat in at least the fourth Takbeer, then Tayammum will be permissible. Similarly, if one will not be able to join the Eid Salaat before the Salaam, then Tayammum will be permissible.

**Q. Why are there different amounts by organizations for Fitr?**

**A.** The discrepancy in the Fitr amounts is due to the differences in the interpretation of the measure of the container in which wheat, etc. used to be measured in the early days. There are also other local factors which constrain this difference.

**Q. The Imaam who is a Shaafi' makes Sajdah Sahw without making one Salaam to the right. What should the Hanafi muqtadis do?**

**A.** According to the Shaafi', Mathhab, Sajdah Sahw is made without making one Salaam to the right as Hanafis do. Hanafi Muqtadis should follow the Shaafi' Imaam in this act. It is not a serious difference.

**Q. What is the status of a lecture before the Jumuah Khutbah or of a translation?**

**A.** A translation of the Jumuah Khutbah before the Salaat is not necessary. A lecture or translation may be given before the Imaam mounts the mimbar to deliver the Khutbah. A translation may not be given during the Khutbah on the mimbar nor after the Khutbah and before the Salaat.

**Q. Which Islamic investment products are permissible to invest in?**

**A.** Our advice is that you should refrain from investing in the so-called 'Islamic' investment products offered by the Riba banks. Riba is the very life-blood and breathing of all conventional capitalist banks. Even 'Islamic' banks such as Albaraka and Oasis are dealing in haraam Riba which they camouflage with Islamic terminology. It is best to invest in gold coins. People who had purchased gold coins just three years ago have made huge profits. The riba banks do not pay profits of such large amounts. The interest they pay, is a lousy percentage.

**Q. My friend who lives in another country started fasting a day earlier than us. Towards the end of Ramadhaan he came to our country. When it was our 29<sup>th</sup> day of Ramadhaan, it was his 30<sup>th</sup> fast. The next day when it was our 30<sup>th</sup>, he did not fast, saying that there is no 31 day month in Islam. Since he had fasted a full 30 days, he did not fast when it was the 30<sup>th</sup> of Ramadhaan for us. The next day which was Eid for us, he fasted for Shawwaal. Was he correct in his decision?**

**A.** Your friend was supposed to have celebrated Eid together with the community in your country where he had arrived. Eid cannot be celebrated by one person. Since it was still Ramadhaan in your country, your friend was supposed to have fasted. The fast for him too was Fardh. The Islamic month does not have 31 days. Even if fasting on the 30<sup>th</sup> in your country would mean that your friend would have fasted 31 days, it does not matter. Of significance is the fact that he was present in a country when it was the 30<sup>th</sup> of Ramadhaan, hence he was supposed to have fasted on that day. It was not Eid for him despite it having been Eid in his country. In matters of Eid and Ramdhaan, the individual has to follow the community. He had sinned for not fasting. He has to make qadha of one fast. He was not supposed to fast for Shawwaal when it was Eid in the country where he was.

**Q. What is the solution for the moon controversy? Almost every year the same problem develops.**

**A.** The only way to terminate the moon controversy is to revert to the simple Sunnah method commanded

by Rasulullah (sallallahu alayhi wasallam). That method is: Search for the hilaal at the end of the 29<sup>th</sup> day. If it is not visible, then the month will be 30 days. Confound all the other arrangements and methods which are made to force the issue of Eid. All methods should be discarded, and only the simple Sunnah adopted. This is the simple and pure method devoid of problems and it will not give rise to conflict if all parties submit to this Sunnah. But, the problem is that in these days people are not contented with the simple practices of the Sunnah. They seek to supersede the Shari'ah. Some who lack confidence in the simple Sunnah method feel more comfortable relying on the 'sunnah' of Saudi Arabia. Others again who equally have no fervour for the Sunnah, desire the 'sunnah' of the astronomers. The logical conclusion is the perennial conflict.

**Q. This year there was a sharp conflict between two groups of Ulama in the U.K. regarding the moon issue. Both groups have written to The Majlis. Which group was right?**

**A.** We are in disagreement with both groups of the UK Ulama. While the one group correctly refuses to consider astronomical calculations for determining the beginning of the month, they nevertheless err in accepting the unreliable announcement of Saudi Arabia. On the other hand, the other group while not accepting the Saudi announcement, does introduce the astronomical dimension. Both groups are therefore in error.

**Q. My husband telephonically said that he has given me three Talaqs, and a letter stating this would follow. Are these Talaqs valid? I want to fight to save my marriage. What should I do? What if I reject the three Talaqs?**

**A.** The statement made by your husband to you telephonically is Talaq Mughallazah. Three Talaqs have come into effect. It matters not if he issues a letter or not. His statement that he has given you three Talaq finally and irrevocably terminated the Nikah bond. Although it is sinful to issue three Talaqs in a single statement, nevertheless, it is valid and the Nikah has ended. You are therefore to observe Iddat. The validity of the Talaq is not dependent on your acceptance or rejection.

Sister, it is pointless to 'fight' for your marriage when the man does not want you. It is like flogging a dead horse. The marriage has already ended. No amount of fighting can bring about reconciliation in view of the administration of three Talaqs.

**Q. When an aayat of Sajdah is repeated several times when memorizing it, how many Sajdah should be performed?**

**A.** If an aayat of Sajdah is repeated several times sitting or standing in one place, only one Sajdah is incumbent. If the place is changed, then another Sajdah is necessary. For each different place where the Sajdah aayat is recit-



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ed, a Sajdah is incumbent.

**Q. May dua be made in Sajdah during Salaat?**

**A.** It is not Sunnat to make dua in Sajdah. It should therefore not be adopted as a practice. However, occasionally if a person is perhaps overwhelmed with grief or happiness, he may make dua in Sajdah. But this should be in the privacy of his home, not in a Masjid. He may make any dua in such a Sajdah. Dua should not be made in the Sajdah of any Salaat whether Fardh, Sunnat or Nafl.

**Q. What is the maximum number of Tasbeeh one may recite in Ruku' and Sajdah?**

**A.** Any number of Tasbeehs may be recited in Ruku and Sajdah, be it any kind of Salaat. The greater the number of Tasbeehs, the better. Three is the minimum Sunnat number.

**Q. I have heard that there is a view that the fast begins at sunrise. Is this a valid view?**

**A.** It is a corrupt view. The view that the fast begins at sunrise is utterly baseless. Those who adhere to this view are ignorant. No Math-hab teaches this view.

**Q. What are the benefits of Aqeeqah?**

**A.** The primary benefit is the reward for upholding a Sunnah practice. The Aqeeqah is a protection against some sicknesses and calamities.

**Q. A Maulana says that the Aimmah Mujtahideen were not aware of certain Usools of which Imaam Bukhaari was aware. Please comment.**

**A.** The Maulana Sahib is dwelling in deception. Perhaps indulgence in some substance abuse has constrained him to hallucinate that he is a mujtahid, hence he says that the Aimmah Mujtahideen were not aware of certain Usool which Ulama two centuries later understood or evolved. There is no need to waste time answering this *ghutha* and stupidity.

**Q. Is it permissible to sell church skirts? These are skirts used specifically for worshipping in church.**

**A.** Selling 'church' skirts is like selling grapes. If the grapes are procured for the purposes of selling to a winery, then it will not be permissible. However, if a winery comes to a market and purchases grapes, it will be permissible to sell the grapes to him. What the customers do with the products is not the liability of the seller. Similarly, if a person sells a knife being aware that the customer is purchasing it to commit murder, then it will not be permissible to sell the knife to him. This rule applies to all permissible products, e.g. batteries, radios, malt, brown sugar, etc.

It is permissible to sell timber to anyone. But it is not permissible to enter into a contract to sell timber to an entity which will use the timber to make crosses, or television sets for example.

The same rule applies to the church skirts. If the skirts are made specifically for church use, and are not used for normal wear, then it will

not be permissible to stock and sell them since this would be *I'aanat alal ma'siyat* (to aid in sin and transgression). However, if the skirts are for general wear, not specifically for church wear, then such skirts may be sold to anyone even to church people. But it will then too not be permissible to specially supply a church organization with such skirts. And Allah knows best.

**Q. If we in England do not accept hilaal announcement from other countries, every Islamic month will be 30 days due to overcast skies.**

**A.** It matters not if in England every month is a 30 day month if the moon is not sighted. It will be a 30 day month in terms of the Shariah, according to the command of Rasulullah (sallallahu alayhi wasallam).

**Q. A Maulana says that muqallideen in this age should go to the Hadith for an answer when there is ikhtilaaf among the Fuqaha. Is this valid?**

**A.** The contention that the muqallideen in this age should go to the Hadith when there is *Ikhtilaaf* (difference of opinion) among the Fuqaha is evidence for the shallowness of the knowledge of the one who makes such a preposterous claim. The Maulana should go back to Madrasah and begin his *darsiyaat* all over. When he is capable of gorging out such drivel, it is of no benefit to discuss with him at an academic level. It is a sheer waste of time.

**Q. If one person is performing Salaat, may another person join him?**

**A.** As long as the second person joining the person performing Namaaz has the same niyyat, the jamaat will be valid. If a person is performing Zuhr Fardh for example, and the second person who joins also has niyyat of Zuhr Fardh, then it will be valid.

**Q. Some muqtadis release their hands when the Imaam has not completed his Qiraa't. He may be reciting the last aayat when they release their hands and wait for the Imaam to go into Rulu'. Is it permissible to do so?**

**A.** Although their Salaat remains valid, it is not permissible to adopt this practice.

**Q. A husband due to impotency is unable to consummate his marriage. Should he divorce his wife?**

**A.** He should not unilaterally divorce his wife on account of his inability to consummate the marriage. The two of them should take a joint decision. If the wife wants to be divorced, then he should divorce her.

**Q. An Aalim may have been a 'bid'ati, but he dies a good death or people in their dream see him in a very good status. Are these not signs of his truth?**

**A.** Always bear in mind that the criterion to follow is the Shariah, not the dreams of people regardless of how beautiful the dreams may be and no matter who sees the dreams and whom they see in their dreams nor be deceived by the good Maut a person has. Allah Ta'ala has different relationships with people. But we cannot fathom Allah's wisdom. Our obligation is to follow the Shariah, not

dreams and signs. Dreams have interpretations. Sometimes people misinterpret their dreams and take wrong meanings. If a dream is in conflict with the Shariah, it shall be set aside. A dream may not be cited as proof for an act which is in conflict with the Shariah.

**Q. Please explain the method of calculating Subh Saadiq.**

**A.** We do not know of the method of calculating Subh Saadiq. We do not know if a valid method of calculating Subh Saadiq exists or not. The way of determining Subh Saadiq is to observe the physical phenomenon in the sky. This is described in Kitaabus Salaat, in Beheshti Zewer and other elementary books of Salaat, which are available in English in abundance.

**Q. If a Hajee dies in Makkah without having completed Hajj, is his estate entitled to a refund for the used part of the Hajj package?**

**A.** If a Hajee dies in Makkah without having used all the hotel, transport and other facilities for which he has paid, then the agent should make a prorata refund to his estate.

**Q. When a person is in Ihraam is it permissible to drink perfumed and flavoured drinks?**

**A.** During the state of Ihraam it is not permissible to drink perfumed and flavoured drinks. If it is consumed, Sadqah becomes Waajib. The amount of Sadqah is equal to the Fitrah amount. Furthermore, it is not permissible to consume any of these drinks even when not in Ihraam because all such drinks contain minute quantities of alcohol.

**Q. Some Ulama say that it is permissible to acquire a mortgage even if interest has to be paid because of the need.**

**A.** Interest is haraam. It is therefore haraam to acquire an interest-bearing mortgage. The permissibility view which is pure self-opinion unsubstantiated by Shar'i daleel.

**Q. From whom should the estate of a deceased Haji who died before completing Hajj, claim refund of the used air-ticket? From the agent or the airliner?**

**A.** While it is the obligation of the airline to refund the unused sector of the flight ticket, the estate can claim only from the person/entity who sold the package to the deceased. If the deceased had purchased the ticket directly from the airline, then in this case, the estate can claim directly from airline.

**Q. Is it permissible for a Muslim to be a policeman and a judge in a non-Muslim country?**

**A.** It is haraam for a Muslim to be a policeman in a kaafir country and even in all these kufr-fisq Muslim states. A policeman has to act in accordance with the haraam/zulm laws of the country.

A Muslim judge who has to judge according to kaafir law, becomes a murtad. Allah Ta'ala says in the Qur'aan Majeed: "*Whoever does not decree according to that Law revealed by Allah verily they are kaafiroon.*"

It is never permissible for a Muslim to become a judge to administer kuffaar law.

**Q. Is it necessary that the Muslim community owns the land which will be used for an Eidgah?**

**A.** It is not incumbent for the Muslim community to own land for it to be used as an Eidgah. Nor is it necessary for the land to be Waqf.. A valid Eidgah is any vacant land at the end of the built-up area. It could be privately-owned or land belonging to no one. If it is privately-owned, the permission of the owner is necessary.

**Q. If the land is owned by a non-Muslim, could it be used as an Eidgah?**

**A.** Even if the land is owned by a non-Muslim, it may be used as an Eidgah with the permission of the owner.

**Q. Is there a specific distance from the edge of the town for the Eidgah?**

**A.** There is no specific distance. The only requirement is that it should be at the end of the built-up area of the town.

**Q. I am selling a vehicle. The windscreen has an extremely fine crack which is barely visible. I tell the client to examine the car before he buys it. Without a close examination the crack is not visible. Is it permissible to sell the vehicle without informing the buyer of this fine crack crack?**

**A.** It is Waajib to inform the prospective buyer of the small crack in the windscreen. The crack is an *a'ib* (defect), which must be declared. In this particular case, you have to inform the buyer in view of the fact that even if he examines the vehicle, he will not notice the crack.

**Q. The Committee wants to hire out the top floor of the Masjid for weddings, etc. Is it permissible?**

**A.** It is not permissible to hire out the upper floor of the Masjid as a hall for weddings or for any other function whatsoever. The upper floor is in exactly the same category as the lower floor. It is part of the Masjid proper. Any activity which is not permissible in the lower floor is likewise not permissible in the upper floor. The space above the Masjid as far as the heavens has the same status as the Masjid.

**Q. In the deceased's estate are cars, furniture, clothes and a variety of items. How should these assets be divided?**

**A.** If the heirs wish, they may sell the cars and any or all of the other assets, and divide the cash in terms of their respective shares. Or, any heir may purchase any asset and pay the amount into the estate. This amount will be divided among the heirs as explained. Another method of distributing all the assets is to give each asset a fair market value. Then add up all these values. The grand total should then be divided among the heirs as explained above. For example, if the combined value of all the assets is R160,000, then the wife's share is R20,000; the daughter's share will be R15,555, and each son's share will be R31,110. Thus, each heir owns



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his/her respective amount of the assets.

Now they will have to behave like intelligent Muslims because there will be a measure of give and take. They should mutually and amicably split the assets amongst themselves, each one receiving assets to the value of his/her share. It will be honourable, for the children to allow their mother to first make a selection and take whatever she wishes for the amount of R20,000. Then they should allow the daughter to take assets for R15,555. The balance should then be equally divided by the four sons without any dispute.

**Q. There is a large sum of dollars in the mayyit's estate. How should these dollars be divided? What rate should be considered?**

A. The actual dollars should be divided in proportion to the shares mentioned. Alternatively, the dollars should be exchanged for rands, and the rands divided. The rate is of no consequence. Either divide the physical dollars or sell the dollars and divide the rands.

**Q. A son dies before his father. Do his children inherit in their grandfather's estate?**

A. If the grandfather has sons, then his grandchildren will not inherit.

**Q. A few Muslim employees perform Jum'ah Salaat on the premises where they work. Is their Jum'ah valid?**

A. The minimum number of persons necessary for the validity of Jum'ah Salaat is four. One is the Imaam, and three muqtadis (followers) according to the Hanafi Math-hab. Jum'ah Salaat will be valid at the workplace only if every Muslim is allowed to attend. If the Jum'ah is restricted to only the workers, it will not be valid. The validity of Jum'ah depends of the condition of general permission. Any Muslim who wishes to join may not be debarred.

**Q. Between the two Khutbahs there is a 5 second pause. Is it permissible to raise the hands and make dua during this pause?**

A. The pause between the two Khutbah should not be only 5 seconds. It should be the duration of Surah Ikhlās. It is permissible to make dua during the pause without raising the hands, and without lip movement. The dua should be made only in the heart/mind.

**Q. If a Masnoon Nafl Salaat, e.g. Ishraq, is missed, could it be performed after Zuhr?**

A. While there is no qadha for Nafl Salaat, any Nafl Salaat which one has missed, may be performed at any time later. However, the thawaab will not be the same. For example, if Ishraq is missed, one may perform four raka'ats Nafl at any time later. But it will not be the Masnoon Ishraq. It will be pure Nafl.

**Q. A Kentucky Fried Chicken restaurant which sell haraam chickens, sets aside two days a week to sell only halaal chickens. The friers, utensils, etc. are thoroughly washed,**

**and the oil is changed. Only halaal chickens are fried on these two days. Is it permissible to buy and consume on these two days?**

A. It will not be proper to eat at the haraam KFC even on the two days when it is claimed that halaal chicken is served. Don't be duped by this arrangement. It is not permissible for Muslims to patronize a restaurant which deals in haraam chickens even if not on specific days. Furthermore, it is not possible to effectively supervise these evil restaurants. Also, the chickens stocked by KFC are diseased battery chickens which cause even cancer.

**Q. If a Hindu friend/neighbour presents us with food of some pooja occasion, will it be permissible to eat it. Some Muslims say that we should just say Bismillaah and eat the food. Refusing it will create ill-feeling.**

A. It is not permissible to consume pooja food. In fact, the food which Hindus prepare at home should not be eaten. Cow dung and cow urine are holy substances for them. Specifically the pooja food is haraam. If a Hindu gives you food, especially if it is pooja food, you may accept it so as not to cause offence. Then dispose of the food in whichever way you wish. Never consume it. The argument which has been presented for eating such food is baseless. (*Pooja means worship of idols*).

**Q. Is it permissible to deal in foreign currency according to the spread-betting system?**

A. The 'spread betting' system of dealing in foreign currency is not permissible. It is a haraam system. It comes within the scope of Riba.

**Q. My husband who was a convert to Islam, has renounced Islam. He is no longer a Muslim. I am no longer living with him. What is the state of my Nikah?**

A. Since your 'husband' has renounced Islam, he has become a murtad. The marriage has terminated. You are no longer his wife. You have to be in Iddat which is a period of three haidhs (menses). Thereafter you will be free to marry anyone else.

**Q. I work in a restaurant which sells haraam food. But, I do not handle the food. Is my salary halaal?**

A. It is not permissible to work in a restaurant that sells haraam food. Nevertheless, your income despite being bereft of barkat is not haraam. You should find alternative employment.

**Q. A husband writes in a letter to his wife: "If this letter reaches you, then you are divorced." He then destroys the letter. Is the Talaq valid?**

A. Talaq will become effective only after the wife receives the letter. If he destroys the letter before she receives it, Talaq will not take place.

**Q. What is brine? Is tuna in brine halaal?**

A. Brine is salt water. Tuna in brine is halaal.

**Q. If an error is made in the number of Tasbeehs in Salaatut Tasbeeh, will Sajdah Sahw be necessary?**

A. Sajdah Sahw is not necessary.

**Q. I follow the Maaliki Math-hab. When Maghrib and Isha are combined on account of heavy rain, when should the Sunnat Salaat of Maghrib be performed?**

A. When Maghrib and Isha' are combined in the Musjid due to heavy rain and mud, then Sunnats and Nafl will not be performed in the Musjid. After Maghrib, Isha will commence. Between Maghrib and Isha it is not permissible to perform any Nafl in the Musjid.

**Q. What is the proper method of combining Maghrib and Isha due to rain, according to the Maaliki Math-hab?**

A. When it is pouring heavily, then according to the Maaliki Math-hab, Maghrib and Isha may be combined in Maghrib time only in the Musjid, not at home. First the Maghrib Athaan will be proclaimed as usual. After the Athaan there will be a pause for the duration of three raka'ats. Then Iqamat followed by the Maghrib Fardh will be performed. Thereafter, the Isha' Athaan will be recited inside the Musjid, not from the Minaaret. This Athaan will be recited in a suppressed voice, not like the usual loud Athaan. Sunnat and Nafl Salaat will not be performed between Maghrib and Isha. After the Athaan will be the Iqamah and Isha' Fardh.

It is not permissible to perform Witr immediately thereafter. Witr has to be performed in its proper time.

**Q. The Saudi embassy issues free Hajj visa. However, agents sell these visas for up to R3,000. Is it permissible to go for Hajj with such a visa? SAHUC does nothing to rectify the problem.**

A. Selling the free visas is haraam. The Saudi authorities are the first in line of blame for this corruption. They have made it unnecessarily difficult for the people. The agents are corrupt and so are the bodies who are officially recognized by the Saudi authorities to be in charge of Hajj affairs. The entire system, right from the Saudi rulers downwards, is corrupt and haraam. If someone wishes to go for Hajj and the only way in which he is able to do so is to pay a bribe to procure a visa as is being done presently, then the taker of the bribe is sinful, not the one who gives the bribe in this case. The Fuqaha have ruled that it is permissible to pay a bribe to acquire one's *Haqq*. The extortionist is sinful. It is permissible to perform Hajj even if the visa was acquired in corrupt ways. And Allah knows best. The only solution for a vile institution such as SAHUC is for it to be dismantled.

**Q. If one has mixed up haraam money with halaal money and has used of it, what should be done? Could the haraam amount be used to pay taxes?**

A. It is Waajib to return the haraam money to its owner if this is possible.

If not possible, then it is Waajib to give it to charity without a niyyat of thawaab. If the haraam money became admixed with halaal money, then the amount of the haraam must be taken out and disposed of as mentioned above. If the haraam money is bank interest, it may be used for taxes. If it is stolen money, it has to be returned to its owner if this is possible. If the owner or his heirs cannot be traced, the money should be given to charity without niyyat of thawaab. If it is money gained from gambling, it may not be used to pay one's taxes. It must be given to charity.

**Q. A paid Imaam is often absent. Some other Musalli then leads the Salaat. What does the Shariah say?**

A. The Imaam is guilty of *khiyaanat* (abuse of amanat). He is not entitled to payment for the times that he absents himself from the Imaamate. The Musjid's committee should discuss the issue with the Imaam, and inform him that they are obliged by the Shariah to make deductions from his salary for his absence. Someone else who deputizes when the Imaam is absent does not entitle the Imaam to full pay. It is necessary that the Imaam should understand that in terms of the Shariah, morally, theft of time is in the same class as theft of tangible objects.

**Q. Can a Muslim man marry a Jewish or Christian lady who will not embrace Islam and who has no intention to allow the children to be raised as Muslims?**

A. It is haraam for a Muslim man to marry such a Jewish or Christian woman.

**Q. Why should it not be permissible to listen to a clean shaven qaari? A qaari is praised for his excellent recitation, not for his shaving his beard or because of his sins.**

A. Go to a brothel and listen to a prostitute's qiraa't. Praise her for her qiraa't, not for her zina and sins, then pose the same question to yourself. There are many brothels in Pakistan and Bangladesh and elsewhere where you will be able to locate prostitutes who are able to present excellent qiraa't with sweet and melodious voices. Have your head examined for mental equilibrium.

**Q. What is the status of a person who is envious and jealous of another person? He falsely accuses people, yet he goes for Umrah, Hajj and gives abundant charity. He lives a life of absolute luxury.**

A. It is not proper to confuse a man's good deeds with his sins. His good deeds should not be criticized on account of his sins. Surely, you too have a good stock of sins, including skeletons in the cupboard and cans of worms. What constrained you to introduce his Umrah, Hajj and charity into your question? What relationship is there between his ibaadat and his sins. Have you understood perhaps that it is not valid for an envious person to perform Hajj or give charity? Should he not perform Salaat nor make tilaawat of the Qur'aan on account of his jealousy?



# Questions and Answers

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Generally people who seek to detract from a man's ibaadat by citing his sins are themselves afflicted with the maladies of pride and envy. And, what has his life of luxury to do with his envy. His envy and making false accusations are separate acts of sin just as your acts of sin. You are not sinless. His status is the same as your status. He is a sinful Muslim because of his sins, and you and us are sinful Muslims because of our sins. There is no difference. This style of question is the effect of moral corruption.

**Q. Can a widowed mother insist on joining my wife and me when we go on a holiday. My mother lives with me. My wife is entitled to private time with her husband and children. That is why I am taking her for a holiday. But my mother insists on accompanying us.**

**A.** You have a difficult problem due to your mother not applying her mind. It is not proper for her to insist accompanying you. As long as she cannot understand her folly, the problem will remain insoluble. If you refuse, she will be sorely annoyed. If you take her with, your wife will be annoyed. You are between the deep sea and the devil. If your mother intransigently insists on accompanying you, try to convince your wife to accept the situation although we know that it will be difficult. The mother is undoubtedly acting improperly for invading the privacy of her daughter-in-law. As long as proper arrangements are made for your mother during your absence, she should be contented. In fact, she should be happy to see her children enjoying themselves. But, women – all women – regardless who they are are beset with the natural deficiency of *nuqs fil aql* (ID or intellectual deficiency), hence they are driven by their bestial instincts, not by their intelligence.

**Q. Is burning lobaan in the house and Musjid Sunnat? If yes, are there specific days?**

**A.** It is permissible to burn lobaan (incense) in the Musjid and the home. There is reference to it in the Hadith. However, since the people of bid'ah have made it a Waajib practice, we have discontinued it. It may be burnt on any day whether in the Musjid or in the house. But in places where burning lobaan in the Musjid has become a salient feature of the Grave-Worshippers, it should not be adopted.

**Q. Jamaat brothers' wives work in the family business with their husbands, fully clad in hijab. Is this permissible with the consent of the husband?**

**A.** Now why did you introduce the Jamaat in your question? The Jamaat does not teach violation of Hijaab. If a member of the Jamaat commits a sin, why do you attribute it to the Jamaat? If a Muslim commits murder, will it be proper to attribute it to Islam? Muslims belonging to the Jamaat, to the Khaanqas, to the Madaaris, etc., all commit sins. It is a severe malady of the nafs which prompts a person to attribute the sins of individuals to the

August institutions to which they belong. You should have posed your question without introducing the Jamaat dimension. It is haraam for women to be in the business in violation of Hijaab even with the consent of their husbands. Both the husband and the wife are sinful in committing the violation.

**Q. Is it permissible to steam the face using a steamer during Ramadhaan? What if the person wears a mask to cover the nose and mouth?**

**A.** It will be permissible if a mask is used.

**Q. When the men take the Janaazah to the Qabrastaan, should the ladies at home recite Surah Mulk? Nowadays when the janaazah leaves the home, women waste time chatting.**

**A.** Firstly, it is not permissible for women to assemble at the mayyit's home as has become the practice. Purdah is completely flouted, and they gather for talks of gheebat. It is not permissible for the throngs of women to assemble at the mayyit's house. It is permissible to recite any portions of the Qur'aan Majeed at any time, not specifically when the Janaazah leaves for the Qabrastaan. Furthermore, it is not permissible for the congregation of women to recite the Qur'aan at the mayyit's house. Whoever wishes to recite the Qur'aan Majeed for the benefit of the mayyit should do so from her home.

**Q. Is it permissible to sell African muti?**

**A.** It is not permissible.

**Q. A woman was divorced. After one haidh period ended, several months have lapsed without the next haidh commencing. How should her iddat be determined?**

**A.** The divorced woman has to wait until she receives her third haidh and after its ending will she be free from her Iddat. Regardless of the delay in the third haidh, she has to wait in Iddat until the haidh arrives. The iddat of a woman beyond the age of haidh is three months. But for a woman who does experience haidh, the iddat will remain three haidhs, irrespective of the time.

**Q. Some Ulama say that those who are already addicted to smoking cigarettes may continue smoking. But for those who are not smokers, cigarettes are not permissible. Is this correct?**

**A.** One of the factors (*illats*) for *hurma* (prohibition) is *dharar* (harm). This *illat* has been proven with overwhelming evidence to exist in cigarettes. There is not a single difference of opinion on this issue. According to the Shariah eating sand, despite it being *taahir*, is haraam on account of the *illat of dharar*. Those who claim that such a disastrously harmful substance as tobacco is permissible for addicts are in grave error. They have failed to understand the operation of Shar'i dalaa-il. *Addiction* is not a *sabab-e-jawaaz* (factor of permissibility) in terms of the Shariah. Liquor, drugs, etc. do not becoming permissible on account of addiction. Cigarettes

## WOOLWORTHS YOGHURTS

**Q. Woolworths has embarked on a 'Yoghurt relaunch'. NIHT has certified Woolworths yoghurts which contain animal gelatine to be halaal. Is yoghurt which contains animal gelatine halaal?**

**A.** ALL YOGHURTS WHICH CONTAIN ANIMAL GELATINE ARE HARAAM WHETHER IT BE WOOLWORTHS YOGHURT OR THE YOGHURT OF ANY OTHER COMPANY REGARDLESS OF WHO THE LEGALIZER/HALAALIZER OF THE HARAAM SUBSTANCE MAY

BE.

REMEMBER THAT A SCRAP OF PAPER CALLED 'HALAAL CERTIFICATE' WHICH IS SOLD FOR HARAAM RIBA MONEY OR A 'HALAAL' LOGO PRINTED ON A LABEL CAN NEVER RENDER CARRION, GELATINE AND HARAAM SUBSTANCES HALAAL.

Rasulullah (sallallahu alayhi wasallam) said: "Most of the munaafiqs of my Ummah are its qarees."

are haraam for all – for the young and old – for the addicts and non-addicts. The addicts should gradually reduce their smoking until they are emancipated from this curse.

**Q. Since it is not permissible to make pictures in any way because it amounts to imitating the creation of Allah Ta'ala, will this prohibition also apply to recording? A voice is also the creation of Allah.**

**A.** The laws and rules of the Shariah are not the products of our logic and opinion. They are the effects of Allah's Command. It is permissible to record voices and to draw pictures of inanimate objects. Although trees and mountains are also the creation of Allah Ta'ala, nevertheless, Rasulallah (sallallahu alayhi wasallam) explicitly allowed drawing pictures of inanimate objects. Since the Shariah explicitly allows pictures of other aspects of Allah's creation, the prohibition may not be extended to voices, and other aspects of Allah's creation.

**Q. A Maulana says that according to the Hadith, Salaat is permissible in the bazaar which is the worst of places. Therefore Eid Salaat is permissible on a sportsfield. He also says that a Deeni environment is created at these places (sportsfields) just like a deeni environment is created when tablighi ijtimas are held on sportsfields and soccer grounds. These are his daleels for the permissibility of Eid Salaat in a sportsfield. Please comment.**

**Q.** The Maulana lacks intelligence or he has not applied his mind, hence the drivel 'daleels'. The issue is not 'permissibility' of Salaat, whether it be the daily Salaat or Eid Salaat. The issue is the command of the Shariah, viz., that Eid Salaat should be performed in an Eidgah. We are saying that a *mal-oon* and *mabghoodh* venue is not an Eidgah. This is all that we are saying. The person's arguments are baseless. In fact, when the Sunnah negates even a Musjid for Eid Salaat, then to a greater degree will a *kaafir mal-oon* venue be prohibited. The argument is not whether Eid Salaat is permissible or not in a Musjid or sportsfield when there is no Eidgah. In the absence of an Eidgah, the Musjid is the venue for Eid Salaat, not a *mal-oon* ground such as a sportsfield

where zina, liquor, gambling, immorality, etc. are the order of the day. It is not permissible to abandon the Eidgah for attending a Musjid for no valid reason. How then can a haraam venue surpass a Musjid? The brother, maulana does not know what he talks.

If there is an Eidgah, Salaat in the bazaar will not be permissible notwithstanding the validity of the Salaat performed in such a venue. When there is a Musjid, it will not be permissible to perform the daily Jamaat Salaat in the bazaar without valid reason. The Maulana Saheb clearly lacks understanding of the basic issues of Fiqah and its Usool, hence he speaks such drivel.

No perceived benefit may be cited to abrogate a Shar'i hukm. The Shariah prescribes an Eidgah. Nothing may be presented to abrogate this Shar'i hukm. The Deeni environment at the Eidgah is adequate. Why does the Maulana have a bias in favour of a *mal-oon* ground?

**Q. We, students at a Darul Uloom, have been told that we are too much involved in the means instead of the objective. The Maulana says that the objective is tableegh while the pursuit of knowledge is the means. This has confused us. He says that Tableegh is the *asal* while Ta'leem is the *zariah* (means).**

**A.** Tableegh and Ta'leem are one and the same thing. When an Ustaad imparts Ilm-e-Deen, he is engaging in Tableegh of the highest merit. Those who claim that there is too much involvement in the acquisition of Deeni Ilm are under the spell of shaitaan and the nafs. In fact, students of today are not genuine Students of Deeni Knowledge. They waste considerable time in futility. They lack understanding of even the meaning of Ilm. This Maulana Saheb is afflicted by a grievous misconception. Tableegh without Ilm is not possible. And, by Tableegh we do not mean the specific Tableegh of the Tableegh Jamaat. Only the Ulama are able to discharge the obligation of certain forms of Tabligh, and for this Ta'leem and Ta'allum are Waajib.

**Q. The warranty in my car has expired. The dealer is offering an extended warranty for R5,500 a year.**

(Continued on page 12)



# YOUR FINGERS

## INSTRUMENTS OF IBAADAT OR SIN RINGS ON YOUR FINGERS

“A man approached Rasulullah (sallallahu alayhi wasallam) wearing a ring (made of) iron. Rasulullah (sallallahu alayhi wasallam) commented: **“Why am I seeing on you the jewels of the people of the Fire?”** Then he (the Sahaabi) threw away the ring. Later he (the Sahaabi) came wearing a ring of copper/brass. Then Rasulullah (sallallahu alayhi wasallam) said: **“Why am I smelling the odour of idols from you?”** Then he (the Sahaabi) said: “O Rasulullah! From what material should I make it (the ring)?” Rasulullah (sallallahu alayhi wasallam) said: **“From silver which should be less than one mith-qaal (about 4 grams).”**

According to the Shariah, it is not permissible for both males and females to wear any kind of imitation rings. For females only rings of gold and silver are permissible. For males only rings made of silver weighing about four grams are permissible. Rings of copper, brass, iron, plastic, aluminium and of any material whatsoever are haraam. Thus, fingers on which such rings are worn are instruments of sin and the Fire of Jahannum will be the punishment.

### LICKING THE FINGERS

“Rasulullah (sallallahu alayhi wasallam) said: “When any of you have eaten, do not wipe (or wash) your hands until he has licked his fingers.”

A Sahaabi narrated: “I saw the Nabi (sallallahu alayhi wasallam) eating with three fingers, and licking his fingers before wiping (or washing) them.”

Jaabir (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: “After meals, lick the fingers, for verily, he (the one who eats) does not know in which portion of the food the barkat is.”

Anas (radhiyallahu anhu)

said that after Rasulullah (sallallahu alayhi wasallam) had eaten, he would lick his fingers thrice.”

It is Waajib to lick the fingers after meals, before washing. It is also necessary to thoroughly cleanse the plate with the fingers before washing it. Rasulullah (sallallahu alayhi wasallam) said that even the cleansed plate supplicates to Allah Ta’ala.

### INTERLACING THE FINGERS IN THE MUSJID

(This interlacing of the fingers is called Tashbeek)

“Once while Hadhrat Saeed Al-Khudri was sitting in the Musjid, Rasulullah (sallallahu alayhi wasallam) entered. He saw a man sitting in the centre of the Musjid with the fingers of both hands interlaced. Rasulullah (sallallahu alayhi wasallam) indicated to the man, but he did not understand (what was being conveyed to him). Then Rasulullah (sallallahu alayhi wasallam) turned to Abu Saeed Al-Khudri and said: **“When any one of you performs Salaat, never should he interlace his fingers, for verily, interlacing fingers (Tashbeek) is an act of Shaitaan, and verily, as long as you are in the Musjid you are in Salaat until you leave from the Musjid.”**

### TAKHLEEL OF THE FINGERS DURING WUDHU

(Takhleel means to pass the fingers of one hand through the fingers of the other hand to ensure that water has reached the spaces in between the fingers.)

“Rasulullah (sallallahu alayhi wasallam) commanded: **“When you make wudhu then make Takhleel between your fingers and your toes.”** (Takhleel of the toes is made with the little finger of the left hand.) Rasulullah (sallallahu alayhi wasallam) said: **“Make takhleel of your fingers so that Allah does not make takhleel of (your) fingers with fire on the Day of Qiyaamah.”**

### COUNTING ON THE

### FINGERS

Rasulullah (sallallahu alayhi wasallam) said to (the lady) Busrah: **“Make incumbent on you (to recite) Tasbeeh, Tahleel and Takbeer, and count (the thikr) with the anaamil, for verily, they (the anaamil) will be questioned and interrogated on the Day of Qiyaamah. Do not become oblivious (of Allah’s Remembrance), for then you shall be deprived of Rahmat (Mercy).”**

(Anaamil refers to the finger-joints. On each finger there are three joints. Tasbeeh means to recite any form of thikr in which appears ‘Subhaanallaah’, even if only Sunhaanallaah. Tahleel is to recite: Laa ilaha il lallaah. Takbeer is to recite: ‘Allaahu Akbar’.)

The fingers will testify on the Day of Qiyaamah in favour of the one who had used them to count the number of times Thikr was made.

### CRACKING THE FINGERS DURING SALAAT

Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Ali (radhiyallahu anhu): **“Verily, I love for you what I love for myself. Do not crack your fingers whilst you are in Salaat.”**

The Wrath of Allah descends when fingers are cracked during Salaat.

### EATING WITH THE FINGERS

“Hadhrat Ka’b Bin Maalik (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) would eat with his three fingers. He would lick the food from his three fingers.”

Eating food with the fingers is Sunnah. Generally three fingers are used when eating. However, food such as rice is eaten with all five fingers.

Every act of the Mu’mín, if done consciously in emulation of the Sunnah, is an act of ibaadat of high merit. Rasulullah (sallallahu alayhi wasallam) said: **“The Mu’mín is rewarded for every (lawful) act he does, even for the morsel of food which he (affectionately) lifts (with his fingers) to the mouth of his wife.”**

# MJC ‘HALAAL’ CERTIFIED PORK-CARRION PRODUCTS

The following is part of the inventory of MJC certified pork-carrion production which were exposed in papers filed in court:

- \* **Pig hearts** imported from Belgium and Ireland were re-labelled and sold to Muslims as ‘halaal’ mutton products.
- \* **Carrion Poultry** imported from Spain and re-labelled as ‘halaal’.
- \* **Kangaroo meat** re-labelled as beef

- \* **Haraam buffalo meat** imported from India and sold as AB/B grade beef
- \* **Non-food-grade milk powder** for animal feed re-labelled as skim milk powder for human consumption.
- \* **Pig’s hearts** sold as cow’s hearts
- \* **Rotten carrion poultry:** Chemicals were used to erase expiry dates to enable new expiry dates to be inserted on the diseased rotten poultry .

The above ‘halaal’ certified pork-carrion corruption was described in court papers as “the tip of the iceberg”. Indeed it is the tip of the iceberg of decades of MJC pork-carrion corruption in the name of ‘halaal’. For decades thousands of Muslims have been devouring gluttonously MJC certified pork and carrion.

The tens of thousands of abortions committed by Muslim girls in the Western Cape

# MJC’S AND SANHA’S PORK AND CARRION DEBACLE – THE ORION SAGA –

(Continued from page 1)

munity who expect the kuffaar to abide by the terms of stupid halaal certificates when they have an opportunity to increase their profits by trade practices which are perfectly normal and acceptable in their world. All kuffaar firms are aware of the monetary greed of MJC, SANHA and NIHT. Therefore, they feel snug in their relabeling of pork and carrion. A few extra rands are sufficient to buy the silence of the pork and carrion ha-laalizers.

What is unacceptable, shocking and lamentable is the conduct of Muslims who have been devouring carrion and pork for decades. How

can the Imaan of a Muslim permit him/her to buy meat products from the kuffaar? That Muslims purchase pork and carrion from non-Muslims, is the clearest evidence for their Imaan being dead or even eliminated. It is unintelligent and stupid for Muslims to fight with Orion Cold Storage. The shayaateen who should be buried alive and cast into tanks of boiling oil are the villains who constitute MJC, SANHA and NIHT. These are about the worst specimens of humanity who have polluted the surface of the earth. Those who feed Muslims pork and carrion are worse than the pigs they ha-laalize.

# EVIL GAZE (NATHR)

Rasulullah (sallallahu alayhi wasallam) said: **“Verily, a bad gaze is reality.”** The effect of a person’s gaze can be disastrous in the health of the person to whom the gaze is directed. It could result in serious illness of the person. Once when someone lapsed into unconsciousness due to the gaze of another person, Rasulullah (sallallahu alayhi wasallam) said: **“Why do any one of you desire to kill his brother. Why don’t you offer a dua of barkat for him.”**

Rasulullah (sallallahu alayhi wasallam) instructed that if one’s gaze falls on someone and one is attracted to that person, be it a child, then one should immediately say: *Baarakal-laahu alayka. (May Allah grant you barkat in it – i.e. whatever the ni’mat may be, whether beauty, health, intelligence, etc.).*

It is also narrated in the Hadith that when one sees a beautiful person or even an animal, one should say: *Baara kallaah or Ma shaa-Allaah.* This will neutralize the effect

of the eye. The effect of a strong stare could be evil even if not accompanied by an evil intention. A person staring at someone may innocently make a good comment. Nevertheless, the effect of the gazes could be evil. One should therefore always recite the short Dua when viewing something or someone beautiful.

If evil *nathr* (gaze) is suspected on someone, adopt the following prescription: Recite once Surah Faatihah, then the first five verses of Surah Baqarah until *Mufli-hoon*, Aayatul Kursi, Surah Ikhlâas, Surah Falaq and Surah Naas. Then the last two aayats (50 and 51) of Surah Qalam. After having recited these aayaat and Surahs, blow on the affected person. Repeat the process a second time and blow on the person. Then repeat it a third time and blow on the person. Repeat this process in the morning and the evening for three days. Insha’Allah, the evil effect will be cured.

are to be directly attributed to the consumption of the haraam pork-carrion filth certified ‘halaal’ by the MJC. Consumption of carrion and pork induce pig-like immorality in human beings. Zina is a natural consequence of haraam consumption. All vestiges of shame are eliminated, and Imaan slides into destruction.

When an employee at Orion Cold Storage was asked about her stunt of re-labelling the haraam products with ‘halaal’ stickers, she explained: **“We are blessing it (the pork-carrion) quietly.”** With the satanic ‘halaal’ certificates, the MJC has imparted to non-Muslim workers the lesson of

‘halaalizing’ (blessing) the *vark* and carrion products of Orion to render the filth ‘halaal’ for Muslim consumption. The depths of haraam obscenity to which the MJC has plunged is absolutely shocking an unparalleled in the annals of Islam’s history. Sight should not be lost of the fact that SANHA is no better than its MJC counterpart in this despicable satanic pork and carrion halaalizing industry.

After the exposure of all this Satanism permeating the corrupt pork-carrion industry, can the Muslim public still trust the MJC’s rotten word and ‘halaal’ certificate?



# A HARAAM, OBSCENE FUNCTION IN A MUSJID

## Question:

"Recently our Musjid was host to a Nazam Jalsah which was held inside the Musjid. It was dubbed as the first such jalsah in Mpumalanga. I enumerate a few concerns. Please enlighten me on the Shariah perspective.

- One of the singers of the nasheeds (songs) sang a nasheed praising Rasulullah (sallallahu alayhi wasallam). His presentation was rap music style with action. His attire was contrary to the Sunnah
- The other presenter, who is a qualified Molvi and Qaari, when reciting a nazam praising Allah Ta'ala, would gesticulate with his hands (up and down) requesting louder chorus from the musallees).
- Our local Imaam was the MC of that hosted event. He had hired a non-Muslim sound system company to enhance and increase the sound. We do have a sound system in our Musjid, and also

qualified Muslims who have sufficient knowledge of controlling the sound system. But the Imaam had allowed a non-Muslim in the state of najaasat and janaabat to control the sound system inside the main Musjid area. As far as I know even a Muslim is not allowed inside the Musjid without wudhu, never mind the state of janaabat, The non-Muslim operator was in the Musjid for about six hours. The sound system which was hired is used and hired to many non-Muslim and government functions where alcohol, etc. is served.

- Our local Imaam announced in the Musjid that CDs of the nazam artists/singers were available for sale. Is it not so that business transactions, promotions or even announcements of lost items in the Musjid are not permissible?

Many members of our community are unhappy about this

event. Kindly enlighten us of the Shariah's ruling.

## ANSWER

According to the Hadith, a time will dawn when the Imaam (leader, ruler) of the Muslims will commit zina in broad daylight with a woman right on the mimbar of the Jaami' Musjid in Damascus in full view of the audience (the musallees) in the Musjid. It is quite logical that prior to this ultimate enactment of Shaitaan, there will be a prelude of shaitaani events of this nature leading up to the major act of zina in the Musjid by the ruler. It appears that in South Africa, the devil whom you have dubbed the 'imaam' of the Musjid, has initiated the process of preparation for zina in the Musjid.

Ultimate acts of immorality and horror do not occur suddenly and overnight. People are first desensitized by shaitaan with lesser acts of immorality. By degrees they become accustomed to greater acts of immorality until zina in the Musjid and zina on public roads become the norm.

Shaitaan is a cunning master

and teacher. He has initiated the process of incremental immorality and obscenity with songs about Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam). Tomorrow when the Imaan has become thoroughly corrupt and desensitized to evil, songs of prostitutes will become acceptable. In the beginning shaitaan lightly holds the victims finger. Gradually his grips increases until the time arrives when he finally swallows his prey.

This satanic imaam is the agent of Iblees or he could be shaitaan in human form. Every act which you have described is the perpetration of shaitaan who has succeeded in enrolling the imaam, the Musjid's trustees and the audience (the musallees) to support the event of immorality and to participate therein. The fact that this imaam had no care for even the sanctity of the Musjid nor was he concerned with the non-Muslim junubi polluting the Musjid for hours, nor did he suffer a twinge of conscience for all his haraam clowning acts, indicates that Allah's *la'nat* (curse) has transmogrified his brains. This *mal-oon* so-called imaam has plainly

advertised the divine curse which has settled on him.

One does not require an excess of intelligence to understand that the vile 'nazam jalsah'-concert held in the Musjid is HARAAM. All the antics, acts and even the very singing of the nazams in the Musjid in the manner described in your letter are HARAAM. It is worse than the act of adultery committed by a man in privacy because the adulterer is smitten afterwards by remorse, regret, and he hastens to Taubah while the devil 'imaam' promotes his Satanism under the guise of the Deen.

There is no need to comment much on the ingredients of the immoral function. The concert was HARAAM from A to Z. The faasiq imaam should be kicked out from the imamate position. It is not permissible to have such a faasiq-faajir to be the Imaam of the Musjid.

The trustees of the Musjid are equally liable and blameworthy for allowing the HARAAM concert to be conducted in the Musjid. The imaam and all of those who condoned this HARAAM function are tinders of Jahan-nam.

# THE MJC CARRION-PORK HALAALIZER MUST ANSWER!

Among the valid concerns pertaining to the MJC's pork-carrion corruption scandal raised by the *National Consumer Forum* (We don't know if this too is a carrion halaalizing agency or not!) are:

## (1) THE SUPERVISION LIE

The Deputy President of the MJC, Sheikh Achmat Sedick in his desperate damage controlling exercise commented: "The MJC has cleared a total of 18 consignments for Orion. ....It must be noted that we do not certify Orion's cold storage itself or anything else. ....The MJC sends its inspectors to those abattoirs all over the world."

Commenting on this MJC rubbish, the *National Consumer Forum* states: "We take note of the fact that Orion's Cold Storage facility was not inspected by MJC. Why not? If the MJC could send inspectors all over the world to certify facilities what prevented the MJC from auditing one of the largest Meat Cold Storage facilities based in Cape Town, despite the fact that Orion Cold Storage Company had products certified Halaal by the MJC?"

**OUR COMMENT:** The MJC has presented its humbug in self-vindication in its ludicrous attempt to wriggle out of the carrion-pork debacle. The skulduggery of the MJC is mind-boggling. It has certi-

fied tons and tons –thousands of tons –millions of tons – over the years, of carrion products for Orion, yet it has the obscene audacity of claiming: that it does not certify Orion's cold storage itself. What does this haraam carrion agency mean by having certified 18 consignments of meat products for Orion without it (MJC) having certified and supervised the cold storage itself where the filth would be stored? Does the MJC operate cold storage facilities to store the carrion it certifies 'halaal' to at least pull wool over the eyes of the stupid carrion-pork devouring Muslim public?

This admission by the MJC loudly confirms what we have been contending over the years regarding total lack of supervision. These carrion halaalizing agencies – MJC, SANHA, NIHT, etc – do not have even a ghost of supervision. Supervision of the products certified by these devils is 100% non-existent. The claim of supervision is among the worst frauds and lies disgorged by this progeny of shaitaan.

## (2) TANGLED IN ITS OWN LIES

Defending itself in its attempt to wriggle out of the halaalized carrion-pork quagmire, the MJC flabbily presents the following LIES:

"No pork, wine or any of its derivatives are used in the pro-

duction process or is present in the production area. In this regard there are no compromises.

Approved Muslim persons who are knowledgeable of Halaal standards are in control of goods received and monitoring on a full-time basis.

All suppliers of food ingredients are Halaal---approved.

No Haraam products are stored or transported together with Halaal products. This rule applies equally to the applicant as well as to its suppliers"

Commenting on these capital LIES, the *National Consumer Forum* states: "If these are standard requirements of the MJC as its protocol for Halaal Accreditation, why were these not applied with regard to Orion Cold Storage Company? By its own admission the MJC said: "It must be noted that we do not certify Orion's cold storage itself or anything else." The MJC did not do an audit on Orion Cold Storage Company facilities."

**OUR COMMENT:** Despite halaalizing tons and tons of Orion's meat products, the MJC brazenly and shamelessly concedes that it did not certify Orion's cold storage facilities. The fraudulent perpetrations by Orion confirms the massive LIES of the MJC regarding its supervision, approved personnel, no pork, no wine, no

haraam products stored, transported, etc. If the MJC genuinely had abided by its own paper standards, which in reality is a dense smokescreen, Orion would not have succeeded to commit the huge pork-carrion scandal? Why did the MJC certify Orion's meat products when by its own admission it had no control and no supervision of Orion's cold storage facilities?

## (3) THE HUGE CONTRADICTION.

The *National Consumer Forum* states: "Quoting Mr. Patrick Gaertner CEO of Orion: 'Most of our sales are to the Muslim community in Cape Town and all products sold to them are imported with strict certification from overseas halal suppliers. This is presented to the MJC who inspects and recertifies it. In addition my company works closely with the Muslim Judicial Council (MJC) who inspects and certify all our halal meat.' (Our emphasis) Commenting on this statement of Orion, the *National Consumer Forum* said: "According to this statement, Orion Cold Storage Company holds the view they are fully Halaal compliant, but the MJC asserts that it only certified poultry consignments on demand at the harbour.

By all indications it appears that the bulk of Orion's busi-

ness is in red meat, but the MJC claims it only certified poultry. How is it possible for Mr. Gaertner to claim that the MJC inspects and certifies all their Halaal meat?

**OUR COMMENT:** The more the MJC lies, the more it sinks and gets trapped in its own pork-carrion mess. Orion Company unequivocally claims that the MJC certifies all its meat products which is sold to the Muslim community. To date the MJC has not refuted Orion's claim in this regard. It will not remain hidden from Muslims that the MJC has all along been certifying Orion's haraam pork, haraam carrion chickens, haraam buffalo meat from India, haraam kangaroo meat, etc. No amount of skulduggery and wriggling will free the MJC from the quagmire of pork excreta in which it is wallowing.

## INTEREST

Allah Ta'ala revealed to Hadhrat Nabi Musa (alayhis salaam) that the punishment in Jahannam for those who devour interest will be the thorns of the Tree of Zaqqoom which is a ghastly tree of torture in the Fire. Thorns from Zaqqoom will be forced down their throats. May Allah Ta'ala save us from His Wrath.



# THE DECEPTION OF TURKISH 'ISLAM' - THE SINISTER GULEN MOVEMENT

(Continued from page 1)

of Muslims. Its subtle modus operandi has ensnared numerous Muslims world-wide, in its tentacles, and it is executing its dark agenda in the very name of Islam.

This plot is the Turkish brand of eviscerated 'islam' propagated by a movement called the *Gulen Movement*. Fethullah Gulen is a modernist Turk who currently lives in the U.S.A. The methodology of this movement is to undermine Islam via such educational institutions which impart a smattering of elementary Islamic teaching pertaining to ritual acts of worship. However, the emphasis is twofold: (a) Total modernization/westernization of Islam, and (b) Western secular education.

The objective of westernizing Islam is to kill the spirit of Imaan. This killing is imperative for the subjugation of the Ummah and for establishing the hegemony of the western world over the lands of Islam. The educational system of the Gulen Movement combines religious and secular education, and the religion is supposedly Islam, and this is the attraction for secular, unwary and unsuspecting Muslims. In almost every country of the world this insidious movement has established its schools. The system of education of these Turkish institutions subtly and gradually erodes Imaan until the stage is reached that the student understands Islam to be a religion of ambiguous moral values and a smattering of worship rituals - a religion bereft of the Code of life with which the Qur'aan and Sunnah

deals in minutest and meticulous detail.

The educational system is designed to abolish the Sunnah. The consequence of this abolition is the total destruction of the identity of the Muslim. Students are trained to be the serfs of the West. Piping Bush's theme of 'terrorism', the emphasis of the Gulen Movement with its myriad of schools is the creation of a 'moderate' 'islam' - an 'islam' which is palatable to the Western American master - an 'islam' which will ensure that Muslims remain the serfs and camp-followers of the western kuffaar - the Yahood and Nasaara in whose holes Rasulullah (sallallahu alayhi wasallam) predicted Muslims would crawl in. In total emulation of the Yahood and Nasaaraa, Rasulullah (sallallahu alayhi wasallam) said that Muslims will follow them "into the lizard's hole".

Turkish 'islam' offered by the Gulen Movement has been spawned by dark, sinister forces of the West. Sight should not be lost of the fact that the Gulen Movement with its myriad of so-called 'madrasahs' was flourishing in Turkey several decades ago when Turkey was in the iron grip of the kaafir military of that country. It is most significant that whilst the Turkish military had banned teaching of the Qur'aan Majeed to children under the age of 16 years, the 'madrasahs' of the Gulen Movement were flourishing and are on the increase in Turkey and elsewhere. In fact, when the civilian government of Turkey relaxed the law and

legalized Madrasahs - true Madrasahs - not the fake 'madrasahs' of subversion operated by the Gulen Movement - the army promptly took to the streets with columns of tanks and warned the government to rescind its decision otherwise suffer the consequences of a coup. The government was constrained to renege and the law of prohibition remained. The army decreed that only at the age of 16 may a child decide to learn the Qur'aan if he/she so wishes. Yet, Gulen's satanic institutions called 'madrasahs' operated with the full blessing of the army and all western governments and the sinister forces of the West.

A former American president, Bill Clinton had this to say about the Gulen Movement: "You are contributing to the promotion of ideas of tolerance and interfaith dialogue inspired by Fethullah Gulen in his transnational social movement. You are truly strengthening the fabric of our common humanity, as well as promoting the on-going cultural and educational bind that ties our world together."

A Madrasah is anathema to America and the West. But Gulen's 'madrasahs' are applauded, funded and promoted by the sinister forces of Western countries. They have realized that the brand of 'islam' which Gulen propagates will ensure and entrench western, specially American, domination. The Gulen Movement is a sinister front for the U.S.A.. Its dangerous veneer is its system of kufr 'madrasahs' designed to eliminate the Sunnah

of Rasulullah (sallallahu alayhi wasallam) and the Shariah. Why would Bill Clinton praise this movement?

The orientalist enemies of Islam without exception are lauding the Gulen Movement and piling on the accolades. One orientalist enemy of Islam, Prof John Esposito of George Town University, says in praise of the Gulen Movement: "The Gulen Movement has become a very influential voice in the world in both dialogue or religions and civilization of societies." Why would the enemies of Islam who are actively engaging in plots to undermine Islam, praise a movement of 'madrasahs'?

The emaciated 'islam' imparted by the 'madrasahs' of the Gulen Movement is western indoctrination, the objective of which is to ensure the colonization of the brains of the Ummah. Muslims should beware of these schools. It is indeed lamentable that Muslims in South Africa are supporting the Turkish schools and Turkish 'islam' in increasing numbers. It is infinitely better to send your children to a non-Muslim secular school than to a Turkish 'madrasah' school.

Contrary to the claims made by the Movement that its funds are the contributions of small Turkish businessmen, there are sinister forces who are funding the billions of dollar world-wide operations of the Gulen Movement. This movement has no shortage of funds. Its schools are housed elaborately in expensive buildings, and they are found in almost

every country on earth. They don't have any problem with permits and visas regardless of a country being war torn. This fact speaks volumes for understanding the dark forces directing the operations of the Gulen Movement.

For the sake of the Imaan of their children, Muslims should beware of Turkish 'islam'. Muslims should not admit their children to these 'madrasahs' and schools of conspiracy whose ultimate objective is the destruction of Islam, enslavement of the Ummah and siphoning off the natural resources of the Muslim lands.

The 'islam' the Gulen 'madrasahs' impart is an ambiguous concept of 'tolerance', 'respect' and 'moderation'. The Islam which Rasulullah (sallallahu alayhi wasallam) imparted is called 'terrorism' or 'militant' Islam in the Gulen Movement. The products of these Turkish schools are real zombies who take pride in licking the boots of the U.S.A. The engineers of the Gulen Movement are the devotees of the arch-Kaafir and Shaitaan, Attaturk whose mission it was to destroy Islam. The Gulen Movement is the other side of the Attaturk coin. Attaturk had utilized the coercive power of the state to suppress and eliminate Islam. The Gulen Movement is utilizing educational institutions with a thin veneer of Islam to achieve the very same satanic objective. But Allah Ta'ala will protect his Deen. Says, the Qur'aan:

"If you have sabr and taqwa, never ever will their plots harm you."

## MOTHER IS YOUR NAFL HAJJ

A man left from the City of Farghaanah (in Central Asia) with the intention of performing Nafl Hajj. When he reached Nishapur, he went to visit Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh). He made Salaam, but Hadhrat Abu Uthmaan did not respond. Feeling annoyed, the man reflected in his mind: 'It is indeed surprising that a Muslim does not respond to the Salaam of another Muslim!'

By *kashf* it was revealed to Hadhrat Abu Uthmaan what the man was thinking. He

commented: "Does a person perform Hajj whilst abandoning his ailing and grieving mother?" Jolted by this truth, the man abandoned his plan for Hajj, and immediately set off to return to Farghaanah. He remained in his mother's service until her death.

After his mother's demise he travelled to Nishapur to be in the company of Hadhrat Abu Uthmaan Al-Khairi. When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and honoured him. He remained in the company of Hadhrat Abu Uthmaan until

the latter's demise.

The rights of a mother, in fact the rights of parents, are sacred. The importance and sanctity of the rights of parents increase with age. The bond of parenthood becomes stronger with time. Even if the son reaches 60 years, he remains a child to his parents and it remains his obligation to keep them happy in all lawful things. It is not permissible for even the adult or elderly son to depart on a journey without the happy consent and blessings of his parents. And a journey in terms of the Shariah is a

distance of 77 kilometres or more. Children should not deprive themselves of the wonderful Duas of their parents when they go on a journey. Rasulullah (sallallahu alayhi wasallam) described the Dua of parents as 'Mustajaab (readily acceptable), without doubt'.

Most people indoctrinated with western ideas are oblivious of the Waajib rights of their parents. The western cult of life is the life-style of animals. The parental bond fades into oblivion for animals.

## N.C.F. WARNS THE MJC

"The National Consumer Forum views the matter in a very serious light. .... We also see this matter as essentially a criminal matter and our enquiry is also motivated to secure sufficient evidence to corroborate our criminal charges. We also require full cooperation of the MJC Halaal Trust in order to facilitate the implementation of corrective measures even to the extent of making submissions to Parliament to effect necessary legislation to prevent the reoccurrence of these catastrophic events."

## NABI AADAM'S JANAAZAH

WHEN HADHRAT AADAM'S Maut arrived, Allah Ta'ala sent Malaikah (Angels) with *Hunoot* (perfume) and *Kafan* from Jannat. After Nabi Aadam (alayhis salaam)

died, the Malaikah gave him ghusl with water in which was immersed leaves of a berry tree. His body was wrapped in three sheets of cloth.

His son, Sheeth (alayhis salaam) who was the Nabi after his father's demise, requested Jibraeel (alayhis salaam) to lead the Janaazah Salaat. Hadhrat Jibraeel (alayhis salaam) instructed Sheeth to lead the Janaazah Salaat. He recited 30

Takbeer.

The Malaikah dug the grave, and he was buried in a cave in Mount Abu Qabees. Hadhrat Hawwaa (alayhas salaam), was also buried a year later in the same cave.



## SADQAH – A REMEDY FOR SICKNESS

### -The importance of water-

Rasulullah (sallallahu alayhi wasallam) said:

*“Protect your wealth (by paying) Zakaat. Remedy your sick ones (by giving) Sadqah. Fortify (yourselves) against calamities by means of Dua.”*

Sadqah is an efficacious method of treating sickness. A man came to Hadhrat Ab-

dullah Ibn Mubaarak (rahmatullah alayh) and complained: “I am suffering for seven years from this wound on my knee. I have resorted to every kind of remedy. I have consulted many physicians, but to no avail.”

Hadhrat Abdullah Ibn Mubaarak said: “Go and search for a place where people are experiencing hardship because of lack of water. Have a well dug for them. I have

hopes that with the gushing of water, your wound will be healed.”

The man obeyed. He arranged for the construction of a well. After a short while he was completely healed. Imaam Baihqi narrated the following wonderful episode.

“My Ustaadh Imaam Abu Abdullah Haakim’s face became covered with pimples. Every remedy failed to cure him. After a whole year passed in this condition, he

went to Hadhrat Imaam Abu Uthmaan As-Saabuni and requested: *“During your Jum’ah majlis (gathering) do supplicate for my cure.”* Imaam Saabuni that Friday made fervent dua and those present recited ‘Aameen’.

The next Jum’ah, a lady sent a letter to Imaam Saabuni in which she had written: ‘I too had made fervent dua at home that night for Imaam Abdullah Haakim. That very night Rasulullah (sallallahu alayhi wasallam) appeared in my dream and

said: ‘Tell Abu Abdullah Haakim to make water available in abundance to the people.’

Imaam Baihqi said that he delivered the letter to Imaam Abu Abdullah Haakim. After reading the letter, he immediately arranged for the construction of a well to supply the people with water. Even before a week had passed, his face began to heal. Very soon there remained not a single person nor any blemish on his face. He was completely cured.

## THE BEARD AND THE SHAFI’ MATH-HAB

**Q. Dr. Amjad Rasheed al-Maqdisi, Dean of the Islamic Law faculty at Ahqaf University in Yemen has published an article in which he proves that according to the Shaafi’ Math-hab it is permissible to shave off the entire beard even without valid cause. He cites proof from the classical works of the Shaafi’ Fuqaha. Is it correct that the Shaafi’ Math-hab allows shaving the beard?**

**ANSWER** We do have the article and are currently preparing a thorough response and refutation to the *ghutha* (rubbish) which the Dean has disgorged in his satanic attempt to prove what not a single Shaafi Faqeeh nor any other authority of the Shariah of all four Math-habs has ever said. Maqdisi’s contention is absolutely *baatil* drivell. He has abortively laboured to extravasate support for his condonation of the haraam, shaitaani, kufr practice of shaving

the beard. No Shaafi Faqeeh ever has held the haraam view which this Dean of the University is peddling.

The Dean does not understand what he has read in the Shaafi’ kutub of Fiqh. Only a moron interprets the Ahaadith and the rulings of the Shaafi’ Math-hab to eke out support for the kaafir practice of shaving the beard. The Dean has attempted to bur-nish his stupidity with citations from the Shaafi’ kutub of Fiqh of which his understanding is dismal. The Dean’s extravaga-tion from the simple, straight-forward view upheld by the *Ijma’* of the Sahaabah and Ummah is tantamount to kufr. Was there ever a Nabi whose face resembled the ugly shaved face of a kaafir? Was there any Sahaabi who had ever shaved off his beard? Did Rasulullah (sallallahu alayhi wasallam) ever shave his beard? Did any of the Auliya, Fuqaha, Muhad-

ditheen and the Ulama of the Ummah ever shave their beards? The Deans sensorium is surely polluted with coprophilic tendencies, hence his brains appear to be the victim of ver-miculation. Only a diseased mind is capable of flaunting the type of *ghutha* which Maqdisi has disgorged.

Our refutation will be in the form of a book which shall, In-sha’Allah, demolish Maqdisi’s rubbish from every angle. According to all Four Math-habs it is HARAAM to shave the beard, and of the four Math-habs, the Shaafi’ viewpoint is the most rigid and uncompromising. While the other three Math-habs allow cutting the beard beyond the fist-length, the Shaafi’ Math-hab does not condone even this despite the existence of Ahaadith to prove the permissibility of cutting the beard when it is longer than one fist length.

## THE DARKNESS OF TASHABBUH

*Tashabbuh bil Kuffaar (emulating the kuffaar)* is haraam. Rasulullah (sallallahu alayhi wasallam) said: *“Whoever emulates a people, becomes of them.”* Many aayaat in the Qur’aan prohibit even inclination towards the kuffaar.

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) in a letter to the sons of his Shaikh, Hadhrat Khwaajah Baaqi Billaah (rahmatullah alayh) said:

“This Faqeer once went to visit a man who was in the throes of death. When I concentrated on his spiritual condition, I discerned that his heart was enveloped by clouds of *zulmat* (spiritual darkness). Despite all my

endeavours (of *Tawajjuh*) to eliminate the *zulmat* from his heart, it was to no avail. Afterwards I discovered that these clouds of *zulmat* were the effects of the attributes of *kufr* which were hidden in him. These attributes of *kufr* were the consequences of association and friendship with the people of *Kufr*. By means of *Tawajjuh* the clouds of *zulmat* cannot be eliminated.”

This episode should be adequate admonition for those who follow the ways, styles and fashions of the kuffaar. The ultimate end could be *kufr* and departure from this dunya without Imaan. May Allah Ta’ala save our Imaan.

## MAULANA BINNURI ON HARAAM METHODS

Commenting on the employment of haraam methods ostensibly for the sake of the Deen and Tabligh, Hadhrat Maulana Yusuf Binnuri (rahmatullah alayh) said:

“With regards to methods for Tabligh and Da’wat, I wish to present a principle. Allah Ta’ala has not obliged us to produce uprighteous Muslims by any means whatsoever. Yes, we have the obligation of harnessing all lawful ways of Tableegh which are within the scope of our acquisition and ability as best as we are able to.

Just as Islam has commanded us with

the duty of Tabligh, it has also shown us the honourable ways and etiquettes of discharging this obligation. We are obliged only to execute the duty of Tabligh within the confines of these ways. If we are successful in our efforts of Tabligh whilst observing the lawful ways and means, then we have achieved the objective. However, assuming that we cannot accomplish the objective by employing these lawful methods, then we are not obliged to resort to unlawful methods to call people to the Deen, and to cast aside the rules and eti-

quettes of Tableegh. It is not permissible to adopt any methods whether permissible or not.

If we manage to reform even one person by employing the lawful means of the Shariah, then the mission of our Tableegh is achieved and successful. On the contrary, if we convert a hundred people by the utilization of unlawful means, then this ‘success’ has no value by Allah Ta’ala. Tableegh which is executed by trampling on the *ahkaam* of the Deen is not Deen. It is the propagation of something other than the Deen.

Films (as well as pictures, videos, television, etc.) are by themselves in conflict with the laws of Islam. Thus, we are not obliged to utilize such methods for Tableegh. If we do not adhere to this method (i. the lawful method), then today we shall utilize films to satisfy the whims of people. Tomorrow we shall begin to make use of semi-nude women for the objective of Tableegh. This will be followed by functions of singing and music to draw people towards the Deen. In this manner, in the name of Tableegh we shall be guilty of trampling on the laws of

the Deen.”

(Hadhrat Maulana Yusuf Binnuri – rahmatullah alayh – presented the above naseehat in 1977 when he was requested to give a talk on television. The narrator of this naseehat is Maulana Muhammad Taqi Sahib who had accompanied Maulana Binnuri on the journey on that occasion. Maulana Muhammad Taqi had also commented as follows: “This was Maulana Binnuri’s last address to the Council. On reflection, it will be understood that this was the final naseehat of Maulana Binnuri to all workers of Da’wat and the Deen. It is most befitting to impress this naseehat on the tablet of the heart.”

## THREE TYPES OF QAADHIS

Rasulullah (sallallahu alayhi wasallam) said: “There are three types of Qaadhis. One will be in Jannat, and two in the Fire. The one (type of Qaadhi) who will be in Jannat is a man who knows the Haqq and decrees according to the Haqq.

The other type is a man who knows the Haqq, but decrees unjustly. The third (type of Qaadhi) is a man who is ignorant and decrees according to his *jahaalat* (ignorance).”

### YOUR WEALTH

*“Your wealth is what you have sent ahead (in the path of Allah), and what you have left behind is the wealth of your heirs.” (Hadith)*

### NO BARKAT

*“When a person’s wealth is bereft of barkat, he squanders it is water and sand (i.e. in buildings).” (Hadith)*



# TEN MORONIC ACTS

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "There are ten moronic acts (acts which indicate the stupidity/lack of intelligence of a man)."

(1) While making dua for oneself, one abstains from making dua for one's parents and for the Muslims at large.

(2) Daily reciting less than 100 aayats of the Qur'aan Majeed.

(3) Entering the Masjid and returning without having per-

formed Tahyatul Musjid.

(4) Passing through or near to the Qabrastaan (graveyard) without making Salaam to the inmates and without making Dua for them.

(5) A person (musaafir – traveller) entering a city on the Day of Jumuah and departing without having performed Jumuah Salaat.

(6) Refraining from learning something of the Deen from an Aalim in the neighbourhood.

(7) Two persons becoming

travelling companions, but not enquiring about each other's name.

(8) Not responding to the invitation of a person (on condition that the function is without any haraam acts).

(9) Despite affluence, to destroy one's youth by abstaining from the acquisition of knowledge and moral character.

(10) Filling the stomach and leaving the neighbour hungry.

## THE IJMA' OF 700 MASHAAIKH

Hadhrat Fareeduddeen Attaar (rahmatullah alayh) said: "I questioned 700 Mashaaikh regarding four acts, and all of them without exception gave the same response. The four questions I posed were:

- I. Who is the most intelligent person? They said: "The one who shuns sins."
- II. Who is the wisest person? They said: "The one who is not proud over an excellence."
- III. Who is the wealthiest person? "The one who is most contented (with whatever Allah Ta'ala has bestowed to him)."
- IV. Who is the most dependent person? They said: "The one who is bereft of contentment."

## THREE NOBLE ATTRIBUTES

Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) narrated that even during the era of Jahiliyyah (the pre-Islam age of Ignorance), the Arabs had three noble attributes which should have greater emphasis for Muslims. These three attributes are:

- 1) They were extremely hospitable to guests.
- 2) They would not divorce an old woman. They pitied her and considered it cowardly to expose her to hardship. They would therefore tolerate her indiscretion and retain her in wedlock.
- 3) They would rally to aid a neighbour in financial difficulty leaving no stone unturned to extricate the neighbour from his problems.

When Islam arrived, these noble attributes acquired greater significance and importance. To what extent do these acts of nobility exist in the Muslim community of this age?

## WHAT IS TAQWA?

*What is the meaning of Taqwa?* In this era of jahaalat, fisq and fujoor, *Taqwa* has become a strange or an alien concept to even the Ulama who spend their years teaching Qur'aan Tafseer, Hadith and Fiqah. Once Hadhrat Umar (radhiyallahu anhu) asked Hadhrat Ubayy Bin Ka'b (radhiyallahu anhu) to explain the meaning of Taqwa. Hadhrat Ka'b (radhiyallahu anhu) said: "O Ameerul Mu'mineen! Did you ever pass through an alleyway strewn with thorns?"

Hadhrat Umar: "Many a time."

Hadhrat Ka'b: "How did you react?"

Hadhrat Umar: "I tightened my garment and walked with extreme care to avoid the thorns."

Hadhrat Ka'b: "That is the meaning of Taqwa. This world is an abode of thorns. It is filled with the thorns of sins. You should therefore pilot your way through this abode of thorns with exceptional care to save your garments and yourself being caught in the thorns of sins. This is the meaning of Taqwa and it is the most valuable capital."

### THE PRIMARY REASONS IN THE HARAAM KUFR

#### SYSTEM OF SLAUGHTER PREVAILING AT RAINBOW CHICKENS

(1) Chickens are alive, in their full senses, when they are cruelly shackled upside down.

(2) Hanging in this cruel upside down position, the chickens are moved swiftly on a conveyor belt at speeds of up to 180 per minute and cruelly subjected to electric shocks. Their heads, fully immersed in the electrified water, the chickens are dragged through the torture-trough. They are not tickled. They are shocked brutally. About a third of the electrically tortured chickens die of cardiac arrest (heart failure), and reach the slaughterers dead.

(3) The limp, electrocuted chickens, some already dead, are moved swiftly on conveyor belts and killed while they are hanging upside down in motion. The speed of the line on which these defenseless creatures of Allah Ta'ala, with broken bones and legs, are moved reaches 180 per minute. For deceiving the 'inspectors' of pre-planned 'inspections', the speed is reduced to 120

## WHY THE CHICKENS ARE HARAAM CARRION

per minute. Even this deception does not facilitate the halaalizing process.

(4) The chickens pass by the slaughterers at great speed – up to 60 chickens per minute per slaughterer. Slaughterers, wearing blood-splattered face masks are required to distinguish between living and dead chickens at this speed which allows one or one and half second for slaughtering a chicken in swift motion. The impossibility of the killer's task is self-evident.

(5) The slaughterer is supposed to take hold of the chicken's head, recite the full Tasmiah and slaughter all four neck vessels (the gullet, windpipe and the two jugular veins) ALL IN ONE SECOND or one and half second FLAT when the line operates at top speed.

(6) Many chickens traveling on the conveyor belt slip pass the grasp of the slaughterers due to the speed at which they arrive. These chickens enter the scalding tank alive and are scalded to death. For pre-planned 'inspections', the temperature of the water is lowered.

(7) Numerous chickens are

not slaughtered. Due to the speed, an incision is made in the neck and some of the neck vessels remain intact. This act has been termed *Shareetatus Shaitaan* by Rasulullah (sallallahu alayhi wasallam). The chickens thus die a horrible death and are scalded to perish in the hot water.

(8) About one third dead chickens are slaughtered. It is impossible under the appalling conditions for the slaughterers to accurately determine which chickens are alive and which are dead. The electrocuted chickens and the dead chickens cannot always be distinguished in the miserable conditions in which the slaughterers work.

(9) Supervision is a vile myth. There is no such degree of supervision which could be acceptable to the Shariah. The entire killing operation is treated as a 'military' secret. Its revelation petrifies SANHA, hence only pre-planned 'inspections' and that too by Sanha's molvi supporters who advocate Sanha's cause not Rasulullah's Cause.

(10) Slaughterers who had

complained of these haraam irregularities were dismissed.

(11) Slaughterers, from time to time, voice and report their grievances which are swept under the tons of diseased chicken carrion which SANHA halaalizes and which the Muslim community eats with relish.

(12) SANHA'S two ex-Early Bird 'supervisors' resigned on account of malpractices which prevent production of halaal chickens. The one 'supervisor' now desperately struggles to save Sanha's carrion skin while the other 'supervisor' has completely disappeared from the radar screen.

(13) *THE ENTIRE SYSTEM OF KILLING THE CHICKENS FROM BEGINNING TO END IS HARAAM. THIS HARAAM SYSTEM OF KILLING IS NOT THE SHARIAH'S SYSTEM OF THABAH. THIS SYSTEM HAS BEEN BRANDED KUFR BY HADHRAT MAULANA ASHRAF ALI THAANVI AND OTHER SENIOR MUFTIS. A HARAAM SYSTEM DOES NOT PRODUCE HALAAL TAYYIB MEAT FOR MUS-*

*LIM CONSUMPTION NOR FOR NON-MUSLIM CONSUMPTION NOR DOES IT PRODUCE MEAT FIT FOR THE CONSUMPTION OF EVEN DOGS ACCORDING TO THE SHARIAH. APPROVAL OF THIS HARAAM SYSTEM IS KUFR WHICH ELIMINATES THE APPROVER'S IMAAN AND NEGATES HIS NIKAH. ACCEPTANCE OF THIS BRUTAL HARAAM KUFR SYSTEM OF KILLING IS TANTAMOUNT TO PASSING A VOTE OF NO-CONFIDENCE IN THE SYSTEM WHICH ALLAH AZZA WA JAL HAS REVEALED FOR THE UMMAH.*

Besides these Primary Reasons for the carrion chickens being haraam, there are numerous ancillary factors – horrible and brutal practices associated with the broiler industry from the day the chickens are hatched.

Once when Hadhrat Umar (radhiyallahu anhu) saw a Yahudi harshly dragging a goat to the place of slaughter, he said: "Lead it to its death beautifully (*Sookan jameelan*)."

Can any Muslim accept a system which brutally drags and shocks

(Continued on page 12)



# HONESTY AND JUSTICE

DURING the inception of the British domination of the Indian subcontinent, a dispute pertaining to land developed between the Muslim and Hindu communities in Khandlah, district Muzaffarnagar. While the Hindus claimed that the place was their temple, Muslims maintained that it was a Musjid. The matter went to the magistrates court for resolution.

After hearing both parties, the magistrate met the Muslim party in privacy and asked if they were aware of any Hindu whom they trusted and on whose testimony the judgment could be decreed. The Muslims were not aware of any such Hindu whom they could trust. The magistrate then approached the Hindu party and asked if they were aware of a trustworthy Muslim whose testimony they would rely on. The Hindus responded: "This

is a great trial. It is a communal matter. Nevertheless there is a Muslim Buzrug whose honesty we can vouch for. We have never known him to speak a lie. In all probability he will state the truth even in this matter."

The Buzrug was Mahmood Baksh, the brother of Mufti Ilaahi Baksh, the student of Shah Abdul Azeez who was the Khalifah of Hadhrat Sayyid Ahmad Shaheed (rahmatullah alayh). The magistrate issued a summons for the Buzrug to attend the hearing. However, the Buzrug responded: "I have taken an oath that I would not set eyes on the face of an English man." The magistrate sent the message: "You need not look at my face. But ensure you are present. The matter is grave. Without your presence, the dispute cannot be resolved."

The Buzrug relented and went to the court. But, he turned his back towards the magistrate. After both parties had testified. When the magistrate asked the Buzrug to pronounce his decision, the eyes and ears of both parties were riveted on the his face. The Buzrug announced: "The truth is that the land belongs to the Hindus. The Muslim community does not own it." Thus the award was made in favour of the Hindus.

On that very day many Hindus embraced Islam. Honesty and justice are integral constituents of Imaan. In this regard, the Qur'aan Majeed states: "*O People of Imaan, be firm in establishing justice as witnesses for Allah even though it be against yourselves or parents or relatives.*"

(Surah Nisaa', aayat 135)

## INTELLIGENCE

Rasulullah (sallallahu alayhi wasallam) said: "An intelligent person is he who always takes a reckoning of himself and practises deeds which will benefit him after death. A moron is he who enslaves himself to lust, but hope for reward."

## THREE ACTS

Rasulullah (sallallahu alayhi wasallam) took an oath to emphasize the following three acts:

- 1) "Charity does not decrease wealth spent in the Path of Allah.
- 2) "Allah enhances the honour of an oppressed person who bears the oppression with sabr (patience)."
- 3) "Allah opens the doors of poverty for a person who (unnecessarily) opens the door of begging."

## THE BEST GULPS

Hadhrat Hasan Basri (rahmatullah alayh) said: "Of all the things a person gulps down, two gulps are most loved to Allah Ta'ala: Sabr at the time of calamity, and to swallow anger."

## THE "ISLAMIC STUDIES" CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

### — EXPOSING THE KUFR INTERFAITH CONSPIRACY —

#### PART 10

Dr. Ahmad Ghorab who was a professor at many secular universities, in his book, *SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES*, exposes the western conspiracy to undermine Islam and wean Muslims from the Sunnah and the Shariah. He explains lucidly and candidly the subversive role which Saudi Arabia plays in this despicable game of treachery. Continuing the exposure, Dr. Ahmad Ghirab says:

#### Hans Kung on Islam

On that occasion, by the mercy of Allah, *subhanahu wa ta'ala*, the truth about Hans Kung's attitudes and purpose with regard to Islam and the Muslims were exposed by his own words uttered, just as they are exposed in his published words for those who will take the trouble to read them before, in neglect of their responsibilities to their religion and way of life, they invite him to address Muslims.

Kung's views on Islam are very explicitly presented in his book, *Christianity and the World Religions*. (1986; Collins, London, 1987. Page references in the discussion immediately following in this section refer to this edition of Kung's book.) In the part of the book dealing with 'Islam and Christianity' (pp. 3-135), Kung advocates for Muslims what he calls 'critical method' in reading

their Scripture. This is the procedure applied, from the early nineteenth century, to Christian study of the Bible. Kung refers to various Orientalists whose works have followed this approach. Among them are:

1. John Wansborough's *Quranic Studies* (1977), in which the author claims that the Qur'an was shaped over a period of two centuries by the Muslim community interpreting what were taken to be Prophetic sayings. (p.33)
2. John Burton's *The Collection of the Quran* (1977) which follows a similar approach but confines the period of 'collection' to the Prophet's lifetime. (p.34)
3. Gunter Luling's *The Rediscovery of the Prophet Muhammad* (1981) based on *On the Primitive Version of the Quran* (1974) which claims to distinguish in the Qur'anic text a primitive Christian-Arabian Qur'an attributed to the Prophet and the rest attributed to a much later period. (p.34)
4. Angelika Neuwirth's *Studies on the Composition of the Meccan Suras* (1981) with which Kung appears to be particularly pleased: 'With her training in the formal-critical approach to the Old Testament, Neuwirth can prove that, whatever the case with the rest of the Qur'an, the Meccan suras were put together by the Prophet himself for liturgical recitation...' (p.34)

What business can intelligent Muslims who care about and for their religion have with 'curiosity' of this kind? It is a curiosity about Islam whose techniques are directly copied from Western models, regardless of whether the techniques are appropriate, and whose aim is a determination to reproduce among Muslims the same reservations about the Qur'an, as Jews and Christians are bound to have about the Bible. To add insult to injury, Kung offers this line of scholarship as the road to peace and reconciliation between Muslims and Christians what he means is that Muslims will believe and think as modern Christians do.

Kung maintains that the oral influence of Judaic and Christian traditions on the composition of the Qur'an cannot (and should not) be denied by Muslims. There were contacts between Muslims and the People of the Book during the Prophet's lifetime, *sallallahu 'alaihi wa sallam*; and many of the Biblical prophets are mentioned by name in the Qur'an, as well as Mary, the mother of Jesus, *'alaihis-salam*. Ming infers that all these prophets were known to the Prophet Muhammad, *sallallahu 'alaihi wa sallam*, before revelation came to him.

Sometimes a wilful blindness accompanies arrogance: how can any scholar who, presumably, has at least read the Qur'an in translation,

have missed the fact that this particular line of argument is anticipated and answered by the Qur'an itself? It is the very argument put forward by the arrogant polytheists and Jews during the period of the Revelation which answered them:

*This is [some part] of the tidings of the unseen which We reveal to you. You yourself did not know it, nor did your people, before this [revelation]* (Hud, 11:41).

The Prophet, *sallallahu 'alaihi wa sallam*, is altogether innocent, by the testimony of the Qur'an, of what the Orientalists (like the unbelievers before them) mischievously allege. Their aim is to enlist the support of Muslims themselves in making these allegations. They begin by saying that the Qur'an is, like their own discredited scriptures, only partly true. Kung himself states (p.34) that he believes the Qur'an to be both revealed and the work of the Prophet. He then goes on to offer this position to 'educated modern' Muslims as a way for them to apply to their Scripture the kind of critique that was applied to the Christians scriptures. Kung's point, evidently, is, to imply that any Muslim who takes the whole Qur'an to be *verbatim* the word of Allah - which has always been an axiom of Muslim belief - is neither educated nor modern. He writes with the conviction that Western culture has triumphed and it is up to the Muslims to adapt (i.e. submit) to it: and his, the Christian scholar's task is to make that submission easier, and to

look among Muslim scholars for individuals who have been willing to submit and can therefore be applauded for their 'constructive' approach.

Here, in a nutshell, is the whole ambition of the collaboration which is offered to Muslims and in which, alas, so many nominal Muslims are willing to participate:

Christians and Muslims today need to continue their conversation about this difficult but fundamental point of how to understand revelation... Everyone knows that in various Islamic countries right now there are powerful movements for Islamic renewal at work... Perhaps over the long haul, in a more self-conscious Islamic world that is trying in so many ways to catch up with Western science and culture, historico-critical study of the holy book will eventually be allowed to become a reality. (p.35)

It is only natural for the enemies of Islamic renewal to wish to divert its energies into directions which harmonise with cultural and religious preferences which have nothing to do with Islam. For Muslims to collaborate in any such programme is to capitulate. But it is to Allah that Muslims-no matter what their circumstances - are required to surrender, not to the enemies of their religion. The tragedy is that people like Kung are able to find accomplices not only among officials of Muslim governments but also among Muslims whose scholarship should have guarded them against any such betrayal of the *din*.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
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(Continued from page 5)

**If anything breaks, they will fix it. Is this permissible?**

A. The extended warranty is insurance hence not permissible.

**Q. A person has a few trucks. He operates a transportation business. Should he pay Zakaat on the value of the trucks?**

A. There is no Zakaat on the trucks. Zakaat is only on the cash he receives.

**Q. What do you say about those who collaborated with the Zionists to destroy Libya and kill Gaddafi?**

A. Despite our belief that Gaddafi was not a Muslim, and that he was a brutal oppressor, our sympathies are not with the rebels who have overthrown and killed him. If they had not colluded with the kuffaar, our sympathies and dua would have been with them. We believe that they are no better than Gaddafi. In our opinion they come within the scope of the Hadith: *"The killer and the killed, both will be in the Fire."*

**Q. What status does the practice of sitting on chairs and eating from tables have in the Shariah? Is it permissible?**

A. It is not permissible in normal circumstances to sit eating at a table for this is the style of the kuffaar, and the style of the Sunnah is the floor. *Tashabbuh bil Kuffaar* (emulating the kuffaar) is haraam.

**Q. Is the Shaazli Sufi Order a valid Tasawwuf tareeqah?**

A. The original Shaazli Tareeqah

was a valid Path of Tasawwuf. But no longer today. Today it is a 'tariqah' of fisq, fujoor and bid'ah. The same applies to the other tariqahs generally. Stay far away from these robbers of Imaan.

**Q. If a person has no cash, but has money on investment, will Qur'baani be incumbent?**

A. Qur'baani is Waajib on the person who has the Zakaat Nisaab even on investment. He should acquire a loan and discharge his Qur'baani obligation.

**Q. What should a woman do if her return ticket is confirmed, but she could not perform Tawaaf Ziyaarat due to haidh?**

A. The woman in question should extend her date of departure even if it costs a bit more for the ticket. It is Waajib that she tries every avenue to postpone her date of departure. If she returns without having performed the Tawaaf, she will remain in the state of Ihraam. Every act in violation of Ihraam she commits will attract a penalty (*Sdaqah, Dumm*). She will remain unlawful for her husband until such time that she has performed Tawaaf Ziyaarat.

**Q. If I wash the soiled napkins of my baby or my baby does my wudhu break?**

A. Your wudhu does not break if you wash your baby or the soiled napkins.

**Q. What is Takbeer Tashreeq? Please explain the rules of this Takbeer.**

A. The recitation of Takbeer on the occasion of the two Eids is called Takbeer which is as follows:

*ALLAAHU ABKAR ALLAHU AKBAR, LA ILAHA IL LAL LAAHU WAL LAAHU AKBAR. ALLAAHU AKBAR WALIL LAAHIL HAMD.*

(Allah is the Greatest! Allah is the Greatest! There is no deity but Allah. And Allah is the Greatest, and all praise is for Allah.)

On the occasion of Eidul Fitr, this Takbeer should be recited silently along the route to the Musalla/Musjid, and discontinued inside the Musalla/Musjid. On the occasion of Eidul Adha, the Takbeer should be recited audibly (without shouting) (along the route and discontinued at the Musalla/Musjid).

The above is in terms of the Hanafi Math-hab. According to the other Math-habs, the Takbeer is recited aloud even in the Musjid.

Furthermore, it is Waajib (compulsory) to recite this Takbeer once audibly after every Fardh Salaat during the Days of Tashreeq which are the 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> Zil Hajj. It starts from after Fajr on the 9<sup>th</sup> and ends after Asr on the 13<sup>th</sup>. Thus, the Takbeer has to be incumbently recited audibly once after every Fardh Salaat on these days. This makes a total of 23 Salaat. It should also be recited after the Eidul Adha Salaat.

**Q. On Eid days when should the dua be made – after the Eid Salaat**

**or after the Khutbah?**

A. After the Eid Salaat. It is bid'ah to make the dua after the Khutbah. The Dua should also be recited silently, not loudly as is the practice in many places.

**Q. There is a lot of confusion here on campus in China regarding Eid. The surrounding cities are performing Eid Salaat tomorrow, Sunday 6<sup>th</sup> November. But Wentzhou City is performing on Monday 7<sup>th</sup>. Please advise us as to how we should go about to overcome this confusion.**

A. If Wenzhou City is going by their own physical sighting of the moon, then follow Wenzhou City. If the surrounding cities had established the commencement of Zil Hajj with their own physical sighting, then you may follow them and have Eid tomorrow. But if they are following Saudi Arabia, then follow Wenzhou City.

We are not aware of the location of Wenzhou City and how far it is from the 'surrounding cities'. If Wenzhou City is far away in another province for example, then you on campus may not have Eid alone on Monday. In this case, i.e. if Wenzhou City is out of your reach for attending Eid Salaat, join the surrounding cities.

If you join the surrounding cities, perform Eid Salaat together with the people, not only students on campus. There is no Eid virtue and barkat performing on campus. Join the masses in the surrounding cities.

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## RESPECT FOR THE USTAADH

The pomp and splendour of the *Khilaafat* of Haroun Rashid are proverbial. However, despite the worldliness and luxurious lifestyle of the Khalifah, he was a man of lofty Islamic moral character. Haroun Rashid had assigned his son, Maamun who had become the Khalifah after his father, to Imaam Asmaee (rahmatullah alayh) for the acquisition of Ilm (Islamic Knowledge) and Adab (Islamic moral character).

One day when the Khalifah visited Imaam Asmaee, he

found him making wudhu. The Khalifah's son, Maamun was pouring water from a jug on to the feet of his Ustaadh, Imaam Asmaee. Beholding this, Haroun Rashid displaying considerable annoyance, commented: "I assigned him to your company to gain moral character. Why did you not instruct him to pour water with one hand, and wash your feet with the other hand?" This was the attitude of the Khulafa of bygone days. Despite their worldliness, they ensured that good Islamic moral character is inculcated in their offspring.

## WHY THE CHICKENS ARE HARAAM CARRION

(Continued from page 10)

into paralysis, not unconsciousness, and even into death chickens with their heads submerged in electrified fecal water? Before consuming the HARAAM

CARRION which SANHA has halaalized, consult your Imaan and reflect on the pronouncements of Rasulullah (sallallahu alayhi wasallam).

## WHAT IS IN THE CONTAINER, EMERGES

When the signs of Maut appeared on the face of Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh), his grief-stricken son tore his (i.e. the son's) qamees (kurtah). Even during his final moments, Hadhrat Abu

Uthmaan admonished: "O my son! You have acted in contravention of the Sunnah. Contravention of the Sunnah is a sign of *nifaaq* (hypocrisy). Rasulullah (sallallahu alayhi wasallam) said: *"From every container emerges whatever is inside."*

In other words, *nifaaq* in the heart constrains a person to act in conflict with the Sunnah.

**Muharram 1433  
December 2011**

**ZAKAAT NISAAB R5,100**  
**MEHR-E-FATIMI R14,700**

## MANKIND – THE PROGENY OF SHEETH

Of the 40 children of Nabi Aadam (alayhis salaam), the entire offspring of 38 was destroyed in the Great Deluge during the era of Nabi Nooh (alayhis

salaam). Only the offspring of Hadhrat Nooh (alayhis salaam) remained, and He was from the progeny of Nabi Sheeth (alayhis salaam). There were 80 persons with Nabi Nooh (alayhis salaam) on the ship.

Nabi Sheeth (alayhis salaam) was born five years after Qaabil killed his brother Haabil.





**"VOICE of ISLAM"**



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

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**The Majlis**

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**THE VOICE OF SHAITAAN  
"VERILY, ALLAH SENT ME TO  
DESTROY MUSICAL INSTRUMENTS."  
(HADITH)**

## THE MJC-ORION PORK AND CARRION SCANDAL

### MUSLIMS ARE RE- QUIRED TO DO SOME DEEP SOUL- SEARCH- ING

The conscience cannot be soothed nor the magnitude of Muslim consumption of halaalized pork and carrion be mitigated by the flaying and crucifixion of the MJC villain who has been engaging in the halaalization of carrion from its very inception. The fundamental importance of halaal food in Islam may be gauged from Allah's command to the Ambiya:

*"O Rusul! (Messengers)! Consume from (food which is of the) Tayyibaat, and practise Virtuous deeds*

*(A'maal-e-Saalihah). Verily, I am aware of what you are doing."*

*(Al-Mu'minoon, aayat 51)*

Tayyibaat refers to not only halaal. Pure, wholesome and clean food, physically and spiritually, free of every vestige of doubt is described as Tayyib food. The Qur'aanic verse mentioned above emphasizes Tayyib food as a precondition for the ability to practise deeds of virtue. Whilst halaal and tayyib food produce Noor in the heart, which in turn cultivates the inclination of Ta-at (obedience) and Ibaadat (worship), haraam and mushtabah (doubtful) food enhances animality and lust. The soul is weakened while the bestial instinct (nafs) in man becomes bloated with satanism. The capacity for enthusiastic ibaadat and obedience is utterly destroyed by haraam and mushtabah

food.

For decades since the initiation of the accursed halaal-certificate industry which halaalizes carrion, the Muslim community has been consuming haraam carrion meat and even pork fraudulently presented as 'halaal'. It is indeed lamentable that Muslims have fallen to such a bestial and degraded level to consume meat from the hands of non-Muslims on the basis of a sticker on a packet. Regardless of who affixes the 'halaal' sticker/label on the carrion, it is considered halaal by the consuming Muslim public. Muslims have lost all Imaani bearings and inhibitions which naturally insulate one against the consumption of haraam. Since years of consuming haraam carrion has desensitized the hearts and ruined the spiritual capacities of the Soul, Muslims no longer possess any natural

inhibition against haraam Muslim carrion-certifying organizations, molvis and sheikhs are criminally culpable for this despicable situation although the Muslim community consuming the filth is not absolved of culpability.

Every excuse the MJC has offered in its desperate attempt to clear its torn and tattered name which has been ripped into shreds by the Orion pork and carrion scandal is untenable and invalid. There is simply no valid argument the MJC is able to proffer to vindicate the gross abuse of Amaanat it is guilty of. In its desperate attempt to salvage something of its sunken image and reputation, the MJC's Sheikh Achmat Sedick said: *"The MJC has explained and clarified itself as to what extent it was involved with Orion – ON A CON-SIGNMENT BASIS. The*

*MJCHT is not the Halal certifier of the entire ORION Cold Storage because it is essentially a non-Halal facility."*

This, and similar other flabby explanations do not extricate the MJC from its carrion morass. The very bottom line is that ORION whose products, be it only a few million chickens which the MJC has certified, has been routinely relabelling products, even pork as 'halaal'. Despite conceding that Orion "is essentially a non-Halal facility" over which the MJC has absolutely no control and where there is absolutely no MJC supervision, the MJCHT deemed it appropriate to certify millions of imported carrion chickens which ORION stored amongst all its other haraam carrion and pork products.

On what basis did the

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## ALTERNATIVES TO THE CERTIFYING BODIES?

Q. With reference to the recent interviews by 3<sup>rd</sup> Degree, with regards to the

MJC, it has become apparent to all Muslims that the certifying process is flawed

and you (*The Majlis*) have been vindicated in your claims. What is the alternative solution for those Muslims who don't have the time or resources to slaughter their own animals? The certifying bodies have been rendered nugatory, but what is the solution for Muslims? Your response in this regard would be most appreciated.

**ANSWER:** The 'certifying' process is not merely flawed. It is absolutely rotten to the core. It is a haraam sham, a satanic deception and a wicked stunt which has extensively and intensively spread the malady of carrion addiction in the Muslim community. The community is so addicted to consuming, rotten, diseased, haraam carrion chickens and meat, even 'halaalized' pork, that you find yourself in a

quandary when suddenly you are convinced of the carrion villainy which the MJC and SANHA had been perpetrating and concealing for decades.

There is no conundrum in this wretched carrion equation. The quotient should be known and comprehensible to every Muslim. That quotient is simply: abstention from consuming filth and poison when it is established that the substances being devoured are filth and poison. Thus, if halaal meat and chicken are not available, the simple solution is to abstain from eating the rotten meat which perhaps vultures too may shun. There are innumerable other halaal products to consume.

A man is not allowed to indulge in fornication if circumstances do not permit immediate marriage. He has

to restrain his carnal instincts and not descend to the level of dogs and asses to gratify himself by sowing wild oats. Similarly, if halaal meat is not available, Muslims may not prevaricate, dither and incline towards diseased, rotten, haraam carrion, and soothe their conscience with the satanic deception of lack of alternatives. This is a trial from among the numerous trials which Allah Ta'ala imposes on the Mu'mineen. We have been despatched to earth to undergo trials and tribulations. But, abstention from rotten carrion is not a trial. It is a slight inconvenience for those who are addicted to consuming halaalized carrion. Abstention for a few days will, Insha'Allah, cure people of this filthy addiction.

Allah Ta'ala vindicates the Haqq in His own mysterious ways. The vast majority of

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### A CARRION QUESTION

Q. In the wake of the MJC-Orion debacle, we have resolved never again to consume meat products from kuffaar entities regardless of the certifying organization whether it be MJC, SANHA, NIHT, ICSA, any JAMIAT, etc. We have some freezers filled with these products which The Majlis has branded carrion. What do we do with all these thousands of rands of meat products?

Is it permissible to sell or give it to non-Muslims?

A. According to the Shariah, it is not permissible to feed even dogs with haraam food. It is not permissible to give

the rotten diseased haraam carrion to even non-Muslims. There is an opinion according to which it is permissible to throw the rotten carrion to vultures in view of carrion being the primary food of these birds/animals. However, we differ with this 'fatwa'. We believe that the 'halaalized' carrion of MJC and SANHA is not halaal for even vultures. Whilst non-Muslims and animals will devour haraam food of their own accord, we are not permitted to intentionally feed them with haraam and with such substances which we believe are harmful and poisonous whether physically or spiritually.



# Questions and Answers

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**Q. The Maaliki Imaam at the Musjid performed the Nikah of a pregnant woman. He was not aware that she was pregnant. Is the Nikah valid? And, what is the ruling of the Hanafi Math-hab? Will the child be legitimate?**

**A.** The marriage of a pregnant woman is valid according to the Hanafi Math-hab. If the child is born six months after the date of Nikah, it will be legitimate. If it is born before six months, it will be illegitimate.

In terms of the Maaliki Math-hab the Nikah is not valid because the woman is pregnant. They have to separate. There is no way of rectifying this grave error. Only after the woman has given birth can the Nikah be performed.

**Q. Is it permissible for a Maaliki to give ghusl to the dead body of his wife?**

**A.** According to the Maaliki Math-hab it is permissible for the husband to give ghusl to the body of his wife., but not according to the Hanafi Math-hab.

**Q. In the notes of the kitaab, As-Siraaji it is mentioned that Imaam Maalik (rahmatullah alayh) was in the womb of his mother for two or three years. Please comment.**

**A.** The text in the notes in As-Siraajee does not state that Imaam Maalik (rahmatullah alayh) was in the womb of his mother for 2 to 3 years. No where in this Kitaab is this mentioned. What is mentioned is that according to the three Math-habs (Maaliki, Shaafi' and Hambali), the maximum period of gestation is four years. The maximum period according to the Hanafi Math-hab is two years.

**Q. It is said that the ancestral mother of the Ya'jooj-Ma'jooj people was a jinn. Is this true?**

**A.** Ya'jooj and Ma'jooj are human beings. They are not a cross between humans and jinn. The jinn version is baseless.

**Q. Do jinn die natural deaths as humans do? Will shaitaan die a natural death?**

**A.** Jinn die naturally just as human beings do. However, they live for centuries and even millennia. Iblees too will die a natural death at the appointed time of his Maut.

**Q. Is it permissible for a Muslim man to marry a Christian or Jewish woman who retains her religion?**

**A.** In this era it is not permissible to marry Jewish or Christian women if they do not embrace Islam. The Imaan of the husband will be exposed to kufr, and the children in most cases will be reared as kaafir. Hence marriage to them in the present scenario is not permissible.

**Q. Was Khidhr a Nabi? Is he still alive?**

**A.** There is difference of opinion regarding the status of Khidhr (alayhis salaam). The majority opinion is that he is not a Nabi, and that he is still alive. Allah knows best. Numerous Auliya have reported meeting him.

**Q. What are the rights of the biological father over his illegitimate**

## ONLY THE QUR'AAN?

**Q. Some intellectuals say that we should follow only the Qur'aan, not the Hadith.**

**A.** Those who say that only the Qur'aan should be followed, are ignoramuses and deviates. They are not intellectuals. The Qur'aan only mentions the broad principles and makes reference to Islamic rites without giving a detailed explanation. For example, the Qur'aan commands the performance of Salaat (the five daily prayers), but no where in the Qur'aan is it mentioned that five Salaat are daily compulsory nor are the number of raka'ts or the numerous other details pertaining to Salaat mentioned in the Qur'aan. The same applies to all the other acts of Islam. The details are in the Hadith which have been explained by the Sahaabah and the

great authorities of the Shariah. These morons – the so-called intellectuals - have been predicted by Rasulullah (sallallahu alayhi wasallam). Warning such deviates, Rasulullah (sallallahu alayhi wasallam) said:

*"Soon will there dawn a time when an obese (fat) man reclining on his couch will say: 'I don't know this. Whatever you find to be halaal in the Qur'aan, regard it to be halaal, and whatever you find haraam in the Qur'aan, regard it as haraam.' However, that which Rasulullah (sallallahu alayhi wasallam) has made haraam is just as Allah has made haraam."*

The Shariah is not confined to the Qur'aan. The Qur'aan mentions the laws in brief.

**child?**

**A.** Zina (adultery/fornication) does not give rise to rights. It gives rise to punishment. A man is not the legal father of the illegitimate children he 'fathers'. Such children will not inherit in his estate. He has no rights over them.

**Q. Does a girl inherit in the estate of her step-father?**

**A.** A step-daughter is not a man's heir. She does not automatically inherit in his estate. However, a person may make a *wasiyyat* (bequest) for a non-heir. The bequest amount may not be more than one third of the value of all his assets.

**Q. Is it permissible to eat with knives and forks?**

**A.** Eating with a knife and fork is not permissible. This is the style of the western kuffaar. The Sunnah way is to eat with the right hand after washing both hands, and sitting on the ground, not at tables and on chairs when eating.

**Q. What is the position of Salaat which one begins in the valid time but terminates after the expiry of the time?**

**A.** If the sun begins to rise while Fajr Salaat is being performed, it (Fajr) will not be valid regardless of what rukn one may be in. If the sun sets whilst performing Asr of that specific day, the Asr will be valid. But, if the procrastination to this time was due to carelessness, then one is guilty of a major sin for having performed Asr in the defective time. If Zuhr, Maghrib and Isha are performed whilst the time is expiring, these Salaat will be valid.

**Q. Should the feet be placed together during Qaumah and Sajdah?**

**A.** The feet should not be placed together in Qaumah and Sajdah. Placing the feet together is a weak view.

**Q. If a person lifts his feet off the ground during Sajdah, is his Salaat valid?**

**A.** If during Sajdah both feet are kept off the ground for the duration of three *Subhaanallaah* Tasbeeh, only then will the Salaat break otherwise not.

**Q. Is it mandatory for a man's feet**

**to be covered during Salaat?**

**A.** No, there is no need for a man's feet or a woman's feet to be covered during Salaat.

**Q. I wish to migrate from the U.S.A. To which Islamic state should I go?**

**A.** Brother, you will find no Islamic state to which you will be able to migrate because in this age there does not exist a single Islamic state although there are more than 50 Muslim countries. All these countries are governed by kufr systems. The rulers are kuffaar and munaafiqeen masquerading as Muslims. Furthermore, none of these countries will allow you to live permanently in their lands. You will be allowed a maximum of 3 months as a tourist. All the kufr governments controlling the Muslim countries are hostile to Muslims who endeavour to lead lives according to the Sunnah.

**Q. Is it permissible to pluck the white hairs in the head and beard?**

**A.** It is strictly haraam to pluck white hairs from the hair and beard.

**Q. What is the meaning of the Shariah?**

**A.** Shariah simply means the Law of Allah Ta'ala, which is contained in the Qur'aan and Sunnah.

**Q. Is it permissible for women have henna (mendhi) designs such as flowers in their hands?**

**A.** Application of hennah (mendhi) by women to the palms of their hands is permissible, but not the latest designs and styles.

**Q. In many Musjids we see children standing in the same saffs as the adults. Is this permissible?**

**A.** According to the Shariah, children should stand right behind the adults. It is not permissible for the adults to place na-baaligh children in the saffs of the adults. Furthermore, Rasulullah (sallallahu alayhi wasallam) has also instructed that little children should not be brought to the Musjid.

**Q. My Qur'baani was done in another town where the Eid Salaat was performed an hour before we performed Eid Salaat in our town, Immediately after Eid Salaat in the other town my Qur'baani was done. Is my Qur'baani valid? It was done**

**before I had performed Eid Salaat.**

**A.** Your Qur'baani is valid. It is permissible to effect the Qur'baani of a person in another town after the Eid Salaat in that town regardless of whether the person whose Qur'baani is being made has not yet performed Eid Salaat in the city where he resides. Since the Qur'baani was made after Eid Salaat, it is valid.

**Q. Is it permissible to give Qur'baani meat to non-Muslims?**

**A.** According to the Hanafi Math-hab it is permissible to give Qur'baani meat to even non-Muslims. But this is not permissible for Shaafis.

**Q. From South Africa if a person goes directly to Makkah for Hajj and Umrah, what is his Meeqaat?**

**A.** Some say that it is permissible to don Ihraam in Jeddah. Others say that this is not permissible. Ihraam must be donned in the plane when the plane comes in line with the Meeqaat known as Yalamlum. What is the correct ruling?

**A.** There are two versions. According to the one view, the last point is Yalamlum. When in line with Yalamlum, they say that it is compulsory to don Ihraam. According to the other view, it is permissible to delay the Ihraam until arrival in Jeddah. We follow this latter view which was also the fatwa of Hadhrat Mufti Shafi' (rahmatullah alayh).

**Q. A Muslim is part of a jury to decide a case. Is it permissible for a Muslim to be part of a jury?**

**A.** It is haraam for a Muslim to serve on a jury. Allah Ta'ala states in the Qur'aan Shareef:

*"Those who do not decree according to that (Shariah) which Allah has revealed, verily, they are the kaafiroon."*

A Muslim who acts as a judge or sits on a jury deciding issues in terms of kuffaar law, loses his Imaan.

**Q. A non-Muslim girl embraced Islam and is prepared to get married to a Muslim, but her parents do not consent. Can she proceed to marry without her parents approval?**

**A.** If the girl embraces Islam, Nikah with her will be permissible. A Muslim girl's Nikah without the consent or knowledge of her non-Muslim parents is valid. A non-Muslim, be he a parent, has no *wilaayat* (jurisdiction) over a Muslim.

**Q. I am a Hanafi who lives in a predominantly Shaafi' locality where they perform Asr when it is still Zuhr for us. Should I join the Shaafi Asr Jamaat or perform alone?**

**A.** As a Hanafi you have to perform Asr when it is Asr time for Hanafis. If the group refuses to delay Asr until the Hanafi Asr time, then perform alone in its proper time.

**Q. If one recites Attahiyaat twice, should Sajdah Sahw be made? Will the Salaat become invalid?**

**A.** If it is the first sitting (Qa'dah) of Fardh, Witr or Sunnatul Muakkadah Salaat, then reciting Tashahhud twice will necessitate Sajdah Sahw. It will



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not invalidate Salaat. If Tashahhud is recited twice in the last sitting of any Salaat, then there is no need for Sajdah Sahw. Also if it is recited twice in the first Qa'dah of a four raka't Nafl Salaat, then too Sajdah Sahw is not necessary.

**Q. Is it incumbent to place a sutrah in front of one if one is performing Salaat?**

**A.** In an open space where people are passing in front of you, to use a sutrah is Sunnatul Muakkadah. (*Sutrah is any raised object, e.g. a stick, bench or just anything which the musallis places in front of himself in line with one eye*).

**Q. Is Sheikh Imran Nazar Hosein Al-Hanafi an authentic Aalim of the Hanafi Math-hab?**

**A.** The sheikh, Imran Nazar Hosein is a deviate. While he may claim to be a Hanafi, some of his beliefs are even kufr, e.g. his theories about Ya'jooj and Ma'jooj. He is a modernist liberal who lacks understanding of the Deen.

**Q. Why is fasting forbidden on the Days of Tashreeq?**

**A.** Fasting is forbidden on 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> Zil Hajj for the simple reason that Allah Ta'ala has prohibited it. There is no other reason.

**Q. What should be done if one's wife refuses to observe Purdah? In these modern days of women's liberation, they want to decide everything by themselves. What should I do when my wife hides from me information about the person to whom she is chatting on the cell phone or conducting a secret conversation on the internet. She behaves with extreme suspicion. How much should the husband tolerate and what may he do in terms of the Shariah?**

**A.** If the wife refuses to observe purdah or she indulges in any secret activity such as cell-phone chatting, or secret conversation on the internet, the husband should admonish her. If she refuses to heed his admonition, he should separate himself from her bed and boycott her for a while. He should not speak to her nor eat the food she prepares. If this too does not reform her, the Qur'aan allows light beating. If this too fails, then the husband is free to divorce her.

**Q. We are prisoners in a city jail. However, we cannot hear the Athaan which is proclaimed on the outside in the Masjid. Do we have to recite the Athaan in prison?**

**A.** Since you do not hear the Athaan outside prison, you should recite the Athaan inside prison. If you can hear the outside Athaan, it will suffice for you.

**Q. When I am transferred from a prison to another prison which is located more than 48 miles away, will I be a musaafir along this journey and at the next prison?**

**A.** Along the journey to the other prison you will be a musaafir if the distance is 48 miles or more. When you reach the other prison and you know that you will have to stay 15 days or more, then you will no longer be a

musaafir at the new prison.

**Q. Is Eid Salaat valid in a prison?**

**A.** The conditions necessary for the validity of Jum'ah Salaat are also necessary for the validity of Eid Salaat. Therefore Eid Salaat is not valid in a prison.

**Q. When the Imaam recites Takbeer to change positions, should the Muqtadis also recite the Takbeer?**

**A.** Yes, the Muqtadis should recite Takbeer, Thana, Tasbeeh, Aameen, Tasmee', Tashahhud, Qunoot in Witr, Durood and Dua silently. However, Shaafi's recite Aameen audibly.

**Q. It appears that some of the Ahaadith on which the Fuqaha base the masaa-il are dhaceef (weak) according to the later Muhadditheen. What is the explanation for this?**

**A.** The Aimmah-e-Mujtahideen/Fuqaha are not subservient to the Muhadditheen. They are not bound by the rules of the later Muhadditheen. Every Hadith which constitutes a *Mustadal* (Basis for the formulation of a mas'alah/hukm) enjoys the highest category of authenticity regardless of the classification of the later Muhadditheen whose function was not formulation of masaa-il. The later Muhadditheen's function was to categorize Hadith narrations in terms of the standards which they had formulated. Their function was not to test the *mustadallaat* of the Fuqaha. The Muhadditheen in practical life followed the Fuqaha. Thus, even if a *Mustadal* of the Imaam of the Math-hab is 'weak' in terms of the criterion of the Muhaddith, he (the Muhaddith) continued following the Imaam of his Math-hab. He did not cancel the mas'alah which stemmed from the *Mustadal* of his Imaam despite the 'weak' classification of the Hadith which constitutes the *Mustadal*. A Hadith could have been of the highest category of authenticity when it reached the Mujtahid Imaam, but the *isnaad* became weak a century later when it reached the Muhaddith.

**Q. What is the meaning of a Shura Board?**

**A.** A 'shura board' is a fraudulent racket constituted primarily by the riba banks. These boards are staffed by mercenary molvies and sheikhs who are paid lucrative haraam 'salaries' from riba funds to churn out 'halaal' financial products for the haraam riba capitalist banks. The banks pay more 'fatwas' of *jawaaz* (permissibility). There is nothing in the Shariah known as a Shura Board. Any group of persons nowadays call themselves 'shura board'. It has no Shar'i significance.

**Q. Is the Shariah something apart from the Qur'aan and Sunnah?**

**A.** People who are lost in *jahl muraqqab* (compound ignorance) stupidly believe that the Shariah is something different from the Qur'aan and Sunnah when in fact the Qur'aan and Sunnah are the Shariah. The Shariah is simply one word meaning Allah's Law, and this term is used by Allah Ta'ala in the Qur'aan to describe His Law.

## THE LIMIT OF THE MUQALLID

*Laymen and even Muqallid Ulama such as ourselves have no option other than to submit to the rulings of our Math-hab. We NEVER formulate masaa-il on the basis of Qur'aan and Hadith. It is not our function nor are we qualified for such a task. The age of Ijtihad ended with the Khairul Quroon. We are followers. The limit of our knowledge is the Fuqaha of our Math-hab. We dare not transgress this boundary. Whoever transgresses the boundaries of the Math-hab, will land in Jahannum.*

**Q. Who were Haamaan and Qaaron?**

**A.** Haamaan was the prime minister of Fir'oun, the Egyptian king during the time of Nabi Musa (alayhis salaam). Qaaron was an extremely wealthy Yahudi (Jew) who lived during the time of Nabi Musa (alayhis salaam). Although he was from Bani Israaeel, he was a kaafir.

**Q. What is the Shariah status of meat served in the U.S.A. prison system? A Muslim agency certifies the meat 'halaal'.**

**A.** All meat served in a non-Muslim prison is haraam. It is not permissible for Muslim prisoners to consume such meat as long as alternative non-meat food is available.

**Q. A person misses one raka't of Maghrib Salaat. What should he recite when fulfilling his missed raka't?**

**A.** If the Masbooq (the late comer) has missed one raka't of Maghrib, then when he stands up to fulfill the raka't he should recite Thana, Ta-awwuz, Tasmiah, Surah Faatiha and a Surah.

**Q. If a woman in haidh hears someone reciting an aayat of Sajdah, should she make Sajdah?**

**A.** The Sajdah does not become Waajib on a woman in haidh.

**Q. Is it permissible to purchase a gold medallion on which appears the picture of the president of the country?**

**A.** It is haraam to purchase the haraam medal.

**Q. An MJC sheikh says that three talaqs uttered at once are counted as one. Please comment.**

**A.** Three Talaqs are valid, final and irrevocable regardless of the method in which the Talaqs have been issued, even if issued in a sinful way. Three Talaqs are three. The Christian principle of trinity in which three equals one is employed by the stupid sheikh, hence he is capable of the drive he has disgorged regarding Talaq. There exists the *Ijma'* (Consensus) of all Four Math-habs on the validity of three Talaqs regardless of the manner of issuing the three Talaqs.

This fourteen century *Ijma'* is the strongest evidence for the official Fatwa of the Shariah on this issue. It should be simple to understand that it is not possible that the stupid freelanc-

ers of this age have understood the Ahaadith better than Hadhrat Umar (radhiyallahu anhu), the Four illustrious Imaams of the Four Math-habs, and the thousands of Fuqaha of the Four Math-habs down the long corridor of 14 centuries. It is indeed preposterous and downright stupid for a man in this age to try and convince Muslims that the entire Ummah, and all the Sahaabah had erred, and that only he is correct in his understanding. How can a single deviate in this age even attempt to convey that the 14 Century *Ijma'* of the Ummah is erroneous?

We need say no more on the ludicrousness of the moron's deviation and stupid view. Three Talaqs are effective and are called Mughallazah. The Nikah is finally and irrevocably terminated.

**Q. A person going for Hajj intends to stay 11 days in Makkah and 7 days in Aziziyah. What is his status in Makkah, Aziziyah and during the five days of Hajj when he leaves Makkah?**

**A.** Since the niyyat is to stay more than 15 days in Makkah, Salaat has to be performed in full during the 5 days of Hajj. Aziziyah is part of Makkah. This person will not be a musaafir. In Makkah, Aziziyah and during the five days, he has to perform Salaat in full.

**Q. Should a late-comer joining the Jamaat recite Thana?**

**A.** If it is a Sirri Salaat (Zuhr or Asr), or if you join in the third or fourth raka'at of Fardh which is Sirri, then after Takbir Tahrimah recite Thana. If it is a Jahri Salaat and the Imaam is reciting Qiraa't, then don't recite Thana. Recite it in the first raka't after the Imaam has ended the Salaat. In the first instance where you have recited Thana upon joining in a Sirri Salaat, repeat Thana when you fulfil your missed raka'ts.

**Q. If a Masbooq commits an error whilst behind the Imaam, should he perform Sajdah Sahw?**

**A.** There is no Sajdah Sahw for the Masbooq (late-comer) if he commits any error whilst behind the Imaam, i.e. before the Imaam has terminated the Salaat. Thus, if in the Imaam's last raka't, after Tashahhud he recites Durood Ibraaheem, Sajdah Sahw is not necessary.

**Q. What is the significance of reciting Qaseedah Burdah?**

**A.** There is no Masnoon or Shar'i significance for Qaseedah Burdah. It is a nazam as all other good nazams. Reciting it is mubah (permissible).

**Q. Is it permissible for women to visit the qabrstaan on the Day of Eid? What about putting flowers on the grave?**

**A.** It is not permissible for women to go to the graveyard on any day. Men may and should visit the graveyard on any day, not necessarily Eid Day. It is permissible to visit on Eid Days as well. Placing flowers as Christians do is not permissible.

**Q. In Bosnia it is the custom for the father/ husband to slaughter one**



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animal for Qur'baani on behalf of all the members in the house. It is said that one animal suffices for the entire family, hence it does not remain Waajib for everyone in the family to make Qur'baani. Is this valid?

A. The practice of slaughtering one animal for the household is baatil. It is baseless. It is not Qur'baani. The practice in vogue in Bosnia is bid'ah. Qur'baani is Waajib on everyone who has the Zakaat Nisaab amount during the Days of Qur'baani (10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Zil Hajj).

**Q. In Bosnia they believe that it is not permissible for cousins to marry. Is it in conflict with the Shariah for cousins to marry?**

A. They are ignorant hence they believe that it is not permissible for cousins to marry. Bosnians are by birth Hanafis, but they are ignorant due to having lived under communist rule. May Allah Ta'ala guide them and us all. May Allah Ta'ala keep you with aafiyat. Marriage to a cousin is perfectly permissible.

**Q. Is it permissible to take the Qur'aan to the qabrstaan?**

A. It is permissible to recite any portion of the Qur'aan Shareef in the qabrstaan for the benefit of the inmates of the grave. However, one should not take the Qur'aan Majeed to the qabrstaan. Recite from memory.

**Q. Is it permissible to place tombstones at the grave? If not permissible, what should I do to the tombstones already placed on the graves of my parents?**

A. Tombstones are haraam. It is incumbent to have the tombstones demolished. It is a practice of the kuffaar. Anything un-Islamic done at the graveside brings grief to the inmates of the graves although they are not punished for the sins of the people.

**Q. A factory processes both vegetables and meat. However, they thoroughly clean the utensils after preparing the meat products. The same utensils, albeit cleansed, are used to prepare the vegetable products. Is it permissible to consume the vegetable products?**

A. Don't ever trust the word of these kuffaar manufacturers. It is not permissible to consume even the vegetable products of a factory which prepares haraam products. Their assurance has no validity. The haraam carrion halaalizers such as SANHA and MJC have thoroughly educated the kuffaar manufactures in the art of haraam skulduggery to mislead Muslims.

**Q. Is it permissible to make Sa-ee of Hajj before proceeding to Mina?**

A. It is permissible to make Sa-ee of Hajj before going to Mina on the 8<sup>th</sup>. After donning Ihraam on the 8<sup>th</sup>, you should make a Nafl Tawaaf with *Idhtibaa'* and *Ramal*. Thereafter make the Sa-ee. It will then not be incumbent to make Sa-ee on the 10<sup>th</sup> after Tawaaf-e-Ziyaarat.

**Q. Is it permissible to combine Zuhr and Asr at Arafaat in our tents?**

A. If one does not perform behind the Imaam in Musjid Namirah, then Zuhr and Asr should be performed separately in their respective times. They may not be combined.

**Q. When calculating Zakaat on gold and silver what values should be considered? Should the international market price be taken? Our government levies an 85% tax on gold. Will this also be part of the value?**

A. The value of the gold and silver for Zakaat purposes should be the price one would pay if one purchases it currently. It is obvious that in a country where the government imposes an 85% tax, the price of the gold/silver will not be the international price. Obtain the price of gold from an entity who sells gold to the public in your country. That price will be the value.

**Q. In England trained dogs take their blind masters to the Musjid. The dogs remain in a rest area near the entrance of the Musjid. Is this permissible?**

A. It is not permissible to take a dog to the Musjid even if a 'rest area near the entrance of the Musjid' has been set up for the dogs. All annexes to the Musjid are in the category of the Musjid even if they are not part of the Musjid proper. Rasulullah (sallallahu alayhi wasallam) said that the Malaikah do not enter a home wherein there is a dog. Dogs are abhorred by the Malaikah. Although it is permissible to have a guide dog, the dog may not be taken to the Musjid and tied or left at the entrance. If this becomes a trend, there may soon be packs of dogs at Musjid entrances.

**Q. Is it permissible to distribute Qur'baani meat as part of a cooked meal?**

A. It is permissible to distribute Qur'baani meat as part of a prepared meal.

**Q. A woman has made an instructed that a certain person should not be allowed to attend her janaazah. Is this kind of wasiyyat permissible? Could it be enforced?**

A. It is not permissible for a person to make a request or issue an instruction for some people not to be present at his/her mayyit. Such a request/instruction has no validity in the Shariah. Neither could anyone be prevented from attending the Janaazah nor is it necessary for the persons concerned to absent themselves.

**Q. Is it permissible to charge a fee/rental for painting adverts on a wall?**

A. According to the Shariah, a wall cannot be hired. It is not permissible to charge for placing an advert on a wall. If there is no rental to be paid, the adverts may be painted on the wall. However, it is permissible to charge for the labour and materials used for painting the advert.

**Q. Why is it haraam to join the interfaith movement, and why does one become a murtadd when participating in this movement?**

A. The Interfaith movement has two cardinal articles of their faith which are:

## SHARING THE QUR'BAANI MEAT

**Q. How should the meat, etc. of an animal (bull, camel, etc.) be divided if all seven shareholders will be taking their share of the meat?**

A. If several people are taking shares in the same Qur'baani cow/bull, and if they stipulate that they want to take their full share, then it is Waajib for the meat to be weighed. They must be given their share by weight. When each one wants to take his/her share, then any extra given to a shareholder will be riba, hence haraam. The meat should be apportioned out equally.

However, the one who takes any other part, e.g. liver, lungs, trotters, skin, etc., should be given less meat. The meat in this case may be any amount, but less than the amount the others will receive.

Example: The total weight of the

meat alone is 350 kg. If there are seven participants, each one's share will be 50 kg. Before distributing the shares, it should be determined who will take the skin or any other part which is not meat. If, for example, one shareholder is given the skin and something else, and another shareholder is given the trotters, etc., then these two should be given less than 50 kg of meat.

If, for example, each one of the two is given 40 kg meat, then the balance of the meat will be 270 kg. Now this 270 kg meat should be divided equally to the five remaining shareholders.

If the shareholders will not be taking their full shares, but want their meat, etc. to be distributed to others and the poor, then exactitude is not necessary.

(1) All religions and ideologies are on par – on the same level. No religion is superior to another religion. Thus, Christianity, Judaism, Buddhism, atheism and idolatry are on par with Islam according to the interfaith religion.

(2) No religion is the absolute truth. All religions are the products of the human mind. Thus, Islam too is not the absolute truth. It is the product of the mind of a human being.

Those who participate in the interfaith movement are therefore murtads regardless of whether they subscribe to the above items of kufr or not. They are just like a person who attends a Hindu function in a temple and sits in respect through an idolatrous ceremony. Whether he believes in the idols or not, his very presence and participation in the function and venue of shirk render him a murtad.

**Q. If a person kills someone in an accident, what is the expiation according to the Shariah? Will the prison sentence or monetary fine be considered to be an adequate discharge of his Islamic responsibility?**

A. If a Muslim killed a person in an accident caused by his neglect or reckless driving, without having the intention of knocking the person, then the penalty called *Diyat* has to be paid by the killer's clan to the heirs of the deceased. In addition he has to fast 60 consecutive days. If he is sentenced to imprisonment due to the heirs pressing the charge, and their refusal to settle for the *Diyat*, then the sentence will suffice as absolution regarding the *Diyat*. However, he still has to fulfil the *Kaffaarah* of fasting 60 consecutive days. But, if the heirs agree to accept *Diyat*, and do not press charges in court, then even if the state sentences the man to jail, the Islamic penalty of *Diyat* and *Kaffaarah* of fasting 60 days have to be discharged.

**Q. Is it permissible to allow a beardless sheikh to deliver a lecture in the Musjid?**

A. It is not permissible. To allow such a faasiq the Musjid platform is an in-

sult to the Deen and a violation of the sanctity of the Musjid.

**Q. Someone says that Rasulullah (sallallahu alayhi wasallam) had stood up in respect for the janaazah of a Jew. Therefore it is permissible to attend the funeral and burial of non-Muslims. Please comment.**

A. No one is allowed to submit the Ahaadith to their whimsical opinions. The Shariah is clear in its ruling that it is not permissible for Muslims to participate in and attend the funeral and burial services of non-Muslims. Allah Ta'ala states in the Qur'aan Majeed:

*"Do not perform any prayers over any one of them (kuffaar) who has died, nor stand at his (the non-Muslim's) grave. Verily, they have denied Allah and His Rasool and have died as faasiqoon."*

Rasulullah (sallallahu alayhi wasallam) did not participate in the burial service of the Jew nor did he follow the janaazah. Standing up does not mean participation nor attending the burial service. Furthermore, there are other explanations for this narration. The ruling of the Shariah is that it is not permissible, and this is the final word which no man's opinion and fancy can abrogate. The Hadith of multifaceted interpretations does not cancel the explicit command of the aforementioned Qur'aanic aayat. Furthermore, the moron's understanding of the Hadiths is hilarious. He should concern himself with the masaa-il of *Istinja*, and not delve into a domain which in this era is taboo for even all the experts of Shar'i Uloom. The masaa-il of the Deen cannot be abrogated by anyone until the Day of Qiyaamah.

**Q. What is the fate in the Hereafter of a person who never received the message of Islam?**

A. There is no need to worry about what Allah Ta'ala will do to His creation. Whatever Allah Ta'ala will do is His prerogative. He does as He pleases, and whatever He will do to such a person will be according to His *Adal* (Justice) and *Rahmat* (Mercy). Allah Ta'ala will not deal unjustly with any-



# Questions and Answers

THE MAJLIS Q & A  
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one. The ruling of the Shariah on the question posed by you is that as long as the person who has not heard of Islam believes in One Creator, there will be salvation for him/her. This is an issue which only Allah Ta'ala will judge and decree.

## DIYAT AND KAFFAARAH

When a human being is accidentally killed, the penalties of *Diyat* and *Kaffaarah* become incumbent. *Diyat* is the liability of the clan/tribe/community, etc. of the killer. *Kaffaarah* is the obligation of the killer. The *Diyat* is generally paid over a period of three years and it is levied on all the adult male members of the clan. The greater the number of the clan's members, the smaller will be the amount each one has to pay. The *Diyat* is paid to the heirs of the deceased.

The *Diyat* amount is 10,000 dirhams (silver coins). Currently the value is approximately R300,000. The *Kaffaarah* is to fast sixty consecutive days.

The above is the *Diyat* amount for a male who is killed. The *Diyat* of a female is exactly half the *Diyat* of the male. Thus a female's *Diyat* is 5,000 dirhams (approximately R150,000). This Law of Allah Ta'ala is just one example which effectively demolishes the kuffaar idea of the equality of the sexes.

This is a brief explanation of *Diyat*. There are many rules pertaining to *Diyat*.

**Q. I have heard that if a person kills someone, he (the killer) will not inherit in his estate even if he is an heir. Does this rule apply to only intentional killing (murder)?**

**A.** It applies regardless of the intention. Even if the killing is a pure, unavoidable accident, then too the one responsible for the death, will not inherit in the deceased's estate even if he is a son or a father of the killed person.

**Q. There is a woman who had a baby 18 years ago. She and her husband took care of the baby since he was born. However, the woman was unable to breast-feed the baby because of a medical condition. Around his 18<sup>th</sup> birthday, the hospital where he was born called and said that they had made a horrible mistake, and the boy was not their son. At the time of birth, the name cards of the babies were switched. Is this child still regarded as their son. Is this boy the mahram of the woman who had reared him for 18 years?**

**A.** The information furnished by the kaafir hospital 18 years after the event is unreliable and does not constitute acceptable and binding evidence in terms of the Shariah. On the basis of the hospital's call, the paternity of the child will not be negated. They are the parents of the boy. Nothing has changed on the basis of the hospital's

call. An issue of this nature requires *Shar'i Shahaadat* - such testimony which is acceptable in the Shariah.

**Q. Who should be the wakeel of a converted Muslim lady at her Nikah? She has no Muslim male relatives. How can she travel without having a Muslim mahram to accompany her?**

**A.** Any honourable Muslim man may act as the Wakeel of a woman who has no Muslim male mahram. She may not go on a journey if she does not have a husband or a Muslim son.

**Q. When our Imaam was informed that it was incorrect to read a kitaab immediately after the Isha Fardh Salaat, he switched to reading before the commencement of Isha time. This poses certain problems. Those arriving at that time cannot perform Tahyatul Musjid or other Nafl ibaadat. Some are of the opinion that the kitaab reading is more beneficial than other ibaadat at this time because they say that Nafl Salaat before Isha time is ghair muakkadah and not compulsory.**

**A.** We presume that by 'before Isha time' you mean before the Isha Fardh, and not when it is still Maghrib time. If the Imaam prohibits musallis from Tahyatul Musjid or from the four raka'ts Sunnatul Ghair Mukkadah of Isha, then undoubtedly such prohibition is tantamount to kufr, for it comes within the scope of the Qur'aanic castigation of those who prevent from Thikrullah. However, we doubt that the Imaam prohibits musallis from performing any acts of ibaadat. But, if he does, then it will be Waajib for the trustees to prevent the Imaam from such haraam action.

Whether the Imaam prevents musallis or not, musallis should ignore him, and continue with their ibaadat irrespective of the Imaam reading the kitaab. The best option is for the Imaam to read the kitaab after musallis have completed their Sunnat and Nafl Salaat. The argument that the kitaab-reading is more important than the Masnoon Tahyatul Wudhu and the Four raka'ts Isha Nafl, is despicable. Denigrating such ibaadat which has been explicitly commanded by Rasulullah (sallallahu alayhi wasallam) for the sake of a self-invented act originated fourteen centuries later, is deviation and haraam. Displacement of Sunnah acts of ibaadat develops into bid'ah.

**Q. Pick 'n Pay and Clicks have loyalty cards. Everytime you buy a product, you earn points. These points can be converted into cash value and products can be purchased. Is this permissible? Are the products so acquired permissible?**

**A.** It is permissible. The points and the resultant acquisitions are gifts.

**Q. What was the age of Nabi Aadam (alayhis salaam)? Did Hawwaa (alayhas salaam) die before him? How many children did they have?**

**A.** Hadhrat Adam (alayhis salaam) was 936 years old when he died. Ha-

## THE FILTHY PERVERSION CALLED 'ORAL' SEX

**Q. I am forwarding a lengthy article which justifies oral sex. In fact it proclaims the virtues of oral sex. Please respond.**

**A.** It is pointless responding to the rubbish which a sexually depraved modernist has written. These modernists lack Imaan. Their religion is bestialism and unnatural sexual perversion. They are sexual perverts. They are worse than apes. They are like the nation of Nabi Loot (alayhis salaam). Allah Ta'ala eliminated the sexual perverts from the surface of the earth with showers of stones from the heaven. Sexual perverts such as the character who wrote the rubbish will only understand when the Wrath of Allah Ta'ala settles on them. They have degenerated to levels far lower than the beasts, for even the animals in the jungles do not resort to such filthy acts of sexual perversion which human devils describe as 'oral sex'. Their brains and hearts are soiled with filth. Perhaps this filthy abomination is indulged in by only the progeny of Iblees.

The vile barbarian who justifies the filth of this act of sexual perversion audaciously drags the Qur'aan into his rubbish justification. It is an in-

sult to discuss Qur'aan and Hadith with persons from whom the stench of sexual perversion emanates. What do these perverts know of the Qur'aan? Their unnatural nafsani eroticism has made their intellect erratic, hence they think like devils. Devilish perverts will not hesitate to gratify their inordinate and unnatural sexual libertinism with even pigs and apes. Every Muslim regardless of how stupid he may be, is aware of the prohibition of anal sex. When the anus which is a repository of *najaasat* (filth) is haraam for sexual gratification, by what stretch of Imaani logic can the mouth of *Insaan*, the noblest specimen of creation, be permissible for the unnatural, filthy carnal gratification? The anus despite being the aperture of filth is taboo for sexual gratification, yet men suffering from pig's mentality hold the mouth which is the aperture of Thikrullah and passageway for the wonderful bounty of food, a lawful avenue to gratify their acts of sexual perversion.

Subjecting the Mouth which is the Organ of Thikrullah, to filthy acts of sexual aversion is despicable in the extreme.

dhrrat Hawwaa (alayhas salaam) died one year after the demise of Nabi Aadam (alayhis salaam). They had 40 children - 20 sets of twins. Each set consisted of a boy and a girl.

**Q. 20 years ago a man divorced his wife in court, but never gave her Talaq. Only the civil marriage was cancelled. They lived separately since the past 20 years. The man has now died. What is the ruling of the Shariah?**

**A.** The court divorce was not a valid Talaq. The Nikah therefore remained intact. The wife has to be in Iddat for a period of four months and ten days. She will inherit in the estate of her husband despite the separation of 20 years.

**Q. Is karate permissible?**

**A.** Whilst karate, running and swimming are good exercises and recommended, it is not permissible to participate in these activities in any place or on the beach and sea where men and women are present. If karate, etc. is accompanied by any haraam act such as bowing, reciting incantations, music, intermingling of sexes, etc. then participation will be haraam.

**Q. Daily I feed numerous wild pigeons with sorghum. I was told that it is not permissible to feed the birds with this grain because it is the main ingredient in making beer.**

**A.** Sorghum is a grain, hence it is hallow. Since it is the main ingredient of beer, it will not be permissible to sell it to people who manufacture beer. But, it is perfectly permissible to feed the pigeons with it.

**Q. Is it permissible to charge a fee for listening to a lecture by an Aalimah?**

**A.** The so-called 'aalimah' who charges a fee for her 'bayaan' is a moron. It is haraam - absolutely haraam - to charge an entrance fee to entitle people to listen to any Deeni bayaan by anyone.

**Q. Is it permissible for a daughter to donate a piece of her liver which is required to be transplanted in her father?**

**A.** It is absolutely haraam for the daughter to have a piece of her liver cut and be transplanted into the body of her father or of any person. Such mutilation is haraam. Don't be duped by these doctors with atheistic tendencies. All available remedies should be tried, and much dua made for recovery. Whatever Allah Ta'ala wills, shall transpire. A Muslim resigns himself/herself to the decree of Allah Ta'ala.

**Q. I am aware that someone intends sending a marriage proposal to a girl. Is it permissible for me to send my proposal to her before his proposal reaches her?**

**A.** As long as the girl has not received a proposal, it is permissible for a person to submit his proposal. If you are aware that a Muslim has intentions of marrying a certain girl and that he is about to submit his proposal, then too it is un-Islamic and dishonourable to rush with your proposal to ensure that your proposal reaches the girl first.

**Q. Is an act which is described Makrooh Tanzeehi permissible? Is**

(Turn to page 12)



STRATAGEMS

The avenue for expending Zakaat funds is the Fuqara and Masaakeen (the poor and destitute). Some molvies resort to a *heelah (stratagem)* which they apply to Zakaat funds to enable them to utilize the Zakaat in buildings and for paying the salaries of the Ustaads.

They effect the *heelah* by giving the money to a poor student with the condition that he should 'donate' it to the Madrasah. The Molvi Saahib feels very pleased with himself for having so 'adroitly' effected the stratagem. He believes that the Zakaat has also been discharged, and the funds could now be used for construction work and for salaries. Remember! that this *heelah (stratagem)* is pure drivel. While the people of knowledge (the Ulama) do not indulge in the sins committed by the masses, they commit sins under the guise of Knowledge. The sin of the molvi is also a molvi.

This type of *heelah* effected to Zakaat funds is totally nonsensical. Nothing is achieved by this stratagem. The funds remain Zakaat. This is not *Tamleek*. It is a concoction. What, do they intend to also deceive Allah Ta'ala? Allah Ta'ala is well aware of the condition of the hearts. Not an atom remains concealed from Him.

As long as the one who receives the money does not genuinely believe that he has been made the owner (and that if he wishes, he may keep the funds for himself), *Tamleek* has not been effected.

Some people utilize Zakaat funds unscrupulously as if they are the owners of the wealth. It is imperative to exercise great restraint in this regard. If they reflect in what they are perpetrating, they will realize their error.

The Fuqaha have clarified that it is not permissible to adorn the Musjid with Waqf funds which may be used for solidifying the structure (and for essentials of the Musjid).

CLOVER DAIRIES PRODUCTS

All Clover Cheeses excluding Clover Processed cheese, contain microbial (plant) rennet. - Halaal

Clover Processed cheese contains gelatine, hence Haraam. Clover Sour Creams contain gelatine, hence Haraam. The following DANONE yogurts contain gelatine, hence Haraam: Nutriday Fruit, Nutridat Fat-free, Nutriday Vanilla, Nutriday Plain, Nutriday Snax and Nutriday Toppers.

A SHAITAAN

Rasulullah (sallallahu alayhi wasallam) said:

- "He who remains silent regarding the Haqq is a dumb *shaitaan*."

"If someone passes in front of you while you are performing Salaat, prevent him tenderly. If he persists, prevent him harshly, and if he (continues) to persist, fight him because he is a *shaitaan*."

HAIR-STYLE LIKE THE HUMP OF A CAMEL

Many women fold, plait and wrap their hair into a huge ball on top of their heads. Severely condemning this lewd hair-style, Rasulullah (sallallahu alayhi wasallam) describing a group of Jahan-num, said:

***"(They are) women who whilst dressed are naked; they are astray and they lead (males) astray (with their wiles and charms); their heads are like the humps of Bukhti camels. They will not enter Jannat nor will they smell of the fragrance of Jannat....." (Muslim)***

The satanic purpose for adopting this haraam style is to attract the gaze of males. Thus the Hadith says that such women are astray and lead astray the men who gaze at her. Women sporting a 'camel's hump' on their heads are among the accursed ones

who are doomed for Jahan-num. They will not even be allowed to smell of the wonderful fragrance of Jannat which according to the Hadith can be perceived from millions of miles.

Women with these lewd hair-styles should also remember that their Salaat in this condition is not accepted..

The other accursed characteristic of lewd women mentioned in this Hadith by Rasulullah (sallallahu alayhi wasallam) is 'nudity despite garments'. Women whose garments are either transparent or tight-fitting are the targets of this castigation. The curse of Allah Ta'ala and of His Malaikah constantly settles on such women who adopt immoral styles. They are described in the Hadith as a *fitnah* for themselves and a *fitnah* for others, that is, for men.

TALAAQ IN A DISPUTE

**Q.** A dispute has developed between the husband and wife regarding the Talaq which the husband issued. According to the wife, the husband said: *"If you report to your parents what I have said, then it is not one Talaq. It is three."* Subsequently the wife did report to her parents what he had said. However, the husband denies having issued three Talaq. He says

that he had said: *"I will give you three Talaq."* What is the Shariah's ruling regarding this dispute? Have three Talaqs come into effect?

**ANSWER:** In a dispute between husband and wife regarding Talaq, the Shariah decrees that *'the wife is like the Qaadhi'* to decide the issue for herself. If the wife is certain that her husband had said what she claims, viz. *"It is three"*.,

then all three Talaq have come into effect. As long as the wife is certain, she should ignore what the man says. She should consider him a liar when she is sure that he had administered three Talaq to her.

She is in her iddat. After expiry of her iddat which is a period of three haidh cycles, she will be free to marry someone else.

'ACQUARELLA' HARAAM NAIL POLISH

A new brand of nail polish for females, called *'Acquarella'* is being marketed as 'halaal' for use by Muslim women. The reason for the 'halaal' label is the contention that this new type of nail polish is not impervious, hence it allows water to seep through on to the finger nails, thus rendering wudhu and ghushl valid.

Muslim women who are conscious of the importance of Salaat and ibaadat in general should not be deceived by the 'halaal' advertisement attached to this new kind of nail polish. Firstly, the word of just anyone is not acceptable to dispel the prohibition of the Shariah applicable to nail polish. It is haraam and highly irresponsible to accept whatever the manufacturer alleges, then to act on the assurance with the strong probability of destroying such an important ibaadat as Salaat.

Secondly, even if it is established beyond doubt that the nail polish is porous, then too it will not be permissible for women even married women, to utilize it in view of the element of *Tashabbuh bil Kaafiraat (emulation of non-Muslim women)*. The practice of applying nail polish is the custom of non-Muslim females. Muslim females who apply such polish are aping the ways of the *kaafiraat*, and such *tashabbuh* is haraam.

For unmarried women, the prohibition has greater severity. The motive for appli-

cation of kuffaar-style nail polish is satanic and immoral. Whilst married women may deceptively present the argument of 'pleasing' their husbands, remember that pleasing the husband in violation of Allah's pleasure is Haraam. *Tashabbuh bil Kaafiraat* is not permissible even at the behest of the husband.

It should also be well understood that regardless of the nail polish being porous as is being contended by its manufacturer, it is not permissible to perform Salaat adorned in the manner of *kaafiraat*. Salaat performed in this way is Makrooh Tahreemi which is a forbidden act. Salaat is too important to be placed on the altar of doubt and destruction. Furthermore, the claim that this substance allows water to seep through is unproven.

It is essential that Muslim women do not allow themselves to be beguiled by the assurances of the manufacturer whose claim pertaining to the porous property of the polish is unproven, and even if and when proven, the other factors of *hurmat* (prohibition) will still apply. Rasulullah (sallallahu alayhi wasallam) said:

*"Whoever abstains from shubhaat (doubtful things), verily, he (or she) has saved his (or her) Deen and honour."*

*"Shun that which casts you into doubt...."*

POISONED EGG IN OUR SHOP FOOD

(*International Express - Britain*)

BRITAIN was put on health alert after 14 tons of cancer-causing liquid egg entered the UK food chain from Germany.

Supermarkets are now clearing their shelves of contaminated stock but it is feared thousands may have been eating the dioxin-laden food for up to three weeks before Christmas.

An EU executive on Friday admitted the processed food was mostly designed for use in cakes and quiches but officials have refused to identify which foodstuffs have been infected. The liquid egg contains five times the European legal amount of dioxins, which have been shown to contribute to higher cancer rates and can particularly affect pregnant

women.

The Food Standards Agency said the eggs were supplied to Kensey Foods in Cornwall, a division of Samworth Brothers, and Memory Lane Cakes Ltd in Cardiff, a division of Finsbury Food.

It is understood the liquid egg was used to produce short shelf-life bakery products supplied to major UK supermarkets, including Tesco and Morrisons. However, an exact brand list of products has yet to be revealed. Ian Jones, of the British Egg Products Association said there was "extreme concern" about the contamination and urged people to check for the British Lion mark on egg products.

The alert was issued after it was discovered contaminated feed was sent to more than

1,000 poultry and pig farms in Germany. Tests on the fat used in the feed showed some of it contained more than 77 times the approved levels of dioxin.

European Commission health spokesman Frederic Vincent said: "Whether it went into mayonnaise, pastries, I don't know. So we will take a look at this with the UK authorities and see what was done with these eggs."

The dioxin was discovered in late December but the extent of the problem was only revealed this Friday when German officials said 3,000 tons of feed were affected.

Germany has now closed 4,700 farms as a result of the scare. It has blocked meat and egg sales from the affected farms. A spokesman for Tesco said it was withdrawing a large number of products.

**FOUR AFFLICTIONS**

**Rasullah (sallallahu alayhi wasallam) said:**

**When Muslims cherish hatred for their Ulama, project the buildings of their business centres (e.g.**

**malls, hypermarkets and the like), and marry for the sake of wealth, then Allah Azza Wa Jal inflicts them with four afflictions: Famine, oppression of the rulers, corruption of civil servants, and**

**attacks of the enemy."**

**(Mustadrak-e-Haakim)**

*(Ulama in this context refer to the Ulama-e-Haqq, not to the Ulama-e-Soo' (evil molvies and sheikhs).*



(Continued from front page)

MJC certify re-certify the numerous containers of imported carrion chickens when the MJC had absolutely no control over the entire process and the trajectory of the carrion from inception to the point of the Muslim consumer taking possession?

Whilst ‘supervision’ is a much-vaunted claim of these carrion-certifying entities, in reality supervision is a myth. None of these carrion certifiers have any system of supervision which complies with the Shari-ah.

Regarding the ORION saga, the MJC was merely called to certify containers of carrion chickens when these arrived in South Africa. The MJC has no supervisor at the point where these chickens were slaughtered, in fact killed. It has no supervisor at the point where the chickens are ‘cleaned’; no supervisor at the point where the chickens are packed into packets; no control over the ‘halaal’ labelling process; no supervisor accompanying the containers on the ship-voyage from the point of embarkation to the point of disembarkation. On arrival in South Africa, a non-Muslim pork entity issues a summons to the MJC to send one of its sheikhs to certify the container of carrion. The sheikh with his eyes focused on the few thousand rands of haraam boodle he will be obtaining for applying a rubber stamp and his signature on a piece of scrap paper, rushes in subservience to the summons issued by Orion’s boss. At Orion’s premises, the sheikh is shown a scrap of paper which

## THE MJC-ORION PORK AND CARRION SCANDAL

satisfies him that the carrion chickens are ‘halaal’. He simply rubber stamps the paper, collects his cheque and departs without a care of the carrion he and his MJC will be feeding to the community.

The carrion is then stored at Orion’s premises where in the words of even the MJC ‘absolute criminality and deceit’ are perpetrated by means of relabeling. Now what guarantee can the MJC offer that numerous containers of carrion chickens arriving at Orion from different sources, and not certified by even the MJC, had not been relabelled by ORION as ‘halaal’? When it is now an irrefutable fact that ORION has been relabeling even SWINE flesh as ‘halaal’, there is almost absolute certitude than haraam carrion chickens and other meats were relabelled ‘halaal’ on a massive scale. The ‘halaal’-labelling process has been in the control of Orion, the Pork entity, and this control has been licensed by the MJC.

It does the MJC no good to plead: *“The MJC never knew about this criminality, except a few hours before the matter was brought to court.”* This statement in fact confirms the total incompetence, irresponsibility and recklessness of the MJC in its doling out of ‘halaal’ certification. It confirms that the only objective for the certification is the haraam boodle. Just imagine that others were aware of the

rot which they exposed, but the MJC was blissfully unaware, yet it **certified** Orion. Certifying the couple of dozen containers of carrion chickens is tantamount to certifying all the products of Orion, including the relabelled products, and the ‘halaal’ VARK VLEIS. Every Muslim who purchased any of Orion’s MJC certified products, justifiably argues that he implicitly believed that every Orion product bearing a ‘halaal’ sticker was halaal. And that includes the relabelled VARK.

Since the MJC had certified certain products of ORION **without** informing the Muslim public of the particular products which are certified and **without** emphasizing that Muslims should abstain from all products of Orion, and that only one specific brand of carrion chicken is certified, the MJC is guilty of entrenching the perception in the minds of Muslims that ORION is halaal – all their products are halaal.

Orion was extracting maximum advantage from the partial halaalization contract it has with the MJC. The certification of a couple of containers of carrion chickens enabled and emboldened Orion to re-label and ‘halaalize’ even PORK in the MJC’s name. Had the MJC not halaalized a few containers of carrion chickens, and had the MJC had proper supervision, the haraam debacle could not have been perpetrated by Orion. But since the per-

ception had already been solidified in the mind of the Muslim community that Orion is halaal-certified by the MJC, the door was wide open for Orion’s SWINE certification under MJC guise. Thus, the MJC’s ‘ON CONSIGNMENT BASIS’ certification excuse hold’s no water. On the contrary, it is this haraam basis which enabled Orion to perpetrate its pork and carrion swindle with MJC colours.

At least today the Muslim community can readily understand the grave dangers attendant to the haraam carrion-certifying industry. No certifying agency has the ability to supervise even a single restaurant, leave alone a huge concern such as Orion, and leave alone the thousands of outlets which these illegitimate devils are certifying.

While there is no escape for the MJC from the cauldron of carrion, pork and rot in which it is submerged – and SANHA fares no better – the Muslim carrion-consuming public is equally blameworthy. It is the voracious demand for rotten, diseased carrion by the Muslim community which has sustained the confounded satanic business of the carrion-certifying vendors. It is the community’s inordinate appetite for carrion that has kept the satanic carrion-certifying trade operating. To salvage their Imaan from the disasters of rotten carrion they are ingesting, Muslims should examine

their own hearts. The evidence condemning the carrion-certifying agencies such as MJC and SANHA is overwhelming and is more than adequate to convince the worst moron of the villainy which these organizations are perpetrating. After all the revelations, how is it possible for a Muslim to continue to devour meat products simply on the basis of a ‘halaal’ sticker? Labelling and relabeling are extremely simple. Any non-Muslim entity can simply label any product ‘halaal’ by fixing ‘halaal’ labels and without the devils in charge of the certification industry being aware. Beware! You may be consuming genuine VARK – certified ‘halaal’ PORK.

The rise of immorality and immodesty among Muslims can be directly attributed to the haraam food they are consuming. A natural consequence of haraam food is immodesty and immorality. Haraam food destroys the proclivity for acts of virtue. The nafs and shaitaan overshadow the brains and the heart of the devourer of haraam. The fact that according to the Shariah, even dogs may not be fed with the carrion which MJC and SANHA are certifying, should be a sufficient eye-opener for Muslims. It is imperative to engage in deep soul-searching in an endeavour to understand the damage caused by years of pork and carrion consumption, and to institute measures for resuscitating a deadened Imaan – Imaan killed by the ingestion of carrion rot which perhaps only vultures may devour.

**DISEASE** is not a ‘consequence’ of the unnatural haraam ‘plastic’ chicken industry. It is a natural attribute in-born in the artificial chickens reared for devour by human beings turned demons. Commercial objectives of the kuffaar have spawned this industry of artificial diseased chickens. The history of this accursed industry is saturated in disease and brutality – disease of the rotten chickens transmitted to human beings devouring the filth yielded by this cruel industry.

\* As early as 1771, “the Welsh traveller, Mathew Bramble, complains during a visit to London that *‘the poultry is all rotten, in consequence of sewing up the gut, that they may be sooner fattened in coops, in consequence of this cruel retention.’*”

\* “Kimber Farms (in the U.S.A.) in 1934 developed a line of vaccines to cope with the chicken diseases that sprang in all directions as a result of genetic hybridization which weakened disease resistance.....”

## DISEASE – THE INNATE ATTRIBUTE OF THE HARAAM PLASTIC CHICKEN INDUSTRY

\* “Factory farming with its inherent filth, has produced specific diseases that penetrate parental immunity and disrupt the developing immune system....Impairment if these glands disrupts the production of antibodies, reducing or eliminating the bird’s ability to resist secondary infections such as *Salmonella* and *E.coli*.”

\* “Marek’s disease is an infectious immunosuppressive **cancer** that fills the chicken’s spinal chord and peripheral nervous system with malignant tumors, resulting in paralysis, blindness, and death.”

\* “Gumboro is an acute, highly contagious viral infection of young chickens that has lymphoid tissue as its primary target...There it destroys the immune cells....Afflicted birds develop severe liver and kidney disease and are listless, nervous, sleepy, dehydrated, and have a whitish diarrhoea....Filthy houses and

equipment promote the infection.”

\* “Chicks are vaccinated at the hatchery against Marek’s disease and other contagious diseases by a combination of mechanical injectors, vaccine sprays, and manual strings. Manual vaccination is an ugly ordeal. Workers handling 7,000 to 8,000 birds a day – 2,500 to 3,500 chicks per worker – grab baby chicks and hold them while an automated vaccination needle punctures the back of their necks. Vaccination is a primary cause of infection in young birds. The puncture breaks and may even tear the skin during the rapid process, and the same needles are used over and over again, spreading contamination.”

\* “Diseases and suffering are inherent features of the battery system... and produces diseases that are complicated by abnormal reproductive demands: muscle degeneration, poor

blood circulation, accumulation of flaccid fat, oviducts clogged with masses and bits of eggs that can’t be expelled, osteoporosis, and foot and leg deformities. The very filth of the debeaking machines, vaccination equipment, and overall living conditions has generated an incurable disease in laying hens known as Swollen Head Syndrome.”

\* “Fatty liver haemorrhagic syndrome is an ugly new disease characterized by an enlarged, fat, disintegrating liver covered with blood clots, and pale combs and wattles covered with dandruff...The liver is yellow, greasy, and of mush-like consistency.”

\* “Swollen Head Syndrome: This incurable infectious disease, also known as facial cellulitis, attacks hens who are used for both breeding and commercial egg production in intensive confinement systems. The hen’s face puffs out as a

result of swelling of the layers of cellular tissue beneath her skin, which is full of pus underneath. Swollen Head Syndrome is accompanied by egg peritonitis, mucus congestion, nasal discharge, and cerebral disorientation. ....Basically, what this translates into is that these birds were kept in filth.”

\* In recent decades, hens’ oviducts have become infested with *Salmonellae* bacteria that enter the forming egg, causing food poisoning in consumers.....*Salmonella* can now be found inside the intact egg shells.”

\* “As if all this were not enough, certain mold toxins called mycotoxins, poison the mash in hot humid weather causing the hens to develop Mycotoxicosis or fungal poisoning. Egg production drops. Hens develop mouth ulcers, loss of appetite, pale facial appearance, high disease susceptibility, haemorrhaging of kidneys, lungs, and heart, bruising and bloody thighs.”

(*Prisoned Chickens, Poisoned Eggs* – by Karen Davis)



# SEERAH PROGRAMMES

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that *Bid'ah* is not confined to meelaad, qiyaam, urs and similar practices in which the Ahl-e-Barelwi sect notoriously specializes. *Bid'ah* exists even in the ranks of our Ulama of Deoband, and this *Bid'ah* is on the rise. *Bid'ah* is proportionately incremental to the decrease of the quality of *Ilm* and *Taqwa*.

Whilst the Janaazah of Taqwa has long ago departed from the ranks of the molvis who align themselves with Deoband, the Janaazah of even *Zaahiri Ilm* (textual/book knowledge) is on its way to the Qabrastaan. It is precisely on account of the demise of Ta-

qwa and *Ilm*, that the new brand of 'deobandi' molvis are groping in darkness, searching for ways out from the tunnel of darkness. Since they lack the necessary *Ilm* and *Taqwa* to combat the deluge of *Bid'ah* and *Baatil* in which the community is submerged, they are now blindly emulating the ways of the Qabar Pujaaris.

It is the long-standing *Bid'ah* practice of the Barelwi Qabar Pujaaris (grave-worshippers) to conduct a flurry of 'seerah' and mouloud programmes specially in the month of Rabiul Awwal. Molvis aligned to Deoband are now jumping onto this *Bid'ati* wagon. Bereft of sound *Ilm* which is an imperative requi-

site for combating *Bid'ah* and *Baatil*, they have clambered on board the *Bid'ati* wagon, hence they too are now introducing the Rabiul Awwal *bid'ah* in their ranks.

*Bid'ah* is the product primarily of *jahaalat* (ignorance). Ignorance is *zulmat* (darkness), and *zulmat* can be dispelled with only *Ilm* (sound knowledge of the Deen adorned with Noor), for *Ilm* is Noor (spiritual Light). The *Bid'ah* of the Bareilwis cannot be combated and extinguished by introducing *Bid'ah* or by adopting their methods.

The New Brand Ulama of Deoband, i.e. those who are not of the Barelwi sect and who

proclaim to be followers of the Akaabir Ulama of Deoband, but who are not genuine followers of the Akaabireen, have strayed from *Siraatul Mustaqeen*. The vile process of *halaal*ization of *haram*, *bid'ah*, *fisq* and *fujoor* is now a deep-seated disease in the molvis of our jamaat. There is no resemblance between them and the Akaabir Ulama of Deoband. There is a difference of heaven and earth between the two groups.

Their self-professed alignment with the Ulama of Deoband is a deceptive canard. They befool themselves and beguile others who cherish respect and honour for the illustrious Akaabireen of Deoband.

Their 'seerah' jalsahs are either manifestations of their nafs craving for cheap publicity, or the effect of wayward *jahaalat* which is an attribute of such knowledge whose objective is the dunya. They manipulate knowledge for worldly and nafsani motives. They are signs of *Qiyaamah*. Rasulullah (sallallahu alayhi wasallam) commenting on the Signs of *Qiyaamah*, mentioned that "*The dunya will be pursued with the amal (deed) of the Akhirah.*" In other words, under guise of *ibaadat*, the 'learned' men will seek worldly, nafsani and monetary goals.

It is not permissible to organize 'seerah' jalsahs in Rabiul Awwal nor is it permissible to participate in such gatherings of *Bid'ah*.

## THE QUESTION OF THREE TALAAQS

**QUESTION:** *There is a controversy prevailing on the question of three Talaaqs. Some people say that three Talaaqs issued in a single session or all at once equal ONE Talaaq whereas we have always known three Talaaqs to be counted as Three Talaaqs. In support of Three Talaaqs uttered simultaneously being one Talaaq, they quote Shaikh Ibn Taimiyyah. Please explain the Shariah's viewpoint.*

**ANSWER:** The Shariah's viewpoint is what you and the entire Ummah have known and believed in for more than fourteen centuries, namely **THREE TALAAQS ARE THREE TALAAQS** regardless of the manner the three are issued, whether staggered over a period of years or administered in one statement. When THREE Talaaqs have been issued it is termed *Talaaq Mughallazah* which finally and irrevocably terminates the *Nikah*. Reconciliation is no longer valid. Only if the woman marries someone else, and if after consummation of the marriage, the second husband divorces her, may she again marry her previous husband.

It is our intention to, Insha'Allah, write a booklet in response and refutation of all the baseless arguments which cranks in this age have acquired from the deviate Shaikh Ibn Taimiyyah for the *baatil* contention of three talaaqs equalling one talaaq. The aim of this article is to appeal to the intelligence of laymen who do not understand the technical and academic *dalaa-il* (proofs). The arguments presented in this article are simple for compre-

hension by unbiased intelligence uncontaminated by *nafsani* dictates. Bear in mind the following facts:

(1) Rasulullah (sallallahu alayhi wasallam) said: "*Never will my Ummah unite on dhalaalah (deviation/error manifest falsehood).*"

(2) The Shariah of Islam is more than fourteen centuries old.

(3) Rasulullah (sallallahu alayhi wasallam) said: "*The noblest of ages is my age (the age of the Sahaabah), then the next age (the age of the Taabieen), then the next age (the age of the Tab-e-Taabieen). Thereafter will prevail falsehood.*"

(4) All the greatest authorities of Islam, namely, the Sahaabah, the Aimmah Mujtahideen, the great Fuqaha, Mu-hadditheen and Mufasssireen, appeared in these three noble ages collectively known as *Khairul Quroon*.

On the basis of the foregoing facts which every Muslim can comprehend, and for which academic knowledge is not a requisite, the ruling of Islam was that *Three Talaaqs issued in any way whatsoever, even in a single statements, are THREE TALAAQS*. There is *Ijma'* (Consensus) of the Four Math-habs on the validity of three Talaaqs being three Talaaqs. All Math-habs reject the notion of Three Talaaqs being one Talaaq if issued simultaneously.

The main argument which Ibn Taimiyyah and his followers who are today termed *Salafis* present for their baseless view of three talaaqs being one talaaq is that during the lifetime of Rasulullah

(sallallahu alayhi wasallam), and during the Khilaafat of Hadhrat Abu Bakr (radhiyallahu anhu) and during the first two and half years of the Khilaafat of Hadhrat Umar (radhiyallahu anhu) three Talaaqs uttered simultaneously were regarded as one Talaaq. This argument is devoid of Shar'i substance for the following reason:

(a) The Khalifah of the time, Hadhrat Umar (radhiyallahu anhu) had issued the final *Fatwa* that three Talaaqs are three Talaaqs. He had greater awareness of the law which had prevailed in the lifetime of Rasulullah (sallallahu alayhi wasallam), Hadhrat Abu Bakr (radhiyallahu anhu) and during the first 2 years of his own Khilaafat. There is no one in the Ummah who can teach Hadhrat Umar (radhiyallahu anhu) a lesson in the Shariah. Despite being fully cognizant of the initial practice and ruling, he decreed that Three Talaaqs administered simultaneously are Three Talaaqs, no longer one Talaaq.

(b) All the Sahaabah during his time concurred with Hadhrat Umar (radhiyallahu anhu). There were numerous great Ulama among the Sahaabah. The Sahaabah enacted *Ijma'* (Consensus) on the decree of Hadhrat Umar (radhiyallahu anhu). Refer to fact No. 1 above. Were all these illustrious Sahaabah who were the Students of Rasulullah (sallallahu alayhi wasallam) in error manifest and Ibn Taimiyyah who appeared on the scene seven centuries after Nabi (sallallahu alayhi wasallam) correct? Is it possible that all the Sahaabah were in error,

and a man seven hundred years later had understood the Shariah correctly?

(c) The first wrung of Aimmah Mujtahideen were the Students of the Sahaabah, then these Students were the illustrious Asaatizah (Teachers) of the subsequent Mujtahideen and Fuqaha. Thus they received their Knowledge and understanding of the Deen directly from the Sahaabah, the Students of Rasulullah (sallallahu alayhi wasallam). Among these illustrious Aimmah Mujtahideen are Imaam Abu Hanifah, Imaam Malik, Imaam Shaafi', Imaam Ahmad Bin Hambal and innumerable other Aimmah and Fuqaha. Then down the centuries long before the appearance of Ibn Taimiyyah there were thousands of great Fuqaha whose erudition in the realm of Shar'i Uloom is phenomenal and mind boggling to the one who has access to their academic works. Were all of them in error, and only Ibn Taimiyyah managed to stumble on the truth?

(d) Intelligence rejects the notion that an error had become part of the Shariah since the age of the Sahaabah and that this error was perpetuated for the first seven centuries of Islam, then discovered by Ibn Taimiyyah who is not among the *Salfus Saaliheen* of the epoch called *Khairul Quroon*.

(e) The notion that error was made an integral constituent of the Shariah since the age of the Sahaabah, and that all the Sahaabah had united on the error which supposedly Hadhrat Umar (radhiyallahu anhu) had enacted, and such error was discovered seven

centuries later by Ibn Taimiyyah is absolutely preposterous and unsustainable. It flies in the face of the Qur'aan and Ahaadith which announced the perfection and completion of Islam during the very age of Rasulullah (sallallahu alayhi wasallam).

(f) The Principle of *Ijma'* (Consensus), especially of the Sahaabah and the Aimmah Mujtahideen (the Four Imaams), is the safeguard of the completion and perfection of the Shariah. Since this principle was decreed by Rasulullah (sallallahu alayhi wasallam) himself, it may not be concluded that the *Ijma'* of the Sahaabah, which promulgated the law of Three Talaaqs being Three Talaaqs was in conflict of the Shariah. The Sahaabah and the Aimmah Mujtahideen were the very foundations and bulwark of the Shariah whose perfection and completion the Qur'aan had announced.

(g) It should not be difficult to understand that it is not possible for one man appearing seven hundred years after Rasulullah (sallallahu alayhi wasallam) to be right – to have understood the Shariah correctly – whilst the Shariah which had been extant for seven centuries before him – the Shariah acquired from the Sahaabah – was wrong.

Today, every Tom, Dick and Harry who lack adequate knowledge of even the elementary *masaa-il* of *Tahaarat* and *Salaat*, believe that they have the ability to refute the Shariah handed to the Ummah by the Sahaabah in the first seven centuries. Their attitude is pure satanism and nafsaniyat.



If you have ever wondered why cancer, heart problems and many other almost incurable diseases are so widely prevalent today, the answer lies in the filth, rot and disease of the halaalized plastic and artificial broiler chickens and egg industry. The chickens SANHA, MJC and others are halaalizing are pure filth and disease. Even the eggs of this miserable industry are haraam.

While our Deen of Islam emphasizes *halaal* and *tayyib* food, these miserable satanic halaalizing outfits with their mercenary and monetary objectives, are proclaiming real *najaasat*, filthy poison, rotten, stinking, cancer-producing dead chickens, carrion meat and poisonous eggs to be

## THE 'HALAALIZED' FILTH, ROT AND DISEASE YOU ARE CONSUMING

'halaal'.

Whilst innumerable non-Muslims have abandoned consuming the halaalized carrion filth, and are campaigning against this brutal industry, Muslims are devouring the poisonous cancer-causing *najaasat* as if they are vultures. People of Imaan are supposed to have celestial intellect which enables one to comprehend issues of this nature better than do non-Muslims. But, by devouring the halaalized filth, people have descended to a sub-canine level. The *noor* of

the Mu'min's *Aql* is utterly effaced by the filth of this carrion he is consuming whilst his bestiality becomes vastly pronounced. They are worse than starving dogs who may succumb to their instincts to eat of the rotten filth.

As long as a Muslim consumes the haraam cancer-causing halaalized carrion chickens which this brutal industry produces, there is no hope for moral purification and spiritual upliftment. The fundamental requisite for cultivation of spiritual (*roohaani*)

fibre according to the Qur'aan and Sunnah is the moderate ingestion of halaal, *tayyib* food. The deluge of carrion chickens, carrion meat, filth and processed foods which Muslims devour will ensure the spiritual and moral degeneration of Muslims.

Abstention from SANHA and MJC halaalized carrion and *najaasat*, and from the avalanche of haraam and mushtabah processed foods is by itself a cure for many of the incurable diseases which are afflicting people nowadays.

When you devour rotten meat and rotten chickens, your inside and your brains must naturally rot. The Qur'aan Majeed says: "*O People! Eat from the earth (only) halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he is your open declared enemy. He only instructs you (to commit) evil and shameless deeds and to fabricate on Allah what you do not know.*"

Consumption of haraam, rotten carrion chicken and carrion meat-filth cultivates satanism in man. You then follow shaitaan, become shameless, immoral and vulgar. Eating the halaalized filth, according to the Qur'aam, is to follow in shaitaan's footsteps.

Manure is everywhere in the caged layer complex. Toxic ammonia rises from the decomposing uric acid in the manure pits beneath the cages to produce a painful corneal ulcer condition in chickens known as "ammonia burn," a keratocon-

## Manure, Toxic Ammonia, Dead Birds

junctivitis that can lead to blindness. It facilitates chronic respiratory diseases such as infectious bronchitis, caused by an airborne virus.

Ammonia injures the mu-

cous membranes of the upper respiratory tract making it easy for disease organisms to invade and colonize the lungs, air sacs and livers of exposed birds. It enters the blood caus-

ing immunosuppression, which further encourages diseases. Studies of the effect of ammonia on eggs suggest that even at low concentrations significant quantities of ammonia can

be absorbed into the egg

The huge chicken flocks produce tons of manure and millions of dead birds. According to a researcher, a one-million-hen complex produces 125 tons of wet manure a day.

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the country's molvis and sheikhs (they are not Ulama) had joined ranks with the carrion-halaalizing outfits, and had actively condemned the *Haqq* which we have been proclaiming from the rooftops for the past three decades. Allah Ta'ala has kuffaar 'servants' whom He harnesses to punish and humiliate such Muslims who are grossly disobedient and flagrantly rebellious against His Shariah. The Qur'aan emphatically designates even kuffaar as the 'servants' of Allah Ta'ala. They are figuratively described in the Qur'aan as Allah's 'servants', when He harnesses them into the mission to punish Muslims who have degenerated into satanism.

In the case of the miserable carrion-halaalizing villains, Allah Ta'ala sent one *faahishah*, *kaafirah* to clobber and disgrace the conglomerate of molvis and sheikhs who have been devouring haraam money acquired from their halaalization of carrion and pork. It is indeed utterly humiliating when a single woman is able to boot a mob of miscreant molvis and sheikhs into humiliation. All the years of carrion halaalization and carrion consumption have destroyed their intellectual capacity. Carrion has utterly calcified their brains, hence their stultified, flabby and stupid whispering response to the seemingly incisive interrogation of the non-Muslim lady. This is the effect of 'taking off the gloves' to fight Allah Azza Wa Jal. When *The Majlis* initiated its exposure of the MJC, the Igshaan Hendricks character arrogantly

## ALTERNATIVES TO THE CERTIFYING BODIES?

declared over Radio Shaitaan: "*The gloves are off!!!*" The fellow with his squeak was 'taking off his gloves' to fight Allah's Haqq, that is *The Majlis* which is the '*The Voice of Islam*' and the Upholder of Allah's Shariah. The chap with all his other helpers were hiding behind the skirts of some females for fear of confronting the lady. Suddenly they learnt the virtue of Purdah, and became experts in the art of concealment which is Waajib for the ladies of Islam. When this gang of carrion halaalizers lack the manhood and mettle to effectively respond to one *kaafirah*, what mettle and guts do they have to confront Allah's Haqq? It is time for the whole miserable MJC lot to disband and seek employment in some halaal venue for earning halaal rizq. There is still time to regret and repent, and gain Allah's favour by acknowledging their past villainy and pledging to refrain from all the deception which has ruined an entire community. But Allah Ta'ala is All-Forgiving and Most Merciful. His Mercy requires only a couple of seconds of genuine regret and a pledge. May Allah Ta'ala guide them and grant them the taufeeq of Taubah.

With regard to alternatives, there are only two ways available to Muslims:

(1) Muslim businessmen should establish abattoirs which will be 100% Muslim controlled. There are numerous Muslim entrepreneurs who are literally multi-multi-millionaires, earning millions of rands annually. They don't

know what to do with all their millions. The closer they approach their graves, the more they worry about their millions. They are saddled with two vexatious worries: (a) How to elude SARS?, and (b) What is going to happen to our millions when we die? These Muslims swimming in an ocean of wealth should establish abattoirs. Since they would be catering for only the Muslim community, the need for massive plants such as the carrion-producing kuffaar plants of Rainbow, Early Bird, etc. will be obviated. They will be able to fully introduce the holy Islamic system of *Thabah*. It will be a neat, orderly, clean and halaal system from the time the chickens are hatched to the time the food reaches the Muslim consumer.

However, it is lamentable that Muslim businessmen are not interested in this lucrative industry. In addition to earning millions, they will be rendering a much-needed service to the Muslim community. The establishment of genuine Muslim abattoirs will relegate all the carrion-halaalizing outfits such as MJC and SANHA into annihilation.

(2) The second and immediate alternative is for Muslims to arrange their own slaughtering.

If these options are not available, there is no other option but to abstain from haraam meat/chickens. In the absence of meat/chicken, Muslims will have to content themselves with vegetarian foods. They will neither suffer nor die. On the contrary, abstention will cleanse them physically and

spiritually. Much of their animality will be humanized when they abstain from consuming the halaalized carrion filth.

It is humanly impossible to fully and correctly supervise non-Muslim meat and chicken plants. It is a massive industry which cannot be supervised. Presently the full labelling process is 100% in the control of kuffaar. MJC, SANHA, etc. have absolutely no control over this process. The companies print packets with halaal stickers/emblems by the million. The labelling equipment too is fully in the control of the kuffaar. They pack any haraam meat into any 'halaal' stamped/printed packet, and they label and re-label at will and whim.

Whilst these carrion-halaalizing organizations have been aware of the relabeling, they concealed this fact because their concern is only the millions they are earning. Now that a non-Muslim woman has exposed the racket, everyone is believing. In the past Ulama, slaughterers and other respectful Muslims have revealed much more than what the TV lady has exposed. But generally, Muslims refused to believe because of their addiction to consuming the carrion.

There is no alternative, but to abstain from eating the haraam carrion. Several small Muslim slaughtering plants and home-plants have come into existence since the past few years. Many Muslims are slaughtering in their backyards. Many Muslims are clubbing together and arrange for a sheep of two to be slaughtered. Then they share the meat. The Jamiat of

KZN is providing a halaal service. You can order your meat from them. They have a Muslim farmer who slaughters his own animals and delivers to your doorstep. There is a Muslim butchery in Clocoland, Free State, who slaughters his own animals, and delivers all over the country. There may be other Muslim butcheries who are also doing their own slaughtering. In Ladysmith we know of one such butchery. In Port Elizabeth there is only one Muslim butchery which sells halaal meat. Concerned Muslims make their own halaal arrangements. In this manner, more alternative avenues will gradually open up, Insha'Allah. But, to gratify the inordinate craving for eating meat on a massive scale as is the demand currently, there is no 100% Halaal alternative to cater for the millions.

Almost 100% of the meat sold by Muslim butcheries in the Gauteng region is haraam. Huge supplies come from Namibia which is certified by the self-same MJC who was caught sleeping in an unholy embrace in Orion's bed of iniquity. Whilst SANHA is fully aware of MJC's total recklessness in the 'halaal' area, it (SANHA) approves of the Namibian meat solely because of the haraam revenue it receives for certifying the numerous outlets which stock the MJC-Namibian meat.

The same applies for the Eastern Cape. Almost 100% of the meat sold by Muslim butcheries here is haraam. It is just consuming haraam upon haraam. What can you expect of the Imaan of people whose staple food is haraam carrion?



# THE TAQWA OF IBN SEEREEEN

Hadhrat Allaamah Ibn Seereen (rahmatullah alayh) – died 110 hijri- was one of the greatest among the Muhaddith-een. He was an outstanding Faqeeh and in the science of dream-interpretation he was an expert. Once, he acquired a loan of 40,000 dirhams to conduct some trade. The oil which he purchased with the money was filled in leather bags. In one of the oil containers a dead rat was found. Hadhrat Ibn Seeraan (rahmatullah

alayh) commented: “It is possible that this rat had died in the tank from which the oil was filled into the leather containers..”

He therefore decided that all the oil was *najis* (impure), and had it thrown away. Since he was unable to pay his debt, he was imprisoned and he languished there for a considerable time.

Although in terms of the Shariah he was required to discard only the one bag of oil in

which the rat was found, his lofty status of Taqwa constrained him to dump all the oil because of the possibility that the rat could have been in the tank from which the bags were filled.

The guard at the jail advised Hadhrat Seereen to spend the nights at his home, and return in the morning. Hadhrat Seereen said: “By Allah, I shall not aid you by betraying the Sultan.”

His Taqwa was of such a lofty standard that Allah Ta’ala

had bestowed to him the ability to act with Taqwa even in dreams. Hishaam Bin Hassaan narrated that Allaamah Ibn Seereen said: “If I see a ghair mahram female even in a dream, I turn away my gaze.”

Ibn Seereen (rahmatullah alayh) was a Taa-biee. However, senior Sahaabah had the greatest regard for him. Hadhrat Anas Bin Maalik (radhiyallahu anhu), a very senior Sahaabi and a close confidante of Rasulullah (sallallahu alayhi wasallam) was the Ustaadh of Hadhrat Ibn Seereen (rahmatullah alayh). During his last illness,

Hadhrat Anas Bin Maalik (radhiyallahu anhu) had directed that when he dies, Hadhrat Ibn Seereen should give him ghusl and perform his Janaazah Salaat.

It so happened that when Hadhrat Anas (radhiyallahu anhu) died, Ibn Seereen was still in jail. The ruler permitted him to attend to the ghusl and Janaazah Salaat of Hadhrat Anas (radhiyallahu anhu). After attending to these duties, Ibn Seereen (rahmatullah alayh) returned straight to prison without even meeting any members of his family.

## THE TAQWA OF IMAAM AHMAD

Once freshly-baked bread was presented to Imaam Ahmad Bin Hambal (rahmatullah alayh) by a servant. When Imaam Ahmad asked about the bread, he was informed that the bread had been baked in the home of his son, Abdullah. Abdullah was an Aalim of Taqwa. Despite the piety of his son, Imaam Ahmad refused the bread and instructed that it should be removed from his presence.

The reason for this attitude was that his son, Shaikh Abdullah, used to accept gifts from the Khalifah of the time, and Imaam Ahmad believed that the wealth of the Khalifah was contaminated.

On one occasion he had severed all relationship for a full month with his two sons and paternal uncle because they had accepted gifts from the

Khalifah.

On another occasion when bread was presented to him, Imaam Ahmad enquired about the origin of the bread. The cook said: “I used your flour and obtained the yeast from your son, Abdullah.” Imaam Ahmad refused to eat of the bread since he believed that it had become *Mushtabah* (*Doubtful*). The cook asked if he should give the bread to a faqeer (beggar). Imaam Ahmad said that he may do so on condition that he informs the faqeer that the flour was Ahmad’s and the yeast was from Abdullah.

For an entire month no faqeer came to the door. The cook informed Imaam Ahmad that the bread was no longer fit for human consumption. Imaam Ahmad instructed him to throw the bread in the river.

## THE MEANING OF GHAIIRAT

*Ghairat* (shame, honour and modesty) is an attribute which Islam stresses much. Once in the court of Qaadhi Musa Bin Ishaaq, a lady covered with her burqah claimed that her husband was indebted to her for 500 gold coins which were for her mahr. The husband contested her claim. The Wakeel (lawyer/representative) of the lady produced two witnesses to testify as is required by the Shariah to

prove a claim which is denied.

Before testifying the witness requested that the lady removes her nikaab because he could not testify without recognizing her. It is permissible according to the Shariah for women to reveal their faces in the presence of the Qaadhi who hears their cases. When the lady stood up and was about to open her nikaab, the *ghairat* of her husband could not tolerate another man look-

ing at his wife. He therefore said: “I testify that I do owe my wife the 500 Ashrafis (gold coins) she is claiming. My wife should never expose her face to a stranger.”

The impact of the husband’s honour constrained the wife to say: “I have waived the entire debt from my husband.” The Qaadhi ordered that this episode be recorded as a lesson for posterity. (*Shu’bul Imaan of Imaam Baihqi*)

## THE GHAIIRAT OF A PIOUS QUEEN

Begum Zaib Baanoo, the wife of Sultan Aurangzeb (Aalamghir), had developed a lump on her breast. The English doctor, Martin proposed that a female relative of his could attend to the Queen. His relative was also a doctor. The

Queen agreed on condition that the English lady doctor is not a consumer of liquor. However, it was established that the lady doctor was a drinker of alcohol as are all western non-Muslims. The Queen refusing to be treated

by the English lady commented: “*A faasiqah may not touch my body.*”

The Queen chose sickness, but for a faasiqah to touch her was intolerable. She remained without being cured and died two years later.

## Manure, Toxic Ammonia, Dead Birds

(Continued from page 9)

Broiler chickens are raised on the floor and slaughtered as babies; thus houses can be cleaned out occasionally. However, laying hens are confined in the same building for one or two years in tightly stacked cages, which raises the question of how to remove the manure and the corpses without disturbing production. Mason and Singer explain the manure solution in *Animal Factories*: “Producers discovered that they could confine layer hens in wire-mesh cages suspended over a trench to collect droppings. The manure pile could be cleaned out without bothering the hens above. At first, producers placed their birds one to each cage. When they found that birds were cheaper than wire and buildings, crowded cages in crowded houses became the rule.”

Between 1955 and 1975, flock size on a typical egg farm in the United States rose from twenty thousand to eighty thousand birds per house. Between 1975 and 1992, it rose to 125 thousand or more birds per house. According to Bell, “Today in-line complexes include eight or more, [with] 100,000 or more

[hens per house], environmentally controlled hen houses with at least four decks of cages, belt or high rise manure handling systems, often a feed mill, and an egg room for seven-day-per-week packing. Pullets [immature hens] are reared separately. Practically all new farms would be described as complexes in which “production and processing [are] in close proximity to one another, and usually includes linkage of the two with egg conveyor belts.”

Despite the fact that the manure fumes and rotting carcasses force workers in the houses to wear gas masks, the egg industry claims that the battery cage is more hygienic than the free-range systems and floor systems of the past, because the hens have less direct contact with their own droppings, which are (in principle) deflected by a device to the pits beneath the tiers of cages. The industry does not want to give up cages, citing manure build-up as a reason. “In fact laying chickens will need more drugs to stay alive.”

By Karen Davids ph.d

## THE SABR, FAQR AND FUTUWWAT OF MANSUR HALLAAJ

HADHRAT HUSAIN Bin Mansur Hallaaj (rahmatullah alayh) was imprisoned and was awaiting his execution for allegedly having uttered blasphemy (kufr). Ibn Khafeef went to visit him in prison. He asked Mansur Hallaaj permission to pose three questions. When Mansur Hallaaj consented, Ibn Khafeef said: “*What is the meaning of Sabr (Patience)?*” Hadhrat Mansur who was shackled in chains, said: “*If I gaze at these shackles, they will break and fall off.*” So saying, he cast an intense look at the shackles which promptly broke and fell off. However, despite having the ability to unshackle himself with such ease, he chose that his hands and feet to be in shackles night and day.

Then he cast a gaze at the wall of the prison. The wall split open, and miraculously both Mansur and Ibn Khafeef

found themselves standing on the banks of the River Dajlah (Tigris River in Iraq). Despite possessing such miraculous powers, Mansur Hallaaj remained within the prison. He never attempted to escape. He demonstrated these miraculous acts to physically explain the meaning of Sabr – to bear hardships with patience and not to seek escape from hardships with miraculous powers.

Ibn Khafeef asked: “*What is Faqr (poverty)?*” Hadhrat Mansur cast a gaze at a stone which immediately turned into gold. Despite having the power to convert stones miraculously into gold, he did not have a dime (cent) to buy oil for his lamp at home. By this act, he explained the meaning of genuine poverty which is self-induced, and which is not the consequence of deprivation and inability.

Ibn Khafeef then asked: “*What is Futuwwat (courage)?*” Hadhrat Mansur said: “*Tomorrow you shall witness it.*” Ibn Khafeef narrates: “That night I dreamt I was on the plains of Qiyaamah. An announcer was proclaiming: “*Where is Husain Bin Mansur?*” He was located and ushered into the Presence of Allah Ta’ala. It was then said: “*Whoever loved you will enter Jannat, and whoever had hatred for you will enter Jahannum.*” Mansur responded (i.e. in Ibn Khafeef’s dream): “*No! O My Rabb! Forgive them all.*” Then in his dream he turned to me and said: “*This is the meaning of futuwwat.*”

Despite being shackled in thirteen chains, handcuffs and leg irons, Mansur (rahmatullah alayh) performed 1000 raka’ats daily in prison.



THE VERY FIRST fundamental requisite for a Student pursuing the Knowledge of the Qur'aan is sincerity of intention. His *niyyat* should not be contaminated with any worldly or nafsani motive. The one and only *niyyat* should be to gain knowledge for the pleasure of Allah Ta'ala – to enable you to discharge *Ibaadat* and *Taa-at* in the correct manner. There should be no other *niyyat*. Students are beguiled by the nafs and shaitaan with snares adorned with Deeni hues, e.g. the purpose of pursuing Deeni

## SPECIAL NASEEHAT FOR THE STUDENTS OF DEEN

knowledge is tableegh, delivering lectures, becoming imams, rendering other forms of Deeni service. All such issues are distractions and deceptions which contaminate the *niyyat*.

The second vital requisite for the acquisition of the *Noor of Ilm* is consumption of *halaal*, *tayyib* morsels of food. This is of imperative importance. Its significance is so decisive on moral reformation and spiritual elevation that Allah Ta'ala com-

mands the Ambiya: "*O Rusul (Messengers)! Eat tayyibaat and practise deeds of virtue.*" A'maal-e-Saalihah are dependent on the ingestion of *halaal*, *tayyib* food. *Tayyibaat* refers to such foods which are pure and clean in every way, both physically and spiritually. This aayat informs us that all Ambiya had been commanded to observe two acts in particular: (1) To eat *tayyib* food, and (2) to practise deeds of virtue.

The Ambiya (alayhimus salaam) being *Ma'soom* (sinless). *Zuhd* (abstinence and renunciation of the dunya) is an integral constituent of their moral character. Nevertheless, Allah Ta'ala commands them to exercise exceptional care regarding the morsels they consume. When this command has been given to such holy personalities who are meticulous in observing the rules of the Shariah in every aspect and detail of life, then to

a far greater degree will it be applicable to others who are drowned in the worldly cesspool of filth and pollution.

The illustrious Muffasssireen mention that the reason for combining these two acts (*tayyib* food and virtuous deeds) in this aayat is the decisive effect which *tayyib* food exercises on A'maal-e-Saalihah. In this age, neither students nor the Ulama have a proper understanding of *halaal* *tayyib* food and of its vital importance for the develop-

(Turn to page 12)

### PART 11

#### (EXPOSING THE KUFR INTER-FAITH CONSPIRACY)

In his book, *SUBVERTING ISLAM: THE ROLE OF ORIENTALIST CENTRES*, Dr. Ahmad Ghorab who was a professor at many secular universities, exposes the western conspiracy to undermine Islam. In this nefarious plot Saudi Arabia is a prime role player. The recruits for this satanic movement are 'Muslim' products of the 'Islamic' Studies Centres of the many Kuffaar universities. Continuing his exposure, Dr. Ghirab says:

How will the Qur'an be esteemed if the collaborators have their way? How else but as Kung wishes - relatively, intermittently, adaptably. In his own words (p.36; the italics are Kung's):

"understanding the Qur'an as a *living message*, continually heard anew... as the great *prophetic* testimony to the one and only mighty and merciful God... A consistent testimony that may and should be handed down in a variable form, always freshly adapted to the time, place, and individuals in question, so as to provide an unambiguous, constructive solution for the present-day conflicts with science and history, as well as the modern ethos and sense of law. That would be a historicocritical approach..."

But it is Jews and Christians who adapt their scriptures to their own transient needs and purposes, who fit their religion to the prevailing 'ethos'. Whereas the distinction of the Muslims has always been, by the mercy of Allah, to have a Scripture perfectly preserved, to whose commands they adapt themselves and so make the Qur'an the 'prevailing ethos'. It is indeed difficult to believe that there could exist scholars who, while calling themselves Muslims, are nonetheless willing to go along with the 'adaptive' approach commended by modern Christians and Jews. The intense

## THE "ISLAMIC" STUDIES CONSPIRACY OF THE ORIENTALISTS AND THE TREACHEROUS ROLE OF SAUDI ARABIA

pressure for this approach since the early eighties, the denigration of all other Muslims as 'fanatics' and 'fundamentalists', is evidence that the People of the Book (having failed in their attempts at conversion, especially in the face of the renewal of Islam, resort to subversion), invite Muslims to a 'living message', when what they really mean (and want) to do is to stifle and kill that message.

When, later in his study of Islam, Kung deals with the question of the Shari'ah, he follows the same procedure and reaches the same conclusion. Muslims are invited to learn the familiar Christian distinction between law (which, in the Christian perspective, must become legalism) and faith, to learn to see the Qur'an as a source-book for ethics and not, as those who first heard it and then gave their lives in the effort to establish it, as the source for laws as well as values. Again, without much irony, he is able to suggest that Muslims have had little choice in the matter in recent centuries and certainly none now: the 'fundamentalist' programme for the reintroduction of Islamic law (the *hadd* punishments for example, particularly for apostasy and adultery, and the prohibition of *riba* (interest) are doomed to fail, Kung thinks, because Westernisation is too well-entrenched). He seems to believe that wherever education (he means secularisation) lifts the Muslims out of their 'medieval' cast of mind, they are certain to seek the flexibilities of a modern Christian attitude to sacred law. And, once again, Kung is able to enlist the views of 'modernist' or 'reformist' Muslim scholars ('Efforts at an intra-Islamic critique of the Law', pp.66-9) and quotes extensively, and with particular relish, from Fazlur-Rahman.

It soon becomes clear what the contents of the reforms desirable for Muslims in the modern age are: First of all,

Muslim must grasp the central (Christian) point that 'the *shari'ah* exists for the sake of man, and not man for the sake of the *shari'ah*. Man is therefore the measure of the law' (p.65; Kung's italics). Having grasped that, Muslims will be able to get rid of 'the scandalous shortcomings of Islamic law' - Kung especially wants 'dissent' (he means blasphemy) and the charging of interest to be made acceptable, and he wants all the *hadd* penalties to be abolished. He praises the Mu'tazila as being nearer to the truth because they believed the Qur'an to be 'created' and 'therefore modifiable' - he fails to point out that the Mu'tazila scholars (however large a place is given to them by Western Orientalists) had rather less influence on Muslim thought in general than those Christians had on Christian thought in general, who urged the Church to allow polygamy. It comes as no surprise that Kung is 'against' polygamy - it does not fit the modern ethos. He calls for Muslims to join the women's liberation movement (p.84), to eliminate the differences between male and female rights of inheritance, and to make legal testimony equivalent for both sexes - all such laws were all very well in the seventh century, he feels, but not in the twentieth!

That must suffice as an illustration of Kung's *sympathetic* attitude to Islam. We turn now to his sympathy for the Palestinians' cause against the Zionists. His attitudes on this question are explicit in his book *Judaism: The Religious Situation of Our Time*. (SCM Press Ltd., London, 1992; trans. John Bowden from *Die Religiose Situation der Zeit: Das Judentum*, R. Piper GmbH & Co, KG, Munich, 1991. Page references in the discussion immediately following refer to the translation.) We need to note that this book, dedicated 'For my Jewish friends throughout the world', was most warmly welcomed

by Jews - as an example see the review in the London Times ('A Catholic on the Jews', 26 March, 1993) by Rabbi Dr Albert H. Friedlander. Kung devotes several paragraphs in his preface to reassuring the reader that he enjoys close and friendly relations with Israel, with its institutions, with its religious and political leaders inside and outside the country. He records his lecture visits to the Van Leer Institute in Tel Aviv and the University of Haifa, his association with the Swiss-Jewish society, and 'numerous conversations and meetings' with the Israeli Foreign Office and other representatives of official Israeli politics. Kung does not mention any meeting, association or conversation with any Palestinians either inside or outside the country for which, being secure in his own homeland, he expresses such interest and concern.

Kung's basic political understanding is that the Jews believe themselves, exclusively, to be God's chosen people, and on the basis of belonging to a race, have a right to the promised land, that is, Palestine. Kung is quite unembarrassed by this endorsement of divine favouritism. He is also quite unembarrassed - despite his own passionate argument in favour of a historicocritical reading of all sacred scriptures (the Qur'an included) - by the reduction of the Old Testament to a legal deed of title to a piece of land. The inhumanity of forcible eviction of that land's native population - despite their centuries-long tolerance of the Jews already living there (in contrast to Christian practice in that same holy land) and which broke down only when the Zionist programme became too blatant to be ignored - is accepted by Kung as an inconvenience. Lest the reader should think I am mispresenting (or exaggerating) Kung's position, I here quote his own words (pp.45-6):

"...for Judaism, which pre-

served its primal bond with the land of Israel (Hebrew *Eretz Israel*), even in the time of the 'dispersion' (Greek *Diaspora*), the relation to this particular land, the 'promised land', is quite essential... Whether or not it is convenient for others, Yahweh's chosen people and the promised land now belong together."

Kung shows no awareness that accepting the *belonging together of Jews and Israel* is also, necessarily, an acceptance of the dispossession of the land's original inhabitants in favour of European colonists, of the forcing apart of *Palestinians and Palestine*. By what stretch of imagination can this non-awareness (or denial) of the Palestinians' rights be described as 'sympathetic'?

Kung's position is not, in fact, based upon a genuinely sympathetic assessment of the needs or rights of the Palestinians. On the contrary, it is based upon a typically European-Christian cynicism about the realities of power. That cynicism derives, in turn, from the Christian attitude to legality as an alternative domain to the domain of rightness, and practical morality as an alternative to ideal spirituality. Islamic civilisation has always refused this division, although, unfortunately (for mankind in general, as well as for Muslims), there are some eminent Muslims who are willing to play the game of power, just as Christians and Jews do, for its own sake, divorced from any commitment to the life of submission and devotion to the will of Allah: indeed, they achieve eminence precisely by accepting that game of power and its rules. When they do so, they are hailed as moderates, men of vision, progressive, open-minded, tolerant, and so on: and, the faithful, they, alas, are reviled as fanatics and regressives. In short, we should not be surprised by the cynicism within Kung's projected 'compromise', nor should we be surprised that the main elements of that compromise are attributed to one of the West's favourite Muslims, the former President of Egypt, Anwar al-Sadat.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

**it correct to say that Makrooh Tanzeehi is 'Jaa-is ma-al Karaahat'?**

A. A Makrooh Tanzeehi act is never permissible. Persistence transforms Makrooh Tanzeehi into Makrooh Tahreemi. Makrooh Tanzeehi is not Jaaiz ma-al Karaahat. (a permissible which which is Makrooh). The latter is a different category.

Jaaiz Ma-al Karaahat are 'haraam' and Makrooh Tahreemi' acts which become temporarily permissible whilst retaining the attribute of karaahat, e.g. identification photographs, tadaawi bil haraam (medication with haraam substances), consuming haraam food because of lack of halaal food, which situation will lead to death, paying licence fees and paying government tax. The principle underlying this class of acts is duress and compulsion. When one is compelled to commit a haraam act it becomes *jaaiz ma-al karaahat*.

**Q. Is Makrooh Tanzeehi the same as Khilaaf-e-Aula?**

A. Makrooh Tanzeehi is not Khilaaf-e-Aula. While the former leads to sin, not so the latter. Khilaaf-e-Aula is not sinful nor does it lead to sin with *israar* (persistence). Examples of Khilaaf-e-Aula acts not rendered in the best form. Some examples are:

- Engaging in worldly acts before performing Ishraaq Namaaz
- Conversation whilst walking

to the Musjid for performing Salaat

- Filling the stomach with food. This excludes over-eating which is sinful.
- Performing Hajj (the five days) in a vehicle instead of walking to Arafat when one has the strength and ability to walk.
- Performing less than 8 raka'ts Tahajjud Namaaz.

Performing Tahyatul Musjid after having sat down.

There are innumerable such acts which are permissible, not Makrooh Tanzeehi, but having lesser thawaab than doing it the Aulaa way.

Makrooh Tanzeehi becomes sinful if one intentionally persists in acting in conflict with the Sunnah practices which are not of the *Muakkad* class, e.g. entering the Musjid with the left leg, putting first the left foot in the shoe, unnecessarily sitting cross-legged when eating, reciting the Ruku' and the Sajdah Tasbeeh twice or once instead of thrice, etc.

**Q. My father says that it is not permissible for a wife to engage in even lawful trade even if she observes purdah. Is he correct?**

A. Your father is correct. It is not permissible for a woman to participate in even a lawful activity without her husband's consent. If a woman intends to engage in even lawful activities in conflict with her husband's

wishes, then she should not get married. She should remain a spinster and engage in an activity provided it is permissible in terms of the Shariah. We are sure that you understand that Nafl Saum (fasting) is a great act of ibaadat. But when the husband is home, it is not permissible for the wife to engage in Nafl fasting without her husband's consent. From this you will be able to understand that a married woman is not allowed by the Shariah to engage in even lawful activities and professions without the consent of her husband.

**Q. A female performed her Salaat at home. After completing the Salaat she heard the Athaan of the local Musjid. Should she repeat the Salaat?**

A. She does not have to repeat the Salaat regardless of the Athaan in the Musjid.

**Q. If a musaafir joins the Jamaat after having missed three raka'ts, how should he complete the Salaat?**

A. When a musaafir joins a Jamaat behind a muqem Imaam (i.e. the Imaam is not a Musaafir), then the musaafir should perform the full four raka'ts with the Imaam. If the musaafir missed three raka'ts, he should perform the three raka'ts after the Imaam makes his Salaam to end the Salaat, in the same way that a muqem will do.

**Q. Is there purdah between my uncle's wife and me?**

A. Full Hijaab (Purdah) has to be ob-

served for the uncle's wife if she is not your paternal or maternal aunt.

**Q. If one raka't or part of a raka't is performed whilst the sun is rising, will the Fajr Salaat be valid?**

A. Fajr Salaat will not be valid if part of it is performed whilst the sun is rising.

**Q. Are pictures of butterflies also impermissible?**

A. The prohibition of pictures extend to pictures of even butterflies.

**Q. I have read two articles in which the authors claim that according to the Shaaafi' math-hab it is permissible to shave the beard. This has come as a surprise to many. Please comment.**

A. Our detailed comments demolishing the *ghutha* (rubbish) written in the articles is currently under print. Alhamdulillah, we have thoroughly refuted and negated the utterly baseless and stupid arguments of the modernist 'sheikhs' who have raised their falsehood in the names of the Shaaafi' Fuqaha. What you have read in the essays is baseless. Shaving the beard is haraam in the unanimous ruling of all Four Math-habs. In fact, the Shaaafi' Math-hab has taken the strongest stance on prohibition. Every Muslim knows and understands, even if he shaves his beard, that keeping a beard has been Waajib from the time of Rasulullah (sallallahu alayhi wasallam). These liberal morons of this age are following in the footsteps of Shaitaan.

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**Rabiul Awwal 1433**  
**February 2012**

**ZAKAAT NISAAB R5,000**  
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It is accepted that nowadays such a lofty degree of Taqwa may be impossible for almost all students. The purpose of mentioning this episode is to convey an idea of the meaning of abstaining from spiritual pollution. In these times, students should at least totally abstain from the haraam carrion chickens, carrion meat (the halaalized pork and carrion meat products), chocolates, sweets, commercially prepared biscuits, soft drinks and processed foods containing a million chemical ingredients camouflaged with deceptive E numbers.

Furthermore, they should not eat like gluttons – three meals a day. Animals too do not degenerate to such levels of gluttony as human beings of this age. An excess of even halaal tayyib food is harmful for both the physical body and the soul. Hadhrat Sahl Bin Abdullah (rahmatullah alayh) said: “When Allah created the dunya, He instilled in satiation (i.e. in a full stomach) ma'siyat (sin) and jahl (ignorance), and He created in hunger Ilm (Knowledge) and Hikmat (Wisdom).”

Hadhrat Zunnoon Misri (rahmatullah alayh) said: “Hikmat does not reside in a stomach filled with food because eating in abundance causes hardness and darkness in the heart. The consequence of this is deficiency in ibaadat and increase in ghaflat. With hunger one reaches Hikmat. Hunger creates pleasure in ibaadat and is extremely beneficial for illuminating the hearts so that (true) Uloom is acquired.”

Students and Ulama should ponder and reflect on their bestial state in which they are fully under the domination of the nafs. There is no Ilm without spiritual fibre (roohaaniyat).

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ment of *Roohaaniyat* and *Baseerat*. The consumption of *mushtabah* and even physically contaminated food exercises a detrimental effect on the spiritual heart even if such food is halaal. Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) narrated the following very interesting episode which is full of *ibrat* for the Students of the Deen, as well as for the Ulama who fail to understand the importance of abstaining from *mushtabah* food.

A man admitted his son to a Daarul Uloom in India. Both the father and the son enjoyed a high degree of Taqwa. After some time the father came to visit his son at the Madrasah. The son was attending classes. While the father waited in his son's room he noticed that the *roti* (bread) was commercial bread. In other words, the *roti* was bought from some shop. The father was highly agitated. When his son arrived, he made Salaam, but the father did not respond to his Salaam. Expressing considerable annoyance, he demanded to know why his son

## SPECIAL NASEEHAT

was eating bread obtained from the shops. The son explained that it was not his *roti*. The bread belonged to another student who also shares the room with him. Not satisfied with the explanation the father said: “Why do you live with such a student who eats just anything?” So saying, the father expressing his grief, left without speaking with his son or greeting him.

This was the degree of Taqwa of a man of genuine Taqwa. He left no stone unturned to inculcate the same degree of Taqwa in his son. Explaining the rationale of this episode, Hadhrat Thanvi (rahmatullah alayh) said that items displayed in public attract the gazes of numerous people. Many poor and destitute people who are unable to buy the *roti* simply stare at it. Such stares of desire (*Nathr*) spiritually contaminates the food. When a pious person consumes such spiritually contaminated food, his *roohaaniyat* will be adversely effected.





"VOICE of ISLAM"



Roses have thorns  
The Haqq too has thorns!  
"We strike baatil with the Haqq.  
Then it crushes the brains of baatil."  
(Qur'aan)

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 21 NO. 04

The Majlis

SUBSCRIPTION RATES (2012)  
TWELVE ISSUES

South Africa.....R30  
Neighbouring States.....\$15  
All Other Countries.....\$20

"ALLAH CURSES WOMEN  
WHO VISIT THE GRAVES."  
(HADITH)

## "YOUR DEEDS ARE YOUR RULERS"

(Rasulullah — sallallahu alayhi wasallam)

RASULULLAH (sallallahu alayhi wasallam) said:

\* "Just as you are, so too will rulers be appointed over you."

\* Hadhrat Isaa (alayhis salaam) supplicated to Allah Ta'ala: "O my Rabb! What is the sign to indicate that you are pleased with Your creation?" Allah Ta'ala said: "I cause the rains to descend when it is time for sowing the seeds, and I withhold the rains when it is time to harvest the crop. I appoint benevolent men to rule over them. I assign their monetary affairs to generous persons."

Nabi Isaa (alayhis salaam) said: "O my Rabb! What is the sign of your wrath on your creation?" Allah Ta'ala

said: "I send the rains when they harvest the crops, and I withhold the rains when they sow the seeds. I appoint ignoramuses to rule them, and I assign their monetary affairs to their niggardly ones."

\* Rasulullah (sallallahu alayhi wasallam) said: "Allah Ta'ala says: 'I am Allah. There is no deity except Me. I am the King of kings. The hearts of kings are in My Hands when the people obey Me, I turn the hearts of the rulers with benevolence and mercy towards them. Verily, when the people disobey Me. I turn the hearts of the rulers with wrath and vengeance towards them. Then they (the rulers) inflict severe punishment on them. Therefore do not become involved with cursing the rulers. On the contrary engage yourself with *thikr* and humility so that I protect you against the tyranny of your rulers."

ment on them. Therefore do not become involved with cursing the rulers. On the contrary engage yourself with *thikr* and humility so that I protect you against the tyranny of your rulers."

\* Hadhrat Ali (radhiyallahu anhu) said: "Verily, when Allah Ta'ala becomes wrathful on a nation whose destruction He has not ordained by means of earthquakes and disfigurement, then He causes prices to soar; He withholds rain, and He appoints the worst of people to be their rulers."

\* Rasulullah (sallallahu alayhi wasallam) said: "Verily, Allah Azza Wa Jal says: 'I extract vengeance from those on whom is My

Wrath with others on whom is My Wrath. Then ultimately I shall cast them all (both groups) into Jahannum"

\* "Don't revile the rulers. Supplicate to Allah for their rectitude, for verily, their rectitude is linked to your rectitude." (i.e. if you reform yourselves, the rulers will become reformed.)

\* "I take oath by Him in whose control is my life! Command righteous and prohibit evil. (If you do not) then the vilest among you will be appointed rulers over you. Your pious people will then supplicate, but their duas will not be accepted."

Rulers are the reflections of the deeds of the masses. The rulers are mirrors in which the citizens can view their own deeds. A corrupt people will be saddled with tyrannical and cor-

rupt rulers. Thus Rasulullah (sallallahu alayhi wasallam) said: "Your deeds are your rulers". Since the rulers are our reflections in the mirror, it is unintelligent to revile our own ugly reflection we see in the mirror. If a beautiful image is desired to be reflected in the mirror, it is necessary for the object in front of the mirror to be beautiful.

A very ugly ignorant man who had never seen a mirror in his life once picked up a broken mirror. When he looked in it, he saw his own ugly face. In disgust he threw the mirror to the ground and exclaimed: "No wonder you have been thrown away!" This buffoon reviled the mirror for his own ugliness which was reflected in it. This is the con-

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## HAJJAAJ BIN YUSUF

Hajjaaj Bin Yusuf, the governor of Iraq, was notorious for his cruelty. He had unjustly and brutally put to death 120,000 persons. He had also killed numerous Sahaabah of our Nabi (sallallahu alayhi wasallam). Among the senior Sahaabah whom he had martyred were Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and Hadhrat Abdullah Bin Zubair (radhiyallahu anhu). He would frequently remark: "Nothing is more pleasurable for me than bloodshed."

When Hajjaaj was born, he had refused to be suckled by his mother. Shaitaan appeared in the form of the physician Haarith Bin Kald. He advised that a black goat be slaughtered and some of its blood be rubbed into the baby's mouth and on its face. After this prescription was observed, Hajjaaj began drinking his mother's milk.

The last pious personality whom Hajjaaj had brutally murdered was the famous Taabi-ee, Hadhrat Saeed Bin Jubair (rahmatullah alayh). After this murder, Hajjaaj was

afflicted with an apparition in the form of Hadhrat Saeed Bin Jubair (rahmatullah alayh). He was literally haunted night and day by this apparition which appeared in front of him, and accusingly asking: "Why did you kill me?" He would dream of Hadhrat Saeed, and when his eyes opened, Hajjaaj would see the apparition in front of him. He was being driven to insanity with fear.

An internal wound developed in his stomach. The pain was unbearable, and it increased by the minute. Simultaneously he was overwhelmed with such intense cold that despite a fire being positioned close to him, the severity of the cold would not ease. His body would become burnt, but the cold was incremental. He bellowed like an ox with pain.

To diagnose the internal wound, the physician lowered a string with some food substance down Hajjaaj's throat. When the string was retrieved, it came up full of worms. Worms were devouring his inside.

Suffering unbearable pain, Hajjaaj sent for Hadhrat Hasan Basri (rahmatullah alayh). When he arrived, Hajjaaj pleaded to him to make dua for him. Hadhrat Hasan said: "O Hajjaaj! Listen! I always admonished you to desist from your cruelty. You are now tasting the consequences of what you had done to Saeed."

Finally Hajjaaj died with great suffering. When someone saw Hajjaaj in a dream, he (Hajjaaj) said: "I am repeatedly being slaughtered as a punishment for having killed Saeed Bin Jubair. After being slaughtered, I am resurrected and again slaughtered. This process is being continued."

Rasulullah (sallallahu alayhi wasallam) said: *Beware of the curse of the mazloom (the oppressed one).... Allah lifts his supplication above the clouds, and the doors of the heavens are opened up for it. Allah Azza Wa Jal says: 'By My Might and Power! I shall aid you, even if it is after some time.'*

Never does a *zaalim* escape the consequences of his *zulm*. Besides the punishment in the Hereafter awaiting him, punishment in this world too is

## OCCASIONS OF CRYING AND SMILING

Hadhrat Nabi Isaa (alayhis salaam) and Hadhrat Yahya (alayhis salaam) were contemporaries.

Hadhrat Yahya (alayhis salaam) was the cousin of Hadhrat Maryam (alayhas salaam). He was therefore the uncle of Nabi Isaa (alayhis salaam). There was a vast difference in the temperament of these two great Nabis. While Nabi Isaa (alayhis salaam) was always smiling, Hadhrat Yahya (alayhis salaam) was always crying.

One day when the two met, Hadhrat Isaa (alayhis salaam) said to Hadhrat Yahya (alayhis salaam): "O Yahya! Have you lost all hope in the mercy of Al-

lah? Your crying never ceases." Hadhrat Yahya (alayhis salaam) said: "O Isaa! Are you completely at ease regarding the Wrath of Allah Ta'ala, therefore you smile forever?"

Allah Ta'ala sent an Angel to arbitrate in the dispute. The Angel said: "O Isaa! In public remain as you are (i.e. keep smiling). But in seclusion be crying like Yahya." Then the Angel said to Nabi Yahya (alayhis salaam): "O Yahya! In seclusion do as you are doing now (i.e. cry much). But, in public smile (like Nabi Isaa) so that people do not despair in the mercy of Allah."

## HOW WILL MMB RESOLVE THIS PROBLEM?

To beguile ignorant and unwary people into supporting the Kufri MMB (Muslim Marriages Bill), the votaries of the kufri bill have been portraying the bill as the panacea for all the problems, injustices

and cruelty which many women suffer under the yoke of evil husbands. Women especially have been misled to believe that MMB will solve all the problems they encounter

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**Q. Is food purchased with haraam**

**A.** Allah Ta'ala states in the Qur'aan Majeed: "*And Haqq has arrived while baatil has disappeared, for baatil by its very nature must disappear.*" Yes, for decades the Muslim community except for a few, ignored and criticized our proclamation of the Haqq. But today, the words of a *faahishah*,

**A.** If the cat's body is dry, the musalla will remain taahir (clean) and Na-

**Q. If a person applies to a Zakaat**



# Questions and Answers

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**organization for Zakaat funds to pay for his studies, does the organization have to hand the money to the applicant or can it pay the fees directly to the institution. Can the organization stipulate how he should spend the money if they give the Zakaat to him?**

**A.** With the consent of the poor student, the Zakaat payer may pay for any of the legitimate needs of the student. It is not permissible to use Zakaat to pay for university fees in view of these institutions being cauldrons of haraam and immorality. The Zakaat payer may not stipulate how the money should be spent by the Zakaat recipient. The Zakaat will not be discharged if a stipulation is imposed on the student.

**Q. Can the organization purchase food with the Zakaat funds and give the food to the poor?**

**A.** The organization may purchase food with the Zakaat funds and give the food to the poor.

**Q. Can salaries of the staff working for the organization be paid with Zakaat?**

**A.** It is not permissible to pay the salaries of staff of the organization with Zakaat funds. The Zakaat will not be discharged.

**Q. A city has experienced very little rain this season. There has been a less than 2% inflow into the supply dams. Can we perform Salaat in the Musjid for rain?**

**A.** When there is a drought, then Salaatul Istisqa' is Sunnat. This Salaat is performed on the outskirts of the city, not in the Musjid. Everyone may make dua for rain individually in the Musjid or at home. It is not permissible to perform any congregational Salaat or Dua in the Musjid for this purpose. It is Bid'ah.

**Q. From which point should the distance for a journey be calculated? From one's home or from the boundary of the town?**

**A.** The distance for safar must be calculated from the end of the habitation and dwellings, not from one's home. If the journey is 77 kilometres or more from the end of the built-up area, then one becomes a musaafir.

**Q. My time off at work is from 12 to 1 p.m. I am therefore unable to be present for the Jamaa't Salaat at 1.15 p.m. Is it permissible for me to perform my Zuhr at the Musjid before the Athaan after Zawwaal?**

**A.** It is permissible for you to perform Zuhr Salaat even before the Athaan as long as it is after Zawwaal.

**Q. What is the meaning of Salaat and Dua not being accepted for 40 days if one consumes liquor?**

**A.** If one consumes liquor, neither Dua nor Salaat is accepted for 40 days. This means that the thawaab and the benefit of the ibaadat are eliminated. It does not mean that the person should abstain from Salaat and Dua

for 40 days. Furthermore, if the person sincerely repents, it is quite probable that Allah Ta'ala will forgive him and his duas, etc. will become acceptable even before expiry of 40 days.

**Q. Are there any kinds of Shariah-compliant insurance available?**

**A.** There is no Shariah-compliant insurance. The insurance called 'Takafol' which is marketed as shariah-compliant is almost the same as conventional insurance. It too is haraam.

**Q. My husband really likes long hair while I am experiencing severe hair loss. I have used many products and have done a blood test, but to no avail. At a hair salon they fit hair extensions which according to them is not from the root, but attached to your existing hair. Is it permissible for me to have it done for the pleasure of my husband?**

**A.** It is not permissible to fit the hair extensions. Rasulullah (sallallahu alayhi wasallam) specifically cursed such women who add to their hair either with real or artificial hair. The curse of Allah and the Angels descends on such women. Remember, that it is not permissible to do something haraam even for the pleasure of one's husband.

**Q. A friend of mine has put on fake eye lashes. Is this permissible?**

**A.** Fake eye lashes are haraam and comes within the scope of divine Curse.

**Q. The latest practice which has developed by Deobandi Ulama is to conduct 'seerah' jalsas/programmes in the month of Rabiul Awwal. The Bareilwis also have similar programmes in Rabiul Awwal. Are these seerah jalsas permissible in Rabiul Awwal?**

**Q.** The seerah programmes which so-called Deobandis are conducting in emulation of the Bareilwis are just as bid'ah as the programmes of the Bareilwis. These pseudo Deobandis are lacking in true Ilm and Taqwa, and they crave for the limelight, hence they are following in the footsteps of the Qabar Pujaaris. Many acts of bid'ah have crept into the ranks of molvis who align themselves with Deoband in these days.

**Q. If I travel for 60 km from home, and after I reach my destination I decide to travel another 30 km, will I then become a musaafir?**

**A.** You will not be a musaafir if it was your intention to travel less than 77 km when you left home. Therefore, you will not be a musaafir after travelling 30 km from the 60 km destination. Even if you travel thousands of kilometres in this manner you will not be a musaafir. The condition is that the intention must be to travel 77 km or more from wherever your destination is. Since you did not have this intention (of 77 km) from the 60 km

## INTEREST

Allah Ta'ala revealed to Hadhrat Nabi Musa (alayhis salaam) that the punishment in Jahannum for those who devour interest will be the thorns of the Tree of Zaqqoom which is a ghastly tree of torture in the Fire. Thorns from Zaqqoom will be forced down their throats. May Allah Ta'ala save us from His Wrath.

destination, you will not be a musaafir.

**Q. When performing the two raka'ts of Ihraam Salaat, is it necessary to cover the head with the Ihraam cloth?**

**A.** It is not necessary to cover the head with the upper portion of the Ihraam when performing the two raka'ts Ihraam Salaat. A topi may be worn. In fact it is more convenient to put on a topi.

**Q. Is the urine of an infant najis (impure)?**

**A.** The urine of even a breast-fed baby is *najis* (impure). Salaat in such soiled clothes is not valid.

**Q. Is it permissible for Hanafis to perform Tahyatul Musjid during Fajr time?**

**A.** According to the Hanafi Mathhab it is not permissible to perform Tahyatul Musjid during Fajr time.

**Q. What does Islam say about equality?**

**A.** 'Equality' in all spheres is a myth. It is a mythical concept of the western kuffaar. The Qur'aan negates this myth. In fact, the Qur'aan confirms that even the Ambiya (alayhimus salaam) are not equal in status. A son is not the equal of his parents. A student is not the equal of his Ustaad. A mureed is not the equal of his Shaikh. The wife is not the equal of her husband. The Qur'aan makes it abundantly clear that Allah Ta'ala has given some status above others. Man and woman are not equal.

**Q. Are Simply chicken Vienna products halaal?**

**A.** The Simply Chicken Vienna products and all meat and chicken products certified by MJC, SANHA, NIHT, ICSA and whatever other haraam 'halaal' outfit there may be, are Haraam.

**Q. What does Islam say about life on other planets?**

**A.** The Qur'aan informs us that Allah Ta'ala did not create the heavens, the earth and all that is in between in idle sport. There is a variety of forms of life in all places, planets, etc.

**Q. According to the Muslim Judicial Council (MJC) three Talaqs issued in one statement are one Talaq. Please comment.**

**A.** The only expertise of the MJC is the halaalization of pork and carrion. They excel in this art. As far as the Shariah is concerned, they speak pure

drivel. Three Talaqs are three Talaqs regardless of the method of delivery.

**Q. Is it permissible to give a non-Muslim a copy of the English Qur'aan which also contains the Arabic Qur'aan?**

**A.** It is not permissible for even a Muslim to touch the Qur'aan Majeed without wudhu even if the English translation is along with the Arabic text. To a far greater degree will it be haraam to give the Qur'aan Majeed to a non-Muslim who is constantly in the state of janaabat, and who will never respect the Qur'aan as a Muslim would do.

**Q. I have traded in a property belonging to family members. There was no rent agreement. My brothers and sisters did not object, and even today have no objection. A learned man says that I should pay rent for the past few years that I had traded in the shop. Am I obliged to pay rent?**

**A.** Since there was no agreement to pay rent, you are not liable for any past rental. Rent is the effect of a valid agreement between the owners of the property and the tenant. But since there existed no such agreement, you are not liable for any past 'rent'.

**Q. Are the following products halaal? Ferrero Rochers Chocolates, It contains calf whey. Nutri-day Yoghurt, Nola Mayonnaise, Rama Margarine, I & J Fish Fingers, Sea Harvest Fish Fingers**

**A.** Besides Fish fingers, all the other products mentioned by you are Haraam, or at least Mushtabah (Doubtful). It is necessary to abstain from all these processed foods. Besides calf whey which is haraam, these products contain emulsifier and stabilizer. These could be plant as well as animal ingredients. Furthermore, colourants, concentrates (essences) contain alcohol. Why do you doubt fish fingers? Are these not only fish products? If they contain any doubtful ingredient, do let us know.

**Q. Is it permissible to perform Qadha Namaaz after Asr Namaaz?**

**A.** Yes, it is permissible to perform Qadha Salaat after Asr. However, when it is about 15 minutes before sunset, then it is not permissible at such a time.

**Q. Is it permissible to make Sajdah Tilaawat after Asr Namaaz?**

**A.** The same permissibility as above applies to Sajdah Tilaawat. Qadha of any Salaat of any day may be made after Asr Salaat.

**Q. Someone says that it is not permissible for a mother to eat of the meat of her child's Aqeeqah animal. Is this true?**

**A.** It is permissible for the mother and for anyone else to partake of the Aqeeqah meat of her child.

**Q. Is it permissible to cut nails during haidh?**



# Questions and Answers

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**A.** It is not permissible to cut nails or remove hairs during the state of haidh.

**Q. I am a follower of the Shaafi' Math-hab. What should I do about the Qunoot when I perform behind a Hanafi Imaam?**

**A.** When performing behind a Hanafi Imaam, recite a very short Qunoot, then join the Imaam in Sajdah. The shortest Qunoot is: *Allaahumma-ghfirli Yaa Ghafooro* OR *Al-laahummar hamni Yaa Raheemo*.

**Q. If the Athaan is recited at Zaw-waal, is it valid?**

**A.** It is not permissible to give Athaan at the time of Zawwaal. Such Athaan should be repeated.

**Q. Is it permissible for a male to have a diamond inserted in his silver ring?**

**A.** Although permissible, it is discouraged. Even a permissible silver ring is discouraged for a man. In fact jewellery while permissible for females is also discouraged. Rasulullah (sallallahu alayhi wasallam) forbade his wives from wearing even gold and silver jewellery.

**Q. Is it permissible to chew the leaf called khat which is rampant among Somalis?**

**A.** It is not permissible to chew khat. It is an intoxicant and an addiction.

**Q. Are there any special acts of ibaadat which are Sunnat for the month of Rabiul Awwal?**

**A.** There is absolutely nothing special ordered by the Deen for the month of Rabiul Awwal. It is a month as usual. One has to remain subservient to the Shariah and the Sunnah as usual as one is required to do every day of one's life. All customs associated with this month are haraam acts of bid'ah (innovation). A new bid'ah which has been innovated in emulation of the Qabar Pujaari (grave-worshipping) sect is the merrymaking, sing-song function which is fallaciously dubbed 'seerah jalsah'. It is purely a nafsaani jalsah which ulama-e-soo' have innovated.

**Q. What is bid'ah hasanah (beautiful innovation)?**

**A.** All bid'ah is Sayyiah (evil). There is nothing but *zulmat* (darkness) in all bid'ah. Any innovation which is in conflict with the Sunnah or changes a Sunnah or displaces a Sunnah is evil and haraam regardless of how 'beautiful' the trap may appear. Bid'ah demolishes the Deen.

**Q. What was the name of the sword of Rasulullah (sallallahu alayhi wasallam)?**

**A.** The name of the sword of Rasulullah (sallallahu alayhi wasallam) was *Zul Fiqaar*.

**Q. At what point should the muqtadis follow the Imaam? Some muqtadis wait until the Imaam has reached the next position. Is this correct?**

**A.** The Muqtadis (followers) should

move almost simultaneous with the Imaam, not before him. They should not delay until the Imaam has completed the movement.

**Q. Are fireworks permissible? If not, will it be permissible to sell fireworks to non-Muslims?**

**A.** Fireworks are haraam. Fireworks and the festivals associated with them are acts of satanism, *tashabbuh bil kuffaar* (emulating the kuffaar) and waste of money. Those who indulge in waste, according to the Qur'aan, are the "*brothers of the shayaateen*" (brothers of the devils). It is haraam to sell items of satanism to even non-Muslims.

**Q. Are there any halaal chicken-fillets prepared commercially which we could consume?**

**A.** All commercially processed chickens, chicken fillets and chicken products are haraam. Besides being haraam carrion, these chicken products are diseased, causing even cancer.

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**A KAAFIR 'MOLVI'**

**Q. An author of many da'wah book, Molvi Wahiduddun Khan of India, has propagated the following ideas and beliefs in his writings:**

- \* That the blessed Uswah (Character) of Rasulullah (sallallahu alayhi wasallam) is not kaamil (perfect).
- \* Rasulullah (sallallahu alayhi wasallam) is the final model only with regards to the Deen, but not with regards to minhaaj.
- \* The minhaaj (way) of Nabi Isaa (alayhis salaam) is more appropriate for Muslims in this age than the Uswah of Rasulullah (sallallahu alayhi wasallam).
- \* Nabi Isaa (alayhis salaam) will not be returning to earth in a physical form.
- \* Nabi Isaa (alayhis salaam) is the same person as al-Mahdi. They are not two different persons.
- \* Dajjaal is not a physical being. He is an ideology.

**What is the status of a person who holds the above beliefs?**

**A.** Undoubtedly this person is a confirmed kaafir masquerading as a Muslim. In fact, he is a shaitaan in human form. It is haraam to read and distribute his books. His 'da'wat' is an invitation to Jahannum.

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**Q. What is the status of 'Jumuah Mubarak' messages which people nowadays send to one another?**

**A.** The Jumuah Mubarak messages are bid'ah. It is not permissible to initiate such futile practices which eventually will assume the form of hard-core bid'ah. The only greeting Islam has is 'Assalamu Aalaikum'.

**Q. Who was Abu Zar Ghifaari? We were told that he was ordered to go**

**HALAAL SUPERVISION**

**Q. Why don't the Ulama do something to ensure proper supervision of the meat industry to eliminate doubt? The present situation is chaotic.**

**A.** Halaal meat products cannot be acquired from non-Muslims. The only way is to abstain from buying meat and chicken products from non-Muslims. The calamity of buying meat from non-Muslims has developed only in recent years since the time the halaal certificate industry was developed. As long as Muslims purchase their meat products from non-Muslims, they will be consum-

ing haraam regardless of any system established to ensure that only halaal is acquired from the certified business place.

It is impossible to effectively police the innumerable businesses, processing plants, shops, supermarkets, restaurants, etc. to ensure that only halaal is served. Experience has proven that even a single plant cannot be correctly supervised. Now that Muslims have become accustomed to consuming meat and chicken processed by non-Muslims, almost all inhibition which Muslims used to have for haraam meats and for purchasing from non-Muslims has been eliminated.

Saudi decision are in grievous error. They should understand better than the Saudis. They have seriously compromised, in fact violated the *Mansoos* principle which governs the determination of the Islamic months, viz., *Rooyat-e-Hilaal* (the physical sighting of the crescent moon).

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**100% HALAAL?**

**Q. In a Jumuah bayaan, an Aalim tried to prove from the Qur'aan that one should not be too conscious of the food one eats. He says you will never find 100% halaal. He says that according to the Qur'aan we should eat the 'best food', and this does not mean that it should be 100% halaal. He said that we should be moderate, and that we should trust the organization which supervises the abattoir? Please comment.**

**A.** The molvi sahib spoke drivel. He does not know whether he is going forward or backward, hence the nonsensical disgorgement. It is clear that he is a SANHA lackey hence the stupid and flabby arguments to justify the consumption of carrion. His concept of 'moderation' has been fabricated for legalizing the consumption of halaalized carrion – halaalized by the vile 'haalaal' certificate bodies who have fed Muslims with even halaalized pork. The Qur'aan in many places emphasises not only halaal, but halaal-tayyib food. The 'best food' is halaal-tayyib food which is 100% halaal.

The lifestyle of the Akaabireen and former Muslims confirms that they abstained from food which according to us is not even doubtful. Rasulullah (sallallahu alayhi wasallam) commanded abstention from even *mushtabah* (doubtful) food. Food which is not 100% halaal is haraam. A food cannot be 99% 'halaal' and 1% haraam. The 1% haraam renders the whole pot 100% haraam. One drop of urine in a 20 litre bucket of water renders the whole bucket of water haraam. The water is not 99.99% 'halaal' and .01%. When a man consumes halaalized carrion then his brains become carrionized



# Questions and Answers

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and 'stupidized', hence the molvi has acquitted himself so stupidly in his Jumuah bayaan. Carrion has deranged his intelligence, hence he disgorged his *gutha* to make a fool of himself.

The Ambiya (alayhimus salaam), everyone is aware, were meticulous in observing the laws of the Shariah. No one can surpass them in any sphere of Taqwa. Despite the exceptional caution they exercised in their food, etc., Allah Ta'ala specifically commanding the Ambiya, says in the Qur'aan Majeed: "*O Rasul (Messengers)! Eat Tayyibaat (100% halaal, pure and wholesome food), and practise virtuous deeds.*" One of the fundamental basis for the ability (*taufeeq*) to render A'maal-e-Saaliha, is to consume 100% halaal-tayyib food. A person who is careless regarding his food, is an animal or he conducts himself like a savage who devours any rot glut-tonously like an animal.

The examples of abstention from even mushtabah, leave alone haraam, food are numerous. We shall cite just one such incident for your benefit. Imaam Ahmad Bin Hambal (rahmatullah alayh) never ate bread which was baked in Baghdad where he used to live. The flour for his bread would come from the city of Mosul. He was extremely meticulous in observing this rule. The reason for his abstention was that Hadhrat Umar (radhiyallahu anhu) had declared the whole of Baghdad to be Waqf for the Mujaahideen. Thus according to the Shariah to this day Baghdad is Waqf land. Hence, Imaam Hambal regarded the flour and whatever grew there to be haraam since these were the products of usurpation.

One day when the bread was brought to Imaam Hambal, his *firaasat* (spiritual insight) indicated that there was something amiss with the bread. He questioned the cook about the ingredients in the bread. The cook said that the flour was from Mosul, but the yeast was from his (Imam Ahmad's) son, Shaikh Abdullah who was also a Wali. Imaam Hambal abstained from eating the bread because the 'emulsifier' (the yeast) according to him was *mashkook* (doubtful). The bread was afterwards dumped into the river.

There are innumerable such examples among the Sahaabah and all the Auliya throughout Islam's history. A person who does not make sure what he eats, will ultimately follow in the footsteps of shaitaan as mentioned in the Qur'aan. If it is known that a person is feeding others slow poison, will the molvi advise them to eat if they have trust in him? But as far as *roohaani* (spiritual) poison is concerned, the molvi sahib has no qualms in advising Muslims to consume the rotten, diseased, haraam carrion which the shayaateen halaalize.

**Q. The Imaam who was a musaafir intentionally performed four raka'ts for Zuhr. What is the status**

**of the Salaat?**

A. If a Musaaafir intentionally performs four raka'ts, the Fardh is not valid. The Salaat has to be repeated.

**Q. What is the state of the muqtadis' Salaat if the Imaam uses a loudspeaker?**

A. It is not permissible to use a loudspeaker for Salaat and Khutbah notwithstanding the validity of the Salaat. The Imaam and all those who support the loudspeaker for Salaat are sinful. Those who are not in support of this bid'ah are not blameworthy. Their Salaat is correct. The Muqtadis Salaat will not be Makrooh or Faasid if the Imaam uses a loudspeaker.

**Q. Is it permissible for a man to have a precious stone in his silver ring?**

A. Although it is permissible, it is not advisable for men to wear such rings. Precious stones are for females. In fact, even though jewellery is permissible for women, it is nevertheless, discouraged in the Hadith. Rasulallah (sallallahu alayhi wasallam) would forbid his wives from wearing jewellery.

**Q. How is the birth of a new-born child to be celebrated on the 7<sup>th</sup> day?**

A. There is no Sunnah custom of celebrating the birth of a child. Such customs are un-Islamic. On the seventh day, it is Sunnah to have the Aqeeqah done. The Aqeeqah is only the slaughtering of two sheep/goats for a boy, or one sheep/goat and distributing the meat – one part for the poor, one part for relatives and friends and one part for oneself. Whilst this form of distribution is Sunnah, it is permissible to distribute the meat in any way and amount as one wishes.

Whilst giving gifts is permissible, it is not an Islamic practice to make gifts on the seventh day which people have baselessly made a day of birth celebration. If you wish to give a gift, do so on any other day.

**Q. A married girl committed suicide due to extreme mental and physical torture of her husband and in-laws. What will be her state in the Aakhirat?**

A. While suicide is haraam and the perpetrator of it is liable for severe punishment, we cannot say what is or what will be the fate of the girl who had committed suicide due to the torture she was being subjected to. One can only make dua and ask Allah Ta'ala to forgive her. Allah Ta'ala is Just and Merciful. He will not commit the slightest injustice to His servants. Allah Ta'ala will decree only what is just for the girl.

**Q. Is it permissible to slaughter a chicken by inserting it into a metal cone to prevent it from thrashing and flapping?**

A. It is permissible to place the chicken in the cone. However, the cone should not be suspended. It is not permissible to slaughter the chicken

## LIFTING THE HANDS

**Q. Regarding raising the hands in the graveyard when making dua, a shaikhul hadith says that it is not bid'ah. He says that if one's aqeedah (belief) is correct then one may lift the hands even whilst facing the qabr. Is this correct? Also Imaam Nawawi states that it is mustahab to raise the hands whilst making dua in the qabristan. In Abu Dawud, Nabi (sallallahu alayhi wasallam) instructed the Sahaabah to make dua by the qabr. Now may the hands be lifted by the qabr since it is established from other ahaadith?**

A. It is in conflict with the Sunnah to raise the hands when making dua by a grave. Regardless of *aqeedah*, it is incumbent to follow the Sunnah. If after Janaazah Salaat one raises one's hands to make dua, it will be wrong, bid'ah and sinful regardless of what aqeedah accompanies the dua. The shaikhul hadith sahib did not apply his mind. He has not taken into consideration that the Akaabir Ulama have explicitly said that lifting the hands in front of a grave conveys to an observer the impression of one worshipping the grave. Grave-worship is a widely prevailing disease of shirk. The shaikhul hadith has also forgotten that all his senior Asaatizah in India and Pakistan never lifted their hands in the Qabrustaan. He must have observed them. However, when the molvis

return to South Africa, then their Ilmi weakness and lack of roohaaniyat induce them to make corrupt comprises with baatil. They blend the haqq with baatil without understanding that the consequence of this admixture is baatil.

Imaam Nawawi (rahmatullah alayh) also states that it is Sunnah to make Rafa' Yadain in Salaat'. He also says that it is fardh to recite Surah Faatihah after the Imaam in Salaat. He also says that it is Sunnat and necessary to recite Qunoot in Fajr Salaat, and he also states many things which are in conflict with the Hanafi Math-hab. He was a Shaafi'. Both Hanafis and Shaafis derive their evidence from the Qur'aan and Ahaadith. Just as a Hanafi may not cite Hadith to prove the validity of Rafa' Yadain in Salaat, and the many other masaa-il of other Math-habs, so too may he not produce any Hadith to negate a practice which the Ahnaaf have formulated in terms of their Qur'aanic and Ahaadith Dalaa-il and Usool. And, so too may a Hanafi not cite Imaam Nawawi's arguments derived from the Hadith to prove fardhiyat of Surah Faatihah for every raka't of Namaaz.

Nowhere in Abu Dawud is it mentioned that Rasululllah (sallallahu alayhi wasallam) instructed the Sahaabah to lift their hands by the qabr. There is a vast difference between dua and lifting the hands.

## ALLAH?"

**Q. Salafis are fond of asking the question: "Where is Allah?" I replied that Allah Ta'ala is everywhere. They reject this as kufr and say that Allah Ta'ala is only on the Throne above the heavens. I said that in the Qur'aan is mentioned that Allah Ta'ala is also in the east and west and wherever we turn, there is Allah Ta'ala. They reply that Allah Ta'ala is in the east, west, etc. with His Knowledge, not with His Presence. This is rather confusing for me. Please throw some light on what is our actual belief on this issue, and what is the response for their argument?**

A. Salafis are deviates. *Takfeer* or declaring kaafir the followers of the Four Math-habs – the Ahlus Sunnah wal Jama'ah – is their profession. They baselessly appropriate the designation, *Ahlu Sunnah*, for themselves.

The response to their question, "Where is Allah?", is quite simple. Allah Ta'ala is where the Qur'aan says He is. Thus, the answer of the Ahlus Sunnah wal Jama'ah is:

• "East and West belong to Allah. Whichever way you turn, there is the Face of Allah." (*Baqarah, aayat 115*)

whilst it is hanging upside down. The cone should be place on the ground with the chicken facing the Qiblah.

**Q. Most, if not all, cattle in South Africa are stunned before slaughtering. Is the beef halaal?**

A. Stunned beef is haraam carrion. It is an absolutely brutal way of killing the animal. Prior to slaughter, the animal's brains are smashed by shooting a metal bolt into its skull. The natural demand of kufr is cruelty, hence the kuffaar and those Muslims who follow in their footsteps see goodness and 'humanity' in such cruel methods. Muftis who have lost the road and drifted very far from Siraatul Mustaqeem find it appropriate to halaalize this form of *Shareetatush Shaitaan* (the devil's slaughter).

**Q. Is it permissible to buy meat from a Muslim butchery which sells both halaal and haraam meat? The two types of meat are kept separately.**

A. All the meat sold in such a butchery is haraam carrion. It is not permissible to buy any meat from a butchery which also sells haraam meat/chicken. Furthermore, almost all the butcheries in South Africa sell haraam imported carrion meat. Investigate the butchery before buying meat.

## "WHERE IS

(Turn to page 12)



# "YOUR DEEDS ARE YOUR RULERS"

(Continued from front page)

dition of people who revile the rulers. They in fact revile themselves in the same way that the buffoon had thrown away the mirror and reviled it.

In the Hadith Qudsi, we are instructed to reform ourselves and become obedient servants of Allah Ta'ala. He will then either reform and tenderize the hearts of the tyrannical rulers or replace them with kind, benevolent rulers. It is quite obvious from the many Ahaadith of Rasulullah (sallallahu alayhi wasallam) as well as stemming from the Qur'aan-e-Hakeem that in general cruel and oppressive rulers are the consequences of the evils of the masses, and that the solution for the oppression and tyranny is not vilification of the tyrants. On the contrary, it is self-vilification, soul-searching, regret and repentance. Moral reformation and submission to the Shariah of Allah Azza Wa Jal will bring about a peaceful revolution which will see either the change of heart of the rulers or their replacement by benevolent rulers.

It is also quiet clear that the basic theme of all the Ahaadith on this subject is self-reformation, for only such reformation is the enduring solution for the tyranny of oppressors. However, shaitaan

has succeeded in casting the Ummah into the massive deception of believing that the problem is for example Hosni Mubarak, Gadhaafi, Asad and the host of other kuffaar and munaafiqs who are today at the helm of affairs in the lands of Islam. These tyrants are merely the reflections of the moral degradation, bid'ah, fisq, fujoor and kufr in which the Ummah is today wallowing in a drunken stupor. Removal and killing of the tyrants without moral reformation and submission to the Sunnah is simply the substitution of one system of tyranny for another system of tyranny.

The scenario of substitution of tyrannies comes within the scope of the Hadith Qudsi (mentioned above) in which Allah Azza Wa Jal says that both groups – the oppressors and the oppressed who replace the former oppressors – are *Mabghoodh Alayhim*, i.e. the Wrath of Allah Ta'ala has settled on them. Both groups of scum will be swept into Jahan-num. This is the situation prevailing currently in the Arab lands in the aftermath of the so-called stupid 'Arab Spring'. Both groups are *Mabghoodh Alayhim*.

The other form of punishment mentioned in the Ahaadith for a flagrantly transgressing and rebellious Ummah

when their final destruction has not yet been ordained, but is divinely schemed to be gradual and incremental, is drought, scarcity of essential foodstuff, soaring prices, pestilence, infighting, etc. Then when the hour dawns for the ultimate decree of annihilation, no respite will be granted.

*"And, when We decide to destroy a place (town/city, i.e. its people), we command its affluent ones (that is, we grant them leeway to transgress recklessly). Then they indulge in transgression. Thus the decree (of punishment) is ordained for them. Then We utterly destroy them."*

*"And, when their appointed time (of annihilation) arrives, it will not be delayed a moment nor advanced."* (Qur'aan)

As long as Muslims fail to understand that every particle moves by the direct intervention and command of Allah Azza Wa Jal and that the oppression which rulers inflict on the populace is the decree of Allah Ta'ala, and the solution for such tyranny is *Inaabat ilallaah* (Turning to Allah with Repentance), they will remain sinking in an abyss of moral degradation and humiliation to remain the slaves of the western kuffaar.

*"And not a leaf falls (from a tree) but He is aware of it..."*

(Continued from front page)

from recalcitrant and unjust husbands. This is the furthest from the truth.

A woman, recounting the cruelty of her husband, wrote: "We have been married for 7 years. From after 8 months into the marriage, he has continuously assaulted me. Recently it has got worse. He broke my knee, fractured my nose, smashed my face and burst my eye vessels in my eyes in the last three months. I have taken out a protection order against him, and have now moved out of the marital house."

## HOW WILL MMB RESOLVE THIS PROBLEM?

This is not an isolated case of brutality. But it has no relationship to the Kufr MMB which has no answer for this type of situation although gullible women are being misled by false propaganda in favour of the haraam bill. Despite there currently being a number of laws in place to deal with situations of this nature, the reality is that the incompetency of the law-enforcing agencies, the loopholes in the laws, etc. do not allow for effective

measures to counter cruelty. The addition of MMB will make absolutely no difference to the current law scenario.

Whoever is bent on oppression and cruelty will continue with his evil regardless of what law is enacted. MMB does not provide a *single* solution to any hardship which Muslim wives suffer under evil husbands. What it does provide is haraam interference with the immutable Shariah of Allah Ta'ala.

HPV itself, and you can spread the disease to create more fear that sells more vaccines."

\* "2011 was the year that the nation of Finland openly admitted on the record that swine flu vaccines "conclusively" cause neurological disorders. It then offered to pay the lifetime medical costs of those damaged by such vaccines."

\* "Now even the scientists can't argue with their own science, can they? Rigorous studies published in peer-reviewed medical journals reveal that flu vaccines hardly work and are wasted on 98.5 out of 100 people who take them.

# TAFWEEDHUT TALAAQ

*Tafweedhut Talaaq* means the delegation of the right to issue Talaaq. The husband delegates the right of Talaaq to another person who may, at any time in future, issue the Talaaq. Once this right has been delegated, it cannot be revoked or cancelled.

The adoption of the libertine western culture has drastically disturbed the Islamic system of marriage. Even in the Muslim community, the sanctity of the marriage bond has been eliminated. Marriage-breakdown are daily and common occurrences. A serious consequence of many marital breakdowns is the malicious attitude of recalcitrant husbands who refuse to maintain their wives while at the same time refusing to set the woman free by issuing Talaaq. The Qur'aan commands: *"(Either) retain (them) with goodness (according to the law of the Shariah), or set*

*(them) free with kindness."*

However, when a marriage breaks down, the reigning factors are malice and spite. The process of annulment is tedious and difficult.

In view of these problems, it is wise that before marriage it be stipulated that the man should sign a *Tafweedhut Talaaq* form in which the right of Talaaq could be delegated to a senior male member of her family. In the event the marriage collapses, there will be no problem for the wife if she decides to opt out.

When a foreigner is involved, then it is almost *Waajib* nowadays to insist that he signs a *Tafweedhut Talaaq* form. Many women have been deserted by their foreign husbands who are not traceable. This makes the annulment process extremely difficult.

*Tafweedhut Talaaq* forms are available from *The Majlis*.

# IBAADAT FOR THE DUNYA

*"On the Day of Qiyaamah there will be people who will have marks on their foreheads (as a result of Sujood in abundance). They will be those who had spent the nights in Tahajjud Salaat. Night and day they had devoted to Ibaadat. However, the Malaikah will be hauling them in to Jahan-num."*

The companions of Hadhrat Ali (radhiyallahu anhu) who were with him on this occasion, asked in surprise: "What is the reason for this?" Hadhrat Ali (radhiyallahu anhu) replied: "Whilst they were engaged in their effort (of ibaadat), their *Maqsood* (Objective) was not Allah Ta'ala. They performed their acts of ibaadat to satisfy their own desires, hence it will be proclaimed: "Today, all of you enter into Jahan-num! You have no

relationship with Me (i.e. Allah Azza Wa Jal)."

This Hadith has full applicability in the present age in which the dunya is being pursued with deeds supposed to be for the Akhirah. Among the signs of Qiyaamah, it is mentioned in the Hadith that people will pursue worldly objectives with deeds of the Akhirah (i.e. with ibaadat and Deeni activities) which will be utilized as a smokescreen for despicable nafsani motives. All the so-called 'deeni' functions of merrymaking, the 'thikr' and sing-song (na't) sessions, the public thikr halqas and even madaaris are of this category of deeds which are perpetrated to deceive the ignorant masses for the acquisition of nafsani and worldly designs and objectives.

## DANGERS OF VACCINATION

(Mike Adams, the Health Ranger, Natural News, Editor)

\* "In a ground-breaking report the Institute of Medicine openly admitted that vaccines actually cause the very measles they claim to prevent. The mainstream media, of course, misreported this research and utterly failed to cover the real story."

\* "One of the big realizations that hit home in 2011 is that vaccines are far more dangerous than most people previous-

ly thought, and even conventional scientists are starting to question the over-vaccination on infants and children."

\* "Merck vaccine scientist, Dr. Maurice Hilleman admits vaccines contain cancer-causing viruses. The actual admission happened decades ago, but news of it only went viral in 2011 as alternative news websites like Natural News publicized the once-secret audio recordings revealing shocking admissions by Dr. Maurice Hilleman."

\* "Pretty clever? Just lace the HPV vaccines with the DNA of

# HARAAM TOXIC COSMETICS

(Extract from the journal, COMPASSION 2012)

"EcoWaste Coalition campaigner, Aileen Lucero, said cosmetics consisting of skin whitening cream, face make-up, lipstick, eye mascara, eye shadow, and nail polish, were bought for testing from sidewalk vendors, cosmetic stalls and drug stores.

X-Ray Fluorescence spectrometer showed 23 of the 44 samples or 52 %

were found to contain arsenic, cadmium, chromium, cobalt, lead, mercury and nickel. Toxic metals are associated with a host of serious health ailments, including reproductive defects, developmental disorders, neurological and behavioral problems, and cancer.

The toxins can readily pass into the body system through the skin, and in the case of lipstick, even swallowed.



# THE CRUELTY OF THE CARRION HALAALIZING INDUSTRY

## THEY TOO HAVE ROOH

*“There is not an animal on earth nor a bird flying with its two wings, but they are communities like you (people). We have not omitted anything from the Kitaab. Then unto their Rabb shall they be gathered.”*  
(Al-An’aam, aayat 38)

In numerous Qur’aanic verses it is explicitly mentioned that every creation of Allah Ta’ala recites His praises. This includes the inanimate creations as well. Since animals have *rooh* (soul) similar to human beings, the Shariah lays much emphasis on kindness and mercy when they are slaughtered. The Islamic system of *Thabah* is an elaborate, holy system consisting of many rules and etiquettes which have

to be incumbently observed for rendering the animals halaal for Muslim consumption.

The fact that *Tasmiyah* (reciting Allah’s Name) at the time of *Thabah* is a fundamental requisite for the lawfulness of the act of slaughter and for the meat, should be adequate for understanding that slaughtering animals is not a practice ordained by Islam for the achievement of the monetary objectives of the kuffaar business enterprises. *Thabah* does not have a commercial dimension.

From this, the villainy and evil of the carrion halaalizers such as MJC, SANHA, NIHT, ICSA, etc., etc. will be easily comprehended. Whilst Allah Ta’ala has ordained *Thabah* for

the provision of *halaal-tayyib* food for Muslims, these miserable carrion halaalizers have hijacked this holy system for gratifying their pecuniary instincts and for enriching the kuffaar entrepreneurs. Thus, instead of *halaal-tayyib* food, the consequence of the accursed ‘halaal’ certificate trade is *haram maitah-rijs* (unlawful, carrion filth).

In the process of accomplishing this twofold monetary objective (money for them and money for the entrepreneurs), the carrion halaalizers perpetrate two horrendous *haram* acts which will ensure their passage to Jahannum: (1) Absolute brutal torture of the chickens and animals (2) Feeding Muslims *haram*, diseased carrion chickens and meat.

## THE KILLING MACHINE

Killing chickens with a machine (machine-slaughtering) is a brutal method which produces pure ‘halaalized’ carrion. The following is a question posed to a worker at a killing-house, and his answer:

**Q. “Do you think from your perception that the birds have a sense of what is going to happen to them.”**

**A. “Yes. They try everything in their power to get away from the killing machine and to get away from you. They have been stunned, so their muscles don’t work, but their eyes do, and you can tell by them looking at you, they’re scared to death.”** (Virgil Butler, former Tyson slaughterhouse worker).

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) has explained that electrical shocking and stunning merely render the chickens immobile. Whilst their muscles are incapacitated, they are fully conscious and perceive the horrors to which they are being subjected to.

## UPSIDE DOWN SHACKLING

*“At the slaughterhouse, the birds sit in the trucks without food or water 1 to 9 hours or more waiting to be killed. Inside the plant, in the “live-hang” area, they are violently jammed onto a movable metal rack that clamps them upside down by their feet, Suspending these heavy birds, most of them already crippled, upside down by their feet puts an intensely painful strain on their legs and hips. In addition, many birds are hung by only one leg, adding to their agony.”* (United Poultry Concerns)

While the Shariah incumbently requires the birds to be gently laid down, facing the Qiblah and swiftly slaughtered in isolation from other chickens, the MJC’s and SANHA’s *haram* system demands the brutality described above.

## THEY HAVE EMOTIONS

*“Slaughter is different from processing in that the raw material is alive, has a central nervous system, can express emotional states, and has biological components like humans.”* (Dr. J. Swanson, American Meat Institute’s Conference)

The ‘raw material’ in slaughtering consists of chickens, sheep and cattle, all of which have *Rooh*. They all have emotions similar to our emotions, and they recite the *Tasbeeh* of Allah Ta’ala more than what humans do. Thus the halaalized brutality with which these *makhluqaat* (creations) of Allah Ta’ala are killed is nothing but the inspiration of Iblees whispered into the hearts of men driven to insanity by their lust for money.

## THE BRUTAL SHOCKING

*“The birds’ heads and upper bodies are dragged through a splashing electrified water trough called a “stunner”. This water, which is cold and salted to conduct the electricity, does not actually stun the birds. Its purpose is to immobilize them to keep them from thrashing on the slaughter line and to paralyze the muscles of their follicles so that their feather will come out easily after they are dead.”*

Millions of chickens are electrically shocked daily at the chicken-killing facilities in South Africa. While the Shariah prohibits the infliction of any prior slaughter injury, the

## THE HALAALIZED BRUTALITY WHICH YOU, THE MUSLIM CONSUMER CONDONE

*“When I visited a large egg layer operation and saw old hens that had reached the end of their productive life, I WAS HORRIFIED. Egg layers bred for maximum egg production were nervous wrecks that had beaten off half their feathers by constant flapping against the cage.”* (Temple Grandin –United Poultry Concerns)

“Because ‘spent’ hens have

no market value, few slaughter plants will take them. To get rid of these hens, farmers suffocate them to death in giant Dumpsters, gas them to death with carbon dioxide (CO2), and bury them alive in landfills. According to Tom Hughes of the Canadian Farm Animal Trust, ‘The simplest method of disposal is to pack the birds, alive, into containers, and bulldoze them into the ground.’ In 2003, workers at a battery-hen complex in California threw 30,000 live hens into wood-clipping machines

which cut them to pieces. In 2009, 35,000 ‘cage-free’ hens were ‘depopulated’ on a Virginia farm by being stuffed into metal boxes and burnt to death with freezing CO2 hosed into the boxes. All of these methods are routinely used to get rid of unwanted populations of laying hens, caged or uncaged.”

These brutal methods of exterminating hundreds of thousands of unwanted chickens are normal procedure even in South Africa, and all over the world where the satanic battery

## STRICKEN WITH FEAR

*“Every chicken is bled out while still sentient. The chickens hang there and look at you while they are bleeding. They try to hide their heads from you by sticking it under the wing of the chicken next to them on the slaughter line. You can tell by them looking at you, they’re scared to death.”* (Virgil Butler – Clarification on Stunner Usage).

This is the condition of the chickens which are hung upside down, moved rapidly on a conveyer belt and killed with

insufficient cutting of the neck vessels whilst they are hanging upside down. This is the *haram* system halaalized by SANHA and the MJC. This is the *haram* system which produces the *haram*, diseased, rotten carrion which the Muslim public devours with relish. This is the evil system which Rasulullah (sallallahu alayhi wasallam) labelled: *Shareetatush Shaitaan* (the slaughter of the devil). It is the vile system whose products bear the MJC’s and SANHA’s ‘halaal’ labels.

## TORTURE IN THE TUNNEL AND TANK

*“Still alive, they hang upside down for 90 seconds in a bleed out tunnel where they’re supposed to die from blood loss. However, millions of birds do not die and many drown in pools of blood when the conveyer belt dips too close to the floor. Dead or alive, the birds are then dumped into tanks of scalding water. According to a former slaughterhouse worker when chickens are scalded alive, the “flop, scream, kick, and their eyeballs pop out of their heads. They often come out of the other end with broken bones and disfigured and missing body parts because they’ve struggled so much in the tank.”* (United Poultry Concerns)

This is not an exclusively American phenomenon of brutality. It takes place daily at the chicken-killing plants halaalized by the MJC and SANHA. Cruelty is standard and accepted procedure at the chicken plants. Despite the *haram* cruelty, the *haram* killing system of the

kuffaar with all its brutal effects have been issued with ‘halaal’ licences by SANHA and the MJC.

When you sit down to devour the *haram* carrion chicken then first reflect on the acts of brutality which the carrion chicken you are about to devour had to suffer in agony. Reflect on the chicken bleeding to death after improper cutting of its neck vessels, killed without *Tasmiyah*, the electrical shocking, the pools of blood in which it may have drowned, the scalding water into which the chicken went when it was perhaps alive, the popping out of its eyeballs in the scalding water, its kicking and screaming in the scalding water in which it gets partly cooked whilst alive with all its *najaasat* inside its body, its broken bones and disfigurement. After making some *muraqaabah* (meditation) on these issues, in all likelihood your heart will refuse consent for devouring the carrion of brutality.

-system operates. How can it be permissible to consume such poisonous eggs of brutality? To what level of degradation have Muslims degenerated? How can this horrendous

system ever be halaal? How can it ever produce halaal chickens and halaal eggs? No wonder so many people in the community suffer from cancer and other serious diseases!



THE HARMS OF FIREWORKS

In addition to the spiritual damage caused by indulgence in haraam fireworks especially on haraam non-Muslim festival occasions, a number of serious physical ailments are the consequences of fireworks. Among these physical injuries and ailments are the following:

- \* Copper Irritation of the respiratory tract
- \* Cadmium Anemia
- \* Kidney Damage
- \* Lead effects on the nervous system
- \* Magnesium – the dust and fumes cause metal fume fever
- \* Sodium reacts violently with moisture attacking the skin
- \* Zinc leads to vomiting
- \* Nitrate can cause mental impairment
- \* Nitrate could lead to coma.

PUNISHMENT FOR A LUSTFUL GAZE

**HADHRAT ABU ABDULLAH** Al-Jalaa’ (rahmatullah alayh) was a renowned Wali during the early stage of Islam. He was the mureed of Hadhrat Junaid Baghdaadi (rahmatullah alayh). Narrating an episode which had happened to him during his early years of self-reformation, he says:

“Once whilst walking in the bazaar I saw an extremely handsome Christian lad. I stared and wondered at the beauty of this lad. While I was admiring the lad’s beauty, Hadhrat Junaid Baghdaadi (rahmatullah alayh) appeared on the scene. I said to him: “Hadhrat, will Allah Ta’ala punish such a beautiful form in the fire?” Hadhrat Junaid said to me: ‘Did you look at the lad?’ I said: ‘Yes.’ He responded: “Your look was not a look of *ibrat* (to derive lesson). It was a look of lust. For deriving lesson there are thousands of universes into which you could look and contemplate to gain lesson. You shall taste the punishment of this lustful glance.”

So saying, Hadhrat Junaid departed. As he left me, suddenly the entire Qur’aan Majeed of which I was a Haafiz was snatched from my heart. I forgot the whole Qur’aan from the *Alif* of *Alif Laam Meem* to the *Seen* of *Surah Naas*.

Shock, fear and grief overwhelmed me. Thereafter for years, I cried, repented and offered penances. Finally, Allah Ta’ala out of His Mercy restored the Qur’aan Majeed to my heart. Henceforth I never again looked at anything because in looking there are great dangers.”

Punishment on the Auliya settles almost immediately they err, even if the error pertains to Mustahab practices. Their close proximity to Allah Ta’ala makes them liable for a loftier standard which does not apply to the rank and file. The slightest spiritual pollution severely tarnishes their souls, and Allah Ta’ala is swift in taking retribution from His close Devotees. Rasulullah (sallallahu alayhi wasallam) said: “*When Allah intends goodness for a servant, He hastens his punishment in this world.*”

CARRION HALAALIZATION – A GLOBAL EVIL

Halaalization, i.e. making carrion (haraam, rotten, diseased meat and chickens) halaal, is not restricted to South Africa. Carrion-halaalization outfits such as the MJC and SANHA prowl around all over the world. The following report issued by a Councillor in England exposes the carrion-halaalization racket in that country:

(By Councillor Salim Mulla, Chair Regeneration, Town Hall, Blackburn, England)

“Asalaamu’alaikum Brother and Sisters,

After a recent meeting with HMC (Halal monitoring committee) I can confirm that the chicken served by “Halal” Nandos outlets still is NOT HALAL. HMC personally inspected the slaughterhouse of Freemans and came up with this conclusion. My point of contact is Haroon Rashid.

Their chickens are all electrocuted, the power is that much that some of the brains explode and so do nerve

endings. They don’t do ziba as the chickens flap around too much and it leads to their wings getting damaged.

This is definitely not Halal and not the way that Allah says to treat these animals. An extract taken from the Guardian (astaghfirullah) website on the issue of fast-food taking the case of Freeman’s who is the supplier of Nandos. “Newent sits in folds of lush countryside at the far western reach of the Cotswolds... hidden from view, is Freemans of Newent.

Clifford Freeman and his cousin own this poultry abattoir. It is the largest Halal plant in Britain , employing more than 250 people, slaughtering 300,000 chickens a week, and after considerable persuasion and hesitation Freeman has agreed to show me how it is done. The birds are collected from farms at night, transported to the site in the early hours of the morning, and kept in darkness until they are ready to be killed. Workers

hang them upside down by their feet in shackles, suspended from a conveyor belt, or ‘line’, which then dangles them through an electrified bath. Their heads are submerged, and a high-frequency current in the water stuns them. The line keeps moving, taking the birds on to the slaughter area, where three men are standing ready to cut their throats”.

The operators and other sources stating it is Halal are all lies. Also ask yourself, how can it be that Nandos claims that some of its branches are Halal whilst others aren’t? And with the same supplier? Subhan Allah!

Again, FREEMAN’s supplies NANDOS and is NOT Halal. This is definitely not Halal and not the way that Allah says to treat these animals. So, rest is now down to you! BETTER TO BE SAFE THAN SORRY IN THE END!! Please forward to as many Muslim brothers and sisters and Insha’Allah the matter will be resolved.”

NASEEHAT FOR A MOLVI

*A newly qualified Molvi, finding himself caught up in the baatil of his community whose Imaam is a Bid’ati Qabar Pujaari (Grave-Worshipper), wrote to us seeking advice. How should he conduct himself in the cauldron of baatil in which he has been cast? Our advice which will benefit other students or new Molvis in similar circumstances is as follows:*

It should be abundantly clear that it is not permissible to join people of baatil. Amr Bil Ma’roof Nahy anil Munkar is Waajib. It is your bounden duty to offer naseehat and point out the bid’ah and baatil of the community regardless of whether they accept or reject or criticize you. If you as a learned person maintain silence in the face of all the baatil you have mentioned, then you will come within the scope of the Hadith: “*He who maintains silence regarding the Haqq, is a dumb shaitaan.*”

Your obligation is only to offer naseehat and to point out what is the Haqq. You need not dispute with them. Don’t enter into arguments with the Bid’atis. Only explain the Haqq and maintain silence. Don’t criticize the present Imaam. If anyone says that the Imaam says the opposite of what you are saying, tell them that you are not interested in what the Imaam says. You speak what the Shariah says. Furthermore, tell them to follow whomever they wish. Your duty is only to proclaim the truth of the Deen. Don’t become involved in any argument with the current Imaam. Only state the truth without ambiguity.

Remember that whenever the Haqq is proclaimed, there is bound to be criticism and insult. You should take this in

stride, and not be concerned what they say. Don’t respond to personal criticism. Only state the Haqq whether they accept or reject. With *ikhlaas* and *istiqamat* Allah Ta’ala will aid you. Haqq will ultimately triumph. You must expect criticism, but ignore it.

If they refuse to heed the Haqq, resign from the organization. It is not permissible to remain a member and maintain silence when the ahkaam of the Deen are so grossly being violated.

You will not be able to prevent the spread of salafi’ism or of any other baatil. Allah Ta’ala decides these issues. Everything runs its course. We are living in a world which Allah Ta’ala has decreed to be the arena for the conflict between Haqq and baatil. Conflict, clash and controversy are therefore natural consequences of proclamation of the unadulterated Haqq. If you understand this Divine Mystery, you will never be cowed down by opposition nor become dejected if the community does not accept the Haqq you propagate. Your duty is only to state the Haqq. Until Maut claims you. The Ambiya all said: “*Upon us is only to deliver the clear Message.*” Only Allah Ta’ala can give hidaayat. You can only proclaim the Haqq, and that is your only obligation. Distribute books and articles on Salafi’ism, and if you are able to give bayaan on these issues, then do so.

The one who described Fadhaail A’maal as ‘rubbish’, has lost his Imaan. He, himself is a rubbish. He has in fact proclaimed the Words of Allah Ta’ala to be ‘rubbish’ Nauthubillaah. You should sever ties with him such a rubbish coprocreep. Don’t become embroiled in argument with such a jaahil whose brains have been

‘sterilized’ and fossilized with stercoral substances.

Regarding Ibn Taimiyyah, despite his notorious beliefs pertaining to the Attributes of Allah Azza Wa Jal, Our Ulama have not made takfeer of him nor of his followers, the Salafis. We are not aware of any among our Akaabir Ulama of Deoband who have declared Ibn Taimiyyah and his followers kaafir. There may have been among the Arab Ulama who had made takfeer of Ibn Taimiyyah.

Hadhrat Allaamah Anwar Kashmiri (rahmatullah alayh) although an expert on Ibn Taimiyyah, and despite his very clear and strident criticism of him, has not made *takfeer* of him. The reason for this we believe is the possibility of making *ta’weel* (valid interpretation) of the corrupt statements of Ibn Taimiyyah.

Perhaps it is not conclusively proven that he believed Allah Ta’ala to be a body located in a specific space/place. Whilst we should explain the error of Salafi beliefs, it is not necessary to embark on *takfeer* of Ibn Taimiyyah. It serves no beneficial purpose.

The Mu’tazilah (an extremely deviated sect with extremely corrupt beliefs) subscribed to some very clear-cut beliefs of kufr, but we have as yet not seen any of the Ulama of any age making *takfeer* of them. They confined their criticism to the beliefs of kufr, pointing out that these are beliefs of kufr.

Undoubtedly, it may be said and should be proclaimed that a certain belief is kufr. Therefore, if you can categorically and with certitude point out any belief of kufr of Ibn Taimiyyah, then you may say that such belief is kufr. But as mentioned above, there is no need for pronouncing him a kaafir.

A DIVINELY PRESCRIBED REMEDY

Imaam Abul Qasim Abdul Kareem Bin Hawzaan Qushairi (rahmatullah alayh) – died 465 Hijri – was among the very senior Auliya of his age. Once his son became so ill that all hope of him living vanished. During that time Hadhrat Abul Qasim saw Allah Ta’ala in a dream. In his dream he mentioned to Allah Ta’ala about his son’s severe illness. Allah Ta’ala advised him to accumulate from the Qur’aan Majeed the *Aayaat of Shifa* (the Verses of Cure).

These aayaat had to

be recited and blown on the ailing son. In the dream he was also instructed to write these verses on a plate, wash it and give the water to his son to drink. Imaam Abul Qasim adopted this remedy and very soon his son completely recovered from his sickness..

Allaamah Subki (rahmatullah alayh) narrates that he had seen many Mashaa-ikh prescribing these verses as instructed, for the sick.

(Anyone interested in this divinely prescribed remedy, may write to us – The Majlis)



## TO COMPROMISE WITH BAATIL OR NOT TO COMPROMISE?

A disease which has beset the Ulama of the age is compromise with *baatil*. A variety of *baatil* excuses is proffered for justifying this compromise. The following episode narrated by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) should be sufficient lesson for the compromisers.

When Sultan Mahmud Ghaznawi conquered India, he set about to demolish the Hindu mandir (temple) in Somnath. All the idols in the mandir were smashed. When the biggest idol was about to be smashed, the idol-worshippers passionately pleaded for their idol to be spared. They promised to give in exchange the weight of the idol in gold if it was not smashed.

Sultan Mahmud consulted

with his advisors. All of them were of the opinion that since the country was conquered and the idols smashed, it would not really matter if the one idol is spared. The huge amount of gold could be put to constructive use. Sayyid Salaar Mas'ood Ghaazi who was also present said: 'This is tantamount to selling idols. Hitherto Muslim kings were idol-breakers, now they will be labelled idol-sellers. Although this comment appealed to the Sultan, he still entertained a degree of doubt.

That afternoon during his nap, he dreamt that he was on the Plains of Qiyaamah. An Angel leading him (the Sultan) to Jahannum was saying: 'He is an idol-seller'. Another Angel responded: 'No, he is an idol-

breaker. Take him to Jannat.' Suddenly the Sultan's eyes opened. Immediately he issued the command for the big idol to be smashed. When the idol was smashed, its inside was found to be filled with precious stones the value of which exceeded the value of the gold which the idolaters had offered.

Sultan Mahmud profusely expressed his gratitude (shukr) to Allah Ta'ala Who had guided him to smash the idol and at the same time bestowed such a huge treasure to him."

Compromise with *baatil* is not permissible. The duty of the Ulama is to proclaim the Haqq and not to adulterate it with *baatil*. The argument of *hikmat* to justify compromise with *baatil* is a despicable canard.

## THREE TYPES OF QAADHIS

The famous Qaadhi Kamaluddeen Shahruzi once went to the camp of Sultan Mas'ood Saljuti. The Sultan was on this occasion conducting a Jihad campaign. The Qaadhi arrived at the camp at the time of Maghrib. He saw in a nearby tent a man engaged in Maghrib Salaat. The Qaadhi entered and joined the musalli. After Salaat, the Qaadhi asked: "Who are you?" The musalli said: "I am the Qaadhi of a certain city." Qaadhi Shahruzi commented: "There are three types of Qaadhis. Two types will enter Jahannum and one type will enter Jannat. The two types of Jahannami Qaadhis are like you and I who humiliatingly run after Sultans, and the Jannati Qaadhi is he whose face Sultans have not seen nor has he seen the face of Sultans."

Qaadhi Shahruzi was drawing attention to the evil attitude

of Qaadhis in general. They would frequent and flatter the rulers to gain favours, and in this evil process justice was abused. Rasulullah (sallallahu alayhi wasallam) said in this regard: "*Verily, the most despised Qurraa' (Qaaris and Ulama) by Allah are those who visit the rulers.*" Qaadhi Shahruzi's comment was made in the light of this and similar other Ahaadith. In fact, it is the advice of the Ulama-e-Haqq that an Aalim should not respond to the invitation of the ruler even if he invites with sincerity, affection and humility. The company of rulers is spiritually calamitous. Ulama who enjoy the company of kings and rulers are most assuredly influenced by the worldly ethos of the rulers. The Aalim frequenting rulers is impalpably influenced. His stance of Haqq becomes compromised. A thread of liberalism – com-

promise with *baatil* – becomes conspicuously discernible in his views and fatwas. Ultimately, without realizing, he joins the fraternity of the Ulama-e-Soo' who trade the Deen for a miserable price.

In the morning when Qaadhi Shahruzi was ushered into the royal presence of Sultan Mas'ood Saljuti, he (the Qaadhi) was surprised to realize that the musalli with whom he had performed Maghrib Salaat and to whom he had made the comment was in fact Sultan Mas'ood. Smilingly the Sultan commented: "Please narrate the condition of the three types of Qaadhis." Qaadhi Shahruzi said: "Yes, what I had said is the truth." The Sultan responded: "Undoubtedly, you have spoken the truth. Undoubtedly, you are that pious, fortunate Qaadhi who had not seen my face nor had I seen your face." This was their very first meeting. The statement of the Sultan was therefore factual.

## A WONDERFUL CAT SACRIFICES ITS LIFE

Maulana Jaami (rahmatullah) narrated in his kitaab, *Nafhaatul Uns Mien Hadhraatil Quds*, a wonderful episode about a cat which belonged to Shaikh Akhi Farh Zanjaani (rahmatullah alayh) – died 457 Hijri. When guests would come to the Khaanqah of Shaikh Zanjaani, the cat would miaow, and the number of meows always equalled the number of visitors. The cook would then prepare meals for the guests according to the number indicated by the cat.

One day it happened that the guests were more than the cat's meows. The inmates of the khaanqah were surprised and wondered why the cat had today erred. Suddenly the cat approached the guests and be-

gan smelling each one. Whilst smelling one of the guests, the cat suddenly urinated on him. Enquiries about this man established that he was a faasiq (an immoral sinner). The riddle was thus solved. The cat did not regard this man as a pious person.

One day the cook was preparing porridge in a big pot. A black snake appeared and fell into the pot of porridge. While the cat had observed this, the cook was unaware. The cat tried its best to alert the cook to the danger. It made queer noises and circumambulated the pot which was on the fire. Despite the cook repeatedly chasing the cat, it resolutely refused to leave and continued to display extreme agitation.

Finally when the cat realized that the cook was unable to understand the message it was endeavouring to convey, it made the supreme sacrifice to save the people of the khaanqah from the poisonous porridge. It leapt into the pot of boiling porridge in full view of the cook, thus sacrificing its life to save the mureeds and guests of the Shaikh. Now the cook was compelled to throw away the porridge. When the pot was emptied, the people were shocked to see along with the cat's dead body, the dead snake. Now everyone understood why the cat had act so queerly.

In appreciation of the cat's sacrifice, it was buried with respect. People would even

## THE MAGNANIMITY AND TOLERATION OF A SULTAN

Sultan Taajuddeen Yalduz had entrusted his son to an Ustaadh for his Deeni education. One day, in a fit of rage the Ustaadh struck the prince on the head with his whip. The prince collapsed and died. The Ustaadh was miserable with remorse and fear. On receiving the sad news, the Sultan immediately hastened to the maktab where he saw the dead body of his son.

Observing the miserable state of the Ustaadh, the Sultan said: "Leave immediately before the news of the

prince's death reaches his mother. Migrate to some far away place where you can pass the days in concealment. Go before I am petitioned to have you executed for this crime."

Shedding tears in profusion and expressing his profound gratitude, the Ustaadh departed as advised by the Sultan.

The Sultan's honour did not permit punishing the man who was the Ustadh of his son. The Sultan's grief did not overshadow his honour and intelligence.

## RESPECT FOR THE HADITH

Ibn Habeerah was the *Wazeer-e-A'zam* (Prime Minister) of the 6<sup>th</sup> century Khalifah Muqtadha Li-Amrillah of the Abbaasi dynasty. Once while Ibn Habeerah was engaged in teaching Hadith, he heard wailing of women from inside his home. He closed the Hadith Kitaab and went to investigate. After a few minutes he returned, and continued with the Hadith lesson.

At the end of the lesson when he was asked about the wailing episode, Ibn Habeerah

informed the gathering that his child had died hence the womenfolk were wailing so loudly. He added: "If prohibiting the wailing of the females had not been my obligation, I would not have left the session of Rasulullah (sallallahu alayhi wasallam)", i.e. the dars of Hadith.

Since Amr Bil Ma'roof Nahy anil munkar was the Waajib duty of the Prime Minister, he was compelled to prohibit the females from their haraam act of loud wailing.

## AIDING OTHERS

Rasulullah (sallallahu alayhi wasallam) said:

\* "Whoever removes a hardship from someone, on the Day of Qiyaamah Allah Ta'ala will remove a great hardship from him."

\* "Whoever, comforts a person in distress, and amelio-

rates his condition, Allah Ta'ala will comfort and make life easy for him in this world and in the Aakhirat.

\* "Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Aakhirat."

\* "Allah aids a person as long as he aids a brother Muslims."

## A VIRTUOUS ACT

"Among the greatest acts of virtue is that a man be kind to the friends of his father after his (the father's) death." -- Hadith. Rasulullah (sallallahu alayhi wasallam) described *silah rahmi* (kindness and assistance) to the friends of one's father to be among the greatest acts of virtue. From this Hadith it is simple to understand the greater virtue of *silah rahmi* with relatives.

What is the Islamic concept of *Silah Rahmi*? A man came to Rasulullah (sallallahu alayhi wasallam) and said: "O Rasulullah! I observe *silah rahmi* with my relatives (being kind to them and aiding them). However, they sever ties with me. I am kind with them whilst they are harsh with me. I overlook their faults, but they revile me." Rasulullah (sallallahu alayhi

wasallam) said: "If indeed you are as you have explained, then you have humiliated them (i.e. their evil reaction to your kindness, etc. has humiliated them). A helper appointed by Allah Ta'ala is constantly with you. He wards off their mischief as long as you maintain your attitude (of *silah rahmi*)."

In another Hadith Rasulullah (sallallahu alayhi wasallam) explaining the meaning of *Silah Rahmi* said: "A perfect person of *Silah Rahmi* is not a man who repays kindness with kindness. A perfect man of *Silah Rahmi* is he who is kind towards those who sever ties with him."

Rasulullah (sallallahu alayhi wasallam) also said: "Whoever wishes for increase in his rizq (earnings) should be kind to relatives (i.e. practice *silah rahmi*).

visit the grave of the cat. Mulah Jaami (rahmatullah alayh) said that the grave "exists to this day". He mentioned this in

his kitaab in about the year 890 Hijri. That was four and a half centuries after the sacrifice of the cat.



# THE INCORRECT SAUDI CALENDAR

(By Wifaaqul Ulama of the United Kingdom)

A Response to the CMC's Decision to Follow the Astronomy Based, Pre-determined Umm ul Qura Calendar for Eight Months of the Year

Having read the statement released by the Central Moon-sighting Committee (Hizb ul Ulama and Jamiat ul Ulama Britain) we feel that it is our Shar'ee responsibility that we remind the Ulama e Kiram, committee members, trustees and the general public that it is an obligation on each and every Muslim to follow that which is right, correct and in accordance with the Qur'aanic and Prophetic teachings.

As regards to the beginning of an Islamic month the instruction of our Holy Shariah is very clear: Commence the month if the Hilal has been sighted at the end of the 29<sup>th</sup> day. If the Hilal has not been sighted then complete 30 days.

There is no mention in the Holy Qur'aan or in the Ahaadith of Nabi Sallallahu Alaihi Wasallam as regards to following any calendar which is based on calculation or astronomy. Nor is there any mention of differentiating between months of *ibaadaat* and non-

*ibaadaat*. Only for the testimony of *Eid ul Fitr*, when the skies are clear, then according to the *Fuqahaa e Ahnaf* (jurists) *Jamme Ghafeer* (large gathering) is a condition.

In the recent announcement by the CMC the author of the written announcement writes:

"Until the time the response of the present Supreme Court, does not come in accordance with the previous response of Majlis Qadha e A'ala the committee (CMC), will publish their monthly calendar according to the Umm al Qura calendar." Translated into English from the Urdu statement, 3<sup>rd</sup> Paragraph

The CMC's stance until now was that there is no place in *Shariah* for the knowledge of astronomy to be used for moon-sighting purposes. They went to the extent of comparing the use of such knowledge to Hindu, Christian and Jewish traditions. The very same group are now actually adopting, advertising and publishing a calendar that is in fact wholly based on astronomy and calculation.

Now, when such an anti-Islamic decision has been taken by the CMC, all of a sudden the Umm ul Qura Calendar has been described as 'Islamic'! Is

it really? The only Islamic calendar that can exist is a calendar based on *Ru'yah* or actual sighting.

The author then goes on to say "it is important to remember that the Umm ul Qura Islamic Civil dates are calculated on the basis of the New Moon theory and therefore they are not acceptable for the start of *Ibaadaat* months such as *Ramadhan* and *Eidain*..." (English statement paragraph 6) Does this not mean that in those months other than *Ibaadaat* (*Ramadhan*, *Shawwal* and *Dhul Hijjah*), it is Islamically correct to follow the Umm ul Qura calendar? And is this what the Hizb ul Ulama are guiding people to do?

Let us remind the Muslims that there is no difference Islamically in determining the months of *Ibaadaat* and non-*Ibaadaat*. All months have to be determined by actual sighting/ *Ru'yah*. And even where the so called non-*Ibaadat* months are concerned, what about the *Iddah* (waiting period for women), time of *Haidh* (menses), time of paying debt, fasts of the days of *Beedh* (13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> of the Islamic month), the fast of *Aashura*, the fast of the 15<sup>th</sup> of *Sha'baan*; do they not have to be accord-

ing to sighting? Why should innocent Muslims who want to perform these *Ibaadat e Naafilah* be deprived of performing them on correct dates? The author further states:

"That is why we cannot follow anyone other than Saudi Arabia because it is only they who do not base their Shar'ee Rasmi dates according to Observatorial calculations."

This statement is false, and nothing short of slander. Why? First of all the Saudi Supreme Court does use the knowledge of astronomy as help in deciding the months of *Ibaadaat*. Just read resolution No 4 of the recent Muslim World League Conference held in Makkah Al Mukarramah & the official Umm-Al-Qura webpage <http://www.ummulqura.org.sa/ahela.aspx>

(See link below for the whole resolution in Arabic)

<http://www.themwl.org/News/default.aspx?ct=1&cid=4&nid=1177&l=AR>

Secondly countries like India, Pakistan, Bangladesh, South Africa, Reunion, Mauritius and Morocco base all the twelve months on actual sighting. It is only after the Hilal has been sighted and the Shar'ee testimony received that these countries announce the beginning of the month.

We are sure that majority of the Ulama are certainly aware

that the months in the countries we have mentioned are based on *Ru'yah*/ sighting. The statement of CMC suggesting otherwise must be retracted as it is misleading and incorrect. My fellow Muslims, it is now time to put aside whatever differences some elders had, and accept that this blind following of an incorrect and non *Shariah* compliant calendar cannot continue. There are many countries in the world that follow a strict *Ru'yah*/sighting based calendar for all twelve months. When this is the case, why are the Muslims of the UK being duped into following an astronomy based pre determined calendar for the majority of the year?

The Wifaq ul Ulama was founded in 2006 and has over a hundred scholars. Since its formation, *Alhamdulillah*, we have always based our months on *muhaqqaq ru'yat e basaree*, or, actual sighting with the naked eye.

**Note:** Although the CMC continue to use the good name of Darul Uloom Bury, we fail to accept that the pious *Ulama* and *Akaabir* of such a renowned institute would agree to a statement which goes against the basic principles of our Holy *Shariah*. This is the reason why we have not included Darul Uloom Bury in the CMC.

## MMB CANNOT SOLVE THIS PROBLEM

**Q.** My husband divorced me due to pressure of his mother who insisted on the Talaq. I was given Talaq Baain whilst I was in the state of nifaas, two weeks after the birth of my baby. After the Talaq my husband made contact with me. Both of us wanted to reconcile. However, my mother-in-law was opposed to the reconciliation. At a recent meeting which was attended by me, my ex-husband, his lawyer and my lawyer, I was told that there was no scope for reconciliation because my former mother-in-law was averse to it. My ex-husband agreed to the divorce only to satisfy his mother.

I wanted to get a Maulana involved to assist with a reconciliation, but I was told that they would not allow a Maulana to enter into this matter. When I asked their lawyer who is an ardent campaigner for the Muslim Marriages Bill, why I am not allowed to have the assistance of the Ulama, he said that he was merely taking instructions from his client who happens to be his nephew. He said that he was not playing 'dirty'. It was his client. I said to him that as one who claims to have much Islamic knowledge, he should explain to his nephew and should have advised them of their error and endeavour to effect a reconciliation. This is the

type of 'Islamic' law this lawyer practices. It is a 'law' in which the wishes of his client have to be fulfilled and in which the pursuit of money are placed above the laws of Allah Ta'ala. I do not mind if my identity is revealed and publicized. I have been greatly wronged by the other party and their lawyer who speaks much about 'Islamic' law, but practises nothing of it.

A year has passed and I find myself in a difficult position. Half the medical bills and all the consumable bills have not been paid. They have started to pay a monthly maintenance of R1,500. This is not enough to cover the child's needs. They say I should seek employment. I have also not been compensated for my Iddat expenses nor for the period after my husband left me on 17 May 2010 until the day of Talaq in August 2010. I have been breast-feeding my child for the past 19 months and shall continue doing so until she is two years, Insha'Allah. What are my rights according to the Shariah? What advice do you have for me?

**A.** Since there are elements of dispute involved in this matter, we shall restrict our response to the clear-cut Shar'i issues. We are not aware of the reason for your ex-mother-in-law's animosity towards you, and which constrained her to force

her son to divorce you, and to adopt such an uncompromising stance regarding a reconciliation which both parties wanted. We therefore cannot comment on the validity or invalidity of your ex-mother-in-law's attitude. If a parent has valid reasons, he/she is Islamically allowed to advise his/her son to divorce his wife. However, you should examine your ex-mother-in-law's attitude and resultant stance in the cold light of intelligence, devoid of emotion in an attempt to fathom the causes for her animosity towards you.

From your explanation, it appears that the reason for the other party and their lawyer refusing intervention of the Ulama is simply the fact that such intervention would have been futile in view of the stance of your ex-mother-in-law. It seems that she had the power of veto and her son for whatever reason would have abided by only her command. Furthermore, you could have enlisted the assistance of the Ulama yourself without requiring the consent of the other party. You should have contacted the office of the Jamiatul Ulama KZN. You are in the city of Durban. This would have been no difficulty for you.

Whilst reconciliation is an Islamic exhortation, we are unable to comment on your mother-in-law's opposition because we are unaware of her reasons. However, your ex-

husband is guilty of some major sins which also involves violation of your Shar'i rights. The Shar'i position is as follows:

- Issuing Talaq during your state of nifaas was haraam.
- Maintenance for you was Waajib for the Iddat period on condition that you had not left the marital home of your own free will. Refusing to pay the maintenance is a major sin.
- Maintenance for you was Waajib from the day your husband deserted you on 17 May 2010 until the date of the Talaq in August 2010. However, the condition for incumbency of maintenance is that you had not left the marital home without valid reason. Unjustified refusal is a major sin.
- Their suggestion that you should seek employment is haraam. It is haraam for you to leave home to seek employment especially now that you have to care for the infant. You have to remain at home, take care of the baby, and the baby's father has to pay all the expenses for the care of his child, including remuneration for you for looking after the infant, and this includes rent for the apartment.

- The father has to maintain the child until adulthood. However, he is not responsible for paying for the secular education of the child. In fact it will be haraam to send the girl to secular school. He is liable for only the Islamic education.

- Custody of the girl will be your right until she attains the age of ten years. From that age, custody will be the right of the father.

- If you marry a man who is not a very close relative of the child, you lose the right of custody. In that case, if your mother (the child's maternal grandmother) is Islamically capable of caring for the child, custody will be her right. If she is Islamically disqualified, then it will be the right of the paternal grandmother.

- The father remains the guardian at all times of the child. Hence, you may not make unilateral decisions on any matter of importance regarding the child. It is the father's right, in fact obligation, to monitor the Deeni *ta'leem* and *tarbiyat* of his child. Divorced wives are in absolute abnegation of this Shar'i right of their children's fathers.

- The father has the right of access to his child at all times, not only at times stipulated by a kaaafir court. However, the father may not visit your apartment to have access to the child. A neutral venue for access has to be arranged.

As far as the amount of maintenance is concerned, we advise that you get in touch with the office of Jamiatul Ulama KZN of whom you must be aware. The Jamiat will, Insha'Allah, appraise the situation and be in a better position than us to advise on this issue.



## FATAH MUSALI

Hadhrat Shaikh Fatah Bin Ali Musali (rahmatullah alayh) was among the very senior Auliya of the early period of Islam. He was the contemporary of Hadhrat Bishr Haafi (rahmatullah alayh). A salient feature of him was shedding tears in abundance. He would say when asked, that whenever he recalls his sins, he was overwhelmed by tears. Sometimes he would literally cry tears of blood.

Hadhrat Fatah Musali said: "I acquired faidh (spiritual benefit) from 30 Auliya, all of whom were Abdaal. Every one of them exhorted me to flee from people and to eat less." Solitude and hunger are essential requisites for development of spiritual fibre. Hadhrat Zunnun Misri (rahmatullah alayh) said that *Hikmat (spiritual wisdom)* does not reside in a person whose stomach is full. Much eating of even halaal tayyib food hardens the heart and results in *zulmat (spiritual darkness)* engulfing the heart.

## 'ISLAMIC' BANKING AND TELEVISION ARE HARAAM SAY THE TOP ULAMA OF PAKISTAN

RAWALPINDI: Describing the existing Islamic banking by any name as against the Shariah and forbidden, religious scholars belonging to Fiqhi Majlis, Karachi, have decreed that banks working in the name of Islamic banking are not different from other banks and dealing with them is illegitimate.

The decree was issued in a meeting at the Jamia Farooqia in Shah Faisal Colony chaired by Maulana Salimullah Jan, President of Tanzeematul Madaris and Wafaqul Madaris, and attended by reputed religious scholars from all over the country. The meeting also discussed in detail the status of Islamic television channels in accordance with the Shariah and described their research and experiences in the light of ques-

tions and problems received at their respective centres. Some scholars also presented their research papers in this regard.

On the occasion, Maulana Salimullah Jan said that the religious scholars were contacting banks that had been claiming to practice Islamic banking and did research on the prevailing banking practices in the light of the Holy Quran and Sunnah. He said they also held meetings with modern economic experts. He said after detailed consideration, the scholars unanimously declared the Islamic banking and television channels as illegitimate. The scholar also said the kinds of pictures of a living being so far introduced were liable to be dealt with in accordance with the religious command-

ments. He said the launching of any type of television channel or participation in any television programme declaring it was needed for preaching had also been declared illegitimate. He said the scholars appealed to the Muslims to avoid television like other deeds forbidden by the Shariah.

The participants of the meeting included Mufti Abdul Hameed Deenpuri (Jamia-al-Aloom Islamia, Banori Town), Mufti Habibullah Sheikh (Jamia Islamia, Clifton), Mufti Rafiq Ahmed and Mufti Saif Alam (Banori Town), Mufti Abdullah (Khairul Madaris, Multan), Mufti Ghulam Qadir (Darul Aloom Haqqani, Akora Khattak), Mufti Ahmed Mumtaz (Jamia Khulafa-e-Rashdeen, Karachi), Mufti Zarwali Khan (Jamia Ahsan-

al-Aloom), Mufti Ehteshamul Haq (Jamia Rasheedia, Turbat, Mekran), Maulana Saeed Ahmed Jalalpuri (Alami Majlis Khatam-e-Nabuwat), Maulana Dr Manzoor Ahmed Mengal (Jamia Farooqia), Mufti Hamid Hassan (Darul Aloom, Kahirwala), Mufti Abdul Ghaffar (Jamia Ashrafia, Sukkur), Mufti Saaduddin (Jamia Ilmia, Lakki Marwat), Mufti Gul Hassan (Jamia Rehmiya, Sarki Road, Quetta), Mufti Rozi Khan (Darul Afta Rahania, Quetta), Mufti Qazi Salimullah (Darul Huda, Khairpur), Nazir Ahmed Shah (Jamia Farooq-e-Azam, Faisalabad), Mufti Saeedullah (Jamia Arabia Naeemul Islam, Quetta), Mufti Samiullah (Jamia Farooqia), Mufti Ahmed Khan and others.

(The News International)

## THE "ISLAMIC STUDIES" CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

### PART 12

#### SAUDI POLITICAL AND MILITARY COLLANORATION WITH THE KUFFAAR

In his book, *SUBVERTING ISLAM: THE ROLE OF ORIENTALIST CENTRES*, Dr. Ahmad Ghorab who was a professor at many secular universities, exposes the western conspiracy to undermine Islam. In this nefarious plot Saudi Arabia is a prime role player. The recruits for this satanic movement are 'Muslim' products of the 'Islamic' Studies Centres of the many Kuffaar universities. Continuing his exposure, Dr. Ghorab says:

"Kung tells us that Jews, Christians and Muslims 'are bound together by the major characteristics which they have in common'. These are: Semitic origin, belief in the same One God of Abraham, their tribal ancestor, belief in prophetic proclamation and revelation laid down once for all in scripture and which remains normative; the basic ethos of a fundamental humanity founded in God's will, and the ten commandments, etc. (pp. 17-18). He advocates peace on the basis of a recognition of these common characteristics, and commends (somewhat vaguely) the idea of one nation, one religion, one prayer. He advocates the expression of this ancient community in a literal coming together to pray: Jews and Christians already have shared texts; it should not be too difficult to find texts (and avoid rubrics) which would

enable Muslims to join in and address the same words to God in the same place on the same occasion (p.580).

It all seems very charming and positive until the full implications (for legal and political justice, for what is morally and spiritually right in the situation) become clear. How are Jews, Christians, Muslims to proceed with this charming idea in practice? Kung tells us:

"Perhaps the suggestion of a Muslim can help us here, that of Anwar al-Sadat, to whom Israel owes peace with Egypt" (p.578).

Sadat's suggestion, also based on emphasising common origins and sharing worship and places of worship, was to build a new place of worship dedicated by the adherents of all three religions and to build it near St Catherine's monastery in Sinai. Kung goes yet further. What need is there of building a new place? A perfect site already exists: **the Dome of the Rock. The mosque could also serve as synagogue and church.** (pp.579-80)

The implications are rather stark. The Muslims do not need to recover Jerusalem: they can have it by making a formal present of it to the Jews and Christians.

We hardly need offer a comment on this suggestion - even if it were not cynically motivated, it would be unacceptable. We do need, however, to remind ourselves of the Qur'anic position on the 'community' between Muslims and the People of the Book: the Qur'an does invite the Peo-

ple of the Book to consider themselves one nation with the Muslims, going back to the Prophet Ibrahim, '*alaihis-salam*, and to do so on the basis that he was neither Jew nor Christian, but *Muslim*:

*Abraham was not a Jew, nor yet a Christian; but he was an upright Muslim (hanifan musliman) and he was not of the idolaters. (Ali 'Imran, 3:67)*

The political and military association between the Saudi authorities and the *kuffar* is not, in fact, so much a relationship of collaboration as of subjection. The Saudi authorities subject the lands, seas, and all the resources which they should administer for the benefit of all Muslims, to Western, specifically American, political interests in the region. That has been the case (though not so widely known as now) since the founding of the kingdom under British imperial 'protection'. It has come to be widely accepted since the Gulf crisis of 1990. At the 'invitation' of the Gulf Arab rulers, notably the Saudis, the military forces of the *kuffar* occupied the Arabian Peninsula in order to prosecute their war against Iraq; thereafter, having destroyed that country's civil as well as military structures, they continue to have a very large and powerful military presence in the Gulf countries. This is done with much less publicity than during the Gulf war but with not much effort at concealment. The policy of non-concealment also has its purposes apart from its effect of proving the Gulf regimes helpless, it makes them vulnerable to the discontent of their own people which in turn

makes them more dependent upon the Western presence. The situation is not very different from the protection rackets run by the mafia: the Gulf Arab regimes are required, in exchange for 'protection', to spend huge sums of money on the purchase of arms and other equipment (which, if the Arabs could use them effectively would not be sold to them) and other back-up services, which returns the petrodollars to the West and keeps the Western military industry well-enough supplied with funds to go on producing new kinds and grades of weapons which their victims cannot match. It is a vicious circle in every sense.

The ambition to dominate the Arabian Peninsula is not a new one. The goal has its roots in the missionary activities which were initiated in the Gulf towards the end of the nineteenth century. Samuel Zwemer, the American Christian who established the first mission in the area as long ago as 1889, founded many schools and churches in the coastal townships. Zwemer is explicit in his understanding of the situation at that time (See '*Abd al-Malik al-Tamnni, Al-Tabshir fi-Mantiqat al-khalij al-Arabi, (Missionary activities in the Arab Gulf area) Kuwait 1982, pp. 48ff.*'). The Christian missionaries are to consider themselves as the allies of the Jews in their hopes and plans for the creation of a Jewish homeland in the region. Zwemer justifies this on the grounds that the region had 'belonged' to Christ: before Islam came to dominate, there had been Christian communities in the Peninsula (in Najran) and, similarly, Jewish communities (in Yathrib (Madinah), Khaybar, etc.).

Western powers had the right, in his view, to bring the region 'back' to its former religious affiliations.

An American Orientalist, John Kelly, who served as adviser to the President of the United Arab Emirates, advocates the reoccupation of the Gulf area by Western powers to reverse or replace the withdrawal of the British Empire east of Suez (See *John Kelly. Arabia, the Gulf and the West, London 1990 p.504.*). The primary motivation may be to control the oil reserves of the region, but missionary ambitions (religious and cultural), and, most important of all, control of the peoples and of the Islamic revival in the area, are a part of the strategic commitment. The heartlands of Islam, the direction of daily prayers for millions of Muslims and the focus of the annual pilgrimage to the holy cities of Makkah and Madinah, could, if managed for the sake of the Muslim Umma, unify and organise the efforts and resources of all the disparate Islamic revival movements world-wide. The political potential of this region is therefore immense and the Western powers are only too well aware of this.

As noted above, it is a matter of open knowledge that the Americans and the British have *permanent* military bases in each of the countries of the Gulf except Yaman. Kuwait Bahrain, the Emirates, Oman, Qatar, each have at least one significant American military installation. Saudi Arabia is host to several military bases which are huge complexes cut off from the rest of the country and run quite independently of it." (To be continued, Insha'Allah)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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(Continued from page 5)

- “Ar-Rahmaan is established on the Arsh.” (*Taha, aayat 5*)
- “He is the Ilaah (Deity) in the heaven, and He is the Ilaah in the earth.” (*Zukhruf, aayat 74*)
- “He is Allah in the heavens and in the earth.” (*An’aam, aayat3*)
- “He is with you wherever you are.” (*Hadeed, aayat 4*)
- “There are not three (persons) in a secret gathering, but He is the Fourth One, nor are there five, but He is the Sixth One, nor less than this nor more than this, but He is with them wherever they may be.

This is the belief of the Ahlus Sunnah Wal Jama’ah, Allah is in all places as He explicitly mentions in the Qur’aan Shareef. While the Salafis make *ta’weel* of (interpret) all these verses, we believe in them as Allah Ta’ala has revealed to Rasulullah (sallallahu alayhi wasallam). We do not ascribe any manner nor any concept, nor any form, nor any dimension, nor any direction, nor any space, nor any interpretation to Allah’s Omnipresence. We say that He is Present as He has mentioned in the Qur’aan.

As far as the meaning of *istiwa* (*Surah Taha, Aayat 5*) is concerned, the belief of the Ahlus Sunnah has been succinctly stated by Imaam Maalik (rahmatullah). A man came and asked that *Istiwa alal Arsh* be

defined. Imaam Maalik (rahmatullah alayh) said that *istiwa* is known, i.e. we know about *istiwa* from the Qur’aan, but its *kaifiyyat* (*manner*) is unknown. To believe in it is Waajib, and to probe it is bid’ah.

Salafis are trapped in bid’ah in this regard. They make *ta’weel* of all the verses in which Allah Ta’ala describes His Presence, explaining His Presence to mean His Knowledge. Then they interpret *istiwa* to mean that Allah Ta’ala sits on the Throne. Thus their criticism of those who also resort to interpretation is a vile canard. They are guilty of the very crime they accuse others of.

Commenting on *Istiwa alal Arsh*, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) states in his *Ma-aariful Qur’aan, Vol. 6, page 61*: “The correct and simple meaning of *Istiwa alal Arsh* is what has been narrated from the Jamhur Salaf that no one knows its reality and kaifiyyat. It is among the Mutashaabihaat. We have to only believe that *Istiwa alal Arsh* is the truth. Its kaifiyyat is in accord with the grandeur of Allah Ta’ala. No one on earth can even perceive of its meaning.”

**Q. When receiving a letter in which the Masnoon Salaam is written, what should be said?**

A. When you receive a letter which begins with the Salaam, then you are required to immediately respond verbally, but silently: *Wa Alaikumus Salaam*. One should not respond to stu-

pidities such as ‘*slmz*’.

**Q. Some people perform Salaat with ‘bermuda’ style pants or wit shorts which cover the knees. Is this permissible?**

A. It is most disrespectful to perform Salaat with shorts even if the knees are covered. Bermuda pants are a haraam kuffaar style. It is therefore haraam to perform Salaat with kuffr style. It is not permissible. Those who perform Salaat in this lewd fashion have no respect for Allah Ta’ala. When one performs Salaat, one is in the Presence of Allah Ta’ala. It is necessary to be Islamically and respectfully dressed when standing in the Divine Presence to perform Salaat. Similarly it is not permissible to be dressed with only a T-shirt and a pants during Salaat. Such Salaat has to be compulsorily repeated with descent Islamic dress.

**Q. My husband insists that I cut my hair. He says that I am sinful for refusing to obey his wishes. What am I supposed to do?**

A. You are supposed to obey Allah Azza Wa Jal. Rasulullah (sallallahu alayhi wasallam) said: “Obedience to anyone in anything which involves disobedience to the Creator is not permissible.” Your first obligation is to obey Allah Ta’ala. Whenever there is a clash between the wishes of people and the commands of Allah Ta’ala, it is compulsory to obey Allah Ta’ala and to ignore the wishes of

others even if they are one’s parents or the husband. It is haraam for you to cut your hair.

**Q. I have read in the kitaab, Qudoori, that women need not cover their faces. Wearing niqaab is not compulsory since the face of a woman is not satr. Please comment.**

A. Despite what you have read in Qudoori, it is Waajib for women to conceal their faces in public. Your knowledge in this regard is defective. To understand the *kutub of the Fugaha*, textual know-how is not sufficient. Something else called *Noor-e-Fahm* and *Baseerat* which are the effects of Taqwa are imperative for proper understanding of the *kutub*. There are many kuffaar who can read and translate the Arabic Hadith, Tafseer and Fiqh kutub better than you and us. But they remain kuffaar. So you remain stupid on account of the lack of *Noor-e-Ilm*. Thus, you look with squint eyes at the pages of *Qudoori*, hence your corrupt conclusion.

**Q. I mistakenly consumed an intoxicating substance. Did I commit a sin?**

A. Yes, you committed a sin unintentionally. If you had genuinely ingested the intoxicating substance by accident, not by intent, then it is not punishable. Nevertheless, do repent for the carelessness which led to the accidental ingestion of an intoxicating substance.

## A WONDERFUL EPISODE

HADHRAT Abu Ali Misri (rahmatullah alayh) narrated the following wonderful episode:

“I had a neighbour whose profession for many years was to provide funeral and burial services. He would give ghusl, kafan and attend to the burial of the deceased. In his lifetime he had attended to thousands of deceased. One day when he visited me I asked him if in his profession he had observed any significant or wonderful episode. He responded that he had witnessed numerous wonderful episodes whilst giving ghusl and kafan, and burying the dead. I asked him to narrate one such wonderful incident. He narrated as follows:

“Once during the daytime a handsome young man dressed in spotlessly clean white garments came to inform him of a janaazah at their home, and that I should accompany him to give ghusl and kafan to the mayyit. I immediately accompanied him. Soon we reached his home. While he entered I remained outside. I thought that he must have gone inside to separate the womenfolk. After sometime, instead of the

young man, a young woman came out crying. Standing behind the door, she asked: “Are you the one who will be giving the ghusl?” I said: “Yes.” She instructed me to enter.

When I approached the person, I was shocked to see that he was the very one who had come to call me. He was in the final stage of life. He was breathing heavily and saying “Allaah! Allaah! It seemed as if the ground gave way under me. Whilst taking the Name of Allah, his soul departed. His perfumed kafan, etc. was neatly at his side. I was dumbfounded. Nevertheless I understood that he must have been a very holy person. It appeared that he was aware of his imminent Maut, and that he had called me for giving ghusl and kafan to hid body.

After ghusl and kafan I covered the body with a sheet. The girl who was his sister came forward, opened the sheet. Kissing her brother she gently said: “Go, my brother – Fi Amaanillaah (in the protection of Allah).”

After profusely expressing her gratitude and thanking

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She took my wife inside while I remained outside.

My wife explained: “As we entered the house, she suddenly faced the Qiblah and collapsed. When I examined her, I found that her soul had departed from this material cage. She was dead.”

The graves of both brother and sister are close to each other.

## SPIDERS AND ANTS

According to the experts spiders are an environmentally friendly, natural pest control system. They are in fact natural insecticides and should not be killed. However, spiders, ants, beetles, fleas and moths could be repelled simply with a few drops of peppermint oil mixed with water and sprayed. It is permissible to kill insects including spiders which are poisonous.





**"VOICE of ISLAM"**



Roses have  
thorns  
The Haqq too  
has thorns!  
"We strike baatil  
with the Haqq.  
Then it crushes the  
brains of baatil."  
(Qur'aan)

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**The Majlis**

**SUBSCRIPTION RATES (2012)  
TWELVE ISSUES**

South Africa.....R30  
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**'Flattery is not of the  
attributes of the Mu'min'  
(Hadith)**

**QUESTION:** *I have heard that the proposed Muslim Marriages Bill will be presented to parliament in September this year. Should it be enacted into law, how will it affect the Muslim community?*

**ANSWER:** The Department of Constitutional Development has announced that the Kufr so-called 'Muslim' Marriages Bill will be processed by September 2012. Those Muslims who, due to ignorance or to entrapment by the devious MMB mob or due to extremely slack ties with the Deen will be, in terms of the Shariah, adversely affected by the Kufr bill, if enacted into law, in exactly the same way as the current matrimonial laws. For example those who opt for the present community of property regime, will be encumbered with this kufr yoke which prevents them from regulating their marital and inheritance affairs in accordance with the Shariah. Those who remain aloof from these laws are not af-

## THE KUFR MMB FOR PARLIAMENT

ected in any way whatsoever. They remain free – unfettered by the kufr law – to arrange and dispose of their affairs according to the Shariah.

Should the ANC on the basis of its majority, ram the Kufr bill into law, there are some options available to the Muslim community. An application will most probably be made firstly to the High Court to declare the new law unconstitutional. If the High Court does not grant this relief, the next step will be the Constitutional Court. If the Constitutional Court too upholds the validity of the Kufr legislation, it will still not affect Muslims who are conscience of the Deen. Only hybrid 'Muslims' who are at home with Kufr will be affected, and that too if they opt for it.

Even if the Kufr MMB becomes law, there is no law

to compel Muslims to adopt it in the same way as there is no law which obliges Muslims to encumber themselves with any of the matrimonial property regimes available under law. As far as those members of the Muslim community are concerned who steer clear of the Kufr law, MMB will remain scrap even if legislated.

In the event of the Kufr MMB becoming law, the Ulama will have to embark on a massive educational campaign to educate Muslims of the Kufr of the law and to explain to them the *Wujoob* (incumbency) of steering clear of the Kufr rubbish which will be fraudulently billed as 'Muslim' law when in reality it will be Kufr law. The supporters of the Kufr bill are guilty of a huge fraud by using the term 'Muslim' to advertise the Kufr MMB as an Islamic proposal. By deception they ensnare ignorant

and unwary Muslims into the tentacles of Kufr.

It is *Wajib* for all Muslims to keep uppermost in their minds that there is only the Shariah to regulate their affairs – not only marital issues. They have to incumbently seek rulings from the Ulama in all domains of their life. Submission to the Kufr of MMB is in diametric contradiction of the following Qur'aanic verse, as well as in conflict with many other aayaat and ahaadith:

*"Then We have established you on a Shariah with regard to affairs. Therefore, follow it (the Divine Shariah), and do not follow the vain desires of those who know not."* (Jaathiyah, aayat 18)

The votaries of the Kufr MMB come within the scope of this Qur'aanic prohibition. They are without brains, and their *jahaalat* (ignorance) and Imaani deficiency constrain them to promote the Kufr

MMB thereby immolating their Imaan with this Kufr proposal.

There is absolutely NO solution for any Muslim marital dispute in the Kufr MMB. The votaries of this Kufr proposal are extremely devious, dishonest and prone to Kufr. They deceptively present the Bill to unwary and ignorant Muslims as if it is Shariah-compliant and once rammed into law will become a panacea for all marital disputes and problems. This idea is a vile canard expectorated by men whose brains have been colonized with western kufr.

Alhamdulillah, we have laid bare the Kufr of the MMB in innumerable articles. Every clause has been thoroughly dissected and vivisectioned to expose the camouflaged and concealed Kufr. Anyone interested in the literature which explains and exposes the Kufr MMB may write to *The Majlis*. Insha'Allah, a deluge of literature on this topic will be sent to anyone interested.

## THE 15TH OF SHA'BAAN

**Q.** Many Ulama have objected to the practice of fasting on the 15<sup>th</sup> of Sha'baan and observing the Night as an auspicious occasion. They aver that there is no proof for claiming that these practices are Sunnah. They say that the Akaabireen used to study in Madrasahs where Hadith is taught only until the Mishkaat level, and their gaze was not on the sanads of the Ahaadith. The hadith they say is so weak that it may not be presented for even virtues (faadhaa-il). Some say that it is bid'ah to fast on the 15<sup>th</sup> Sha'baan because of the *Wajib* attitude of some people. Also some senior Ulama of our time say that it is bid'ah to fast on this day. Please dispel my doubts with a detailed explanation.

**A.** The scope of these columns precludes a detailed response. If you want a detailed explanation, provide your postal address. We shall forward our booklet explain-

ing the Sunnah position of the 15<sup>th</sup> Day and Night of Sha'baan. Only moron molvis will venture the stupid idea that the Akaabireen's Hadith knowledge is limited to Mishkaat. They are either genuine morons who are shockingly ignorant of the curriculum of the kutub of our Madaaris or they are deliberately misleading people with blatant lies. The Akaabireen of Deoband in this era (i.e. the era of our immediate Akaabireen who have all departed from this dunya) were the greatest authorities of Hadith, Fiqh, Tafseer and every branch of Islamic Knowledge. Thus, those who have made the stupid claim are genuine morons. Alternatively they are deceits and intellectual thugs who feast on falsehood.

Whilst some Ulama proclaim the practice bid'ah, numerous of the Akaabireen aver that it is Sunnah. We are not the muqallideen of those Ulama who contend

that the 15<sup>th</sup> Sha'baan is bid'ah. They too are muqallideen who have become mesmerized with the false illusion of them being 'mujtahids', hence they dabble in Hadith in a way to bring about abrogation of Sunnah practices which are authenticated by centuries of practice of the Akaabir Ulama who were all vehemently opposing bid'ah. These tin-topped or plastic 'mujtahids' of this age have neither the ability nor the licence to resort to Ahaadith for formulation of masaa-il of the Shariah. They are muqallids and are therefore obliged to remain *Blind* muqallideen. Don't be bamboozled by isolated views propounded by a couple of Ulama, even if they sport an alignment with the Ulama of Deoband.

Their contention regarding 'wajib attitude' is baseless. None of the Akaabireen had ever emphasized this practice. In fact when we were still studying at Madrasah under Hadhrat Masi-hullah (rahmatullah alayh),

we did not even realize that it was the 15<sup>th</sup> Sha'baan. The realization would dawn when Hadhrat would proceed to the Qabrastaan during the night time.

The Ulama who are making a stupid issue of this Practice should rather divert their gaze and efforts towards the hardcore bid'ah, fisq and fujoor in which both the masses and molvis of this age are indulging. Their tongues are silent and they behave like dumb morons with regard to all the evil surrounding us. But they are stupidly vociferous against the People of Haqq and the Akaabireen in condemning the legitimate 15<sup>th</sup> Sha'baan practices. They don't speak against the halaalization of carrion and riba by haraam 'halaal' certificate manufacturing entities and mercenary 'shariah boards' whose function is to advertise the capitalist riba system. But they have long tongues which wag like the tails of dogs when criticizing the Akaabireen.

## 'ULAMA' ARE NOW THE TEACHERS OF IDOLATRY

A Brother writes: "I have just returned from a trip to Gujrat (India). While there, I came across an article which shocked me out of my senses. It was truly saddening. The article, word for word, is as follows:

*It is not everyday that you find a Maulana browsing through the mahabharata or ramayana. So when three Maulanas from Bharuch took a tour of stalls selling hindu texts at National Book Fair, they drew surprised glances from other visitors.*

*After much deliberation, the trio bought more than 200 books worth Rs 30 000, for madrasa students back home. These books included bhagwad gita, atharva ved, yajur ved, mahabharata, ramayana, ramayana nu chintan, vedant samiksha and sundarkand.*

*Muslim religious schools in the state are increasingly encouraging study of hindu texts to enable students to draw a similarity between*

*(Continued on page 11)*



# Questions and Answers

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**Q. There appears to be much sense in the theory of evolution.**

**A.** Evolution is a stupid theory which even baboons mock. When the human brain become convoluted and deranged by satanic manipulation, then he discerns 'much sense' in the most ludicrous stupidity. Regardless of how much 'sense' it may make to you, and even if we have to assume that it is a logical/intelligent theory (which of course it is not), then too it is a fallacy in view of the fact that Allah Ta'ala has created man in perfected form. The creation of Hadhrat Aadam (alayhis salaam) is explicitly stated in the Qur'aan Shareef, and the manner of his creation has been described in detail by Rasulallah (sallallahu alayhi wasallam). There is not the slightest room in Islam for accommodating the baboon theory. It is a theory of kufr which eliminates Imaan.

**Q. It is claimed that the Qur'aanic verse: "Let there be a group amongst you who will call to good....." refers exclusively to the Tabligh Jamaat. Please comment. Also, is it compulsory for my wife to go out with the women of the Jamaat to learn the Deen?**

**A.** The Qur'aanic aayat cited by you applies to any sincere group of Muslims who calls towards the Deen and prohibits evil. Whilst the Tabligh Jamaat also comes within the scope of the aayat, this aayat does not exclusively refer to the Tabligh Jamaat. If you offer Deeni advice to others, then you too will come within the scope of the aayat. Every group of individuals engaging in Deeni activity in which Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil) is the objective, comes within the scope of the aayat.

It is not compulsory to participate in Tabligh Jamaat activities. Your wife can acquire the basic quota of Islamic knowledge necessary for her daily acts of Ibaadat, etc., from reliable Islamic books which she should study within the confines of her home. There is no need for women to participate in Tabligh Jamaat activities. Furthermore, it is not permissible for women to travel from town to town and country to country on Tabligh missions.

**Q. Is it permissible for Muslim women to work as nurses in a non-Muslim hospital? Muslim nurses say that it is permissible since they are a service to humanity.**

**A.** It is not permissible for Muslim women to work in a non-Muslim or even a Muslim hospital where they have to attend to male patients. Women who violate purdah in this manner are ignorant of the Deen. They subject the Deen to their nafaasani opinions.

**Q. Is it permissible to have an alarm clock which plays the duff (drum)?**

**A.** It is not permissible to have an alarm which plays the duff.

**Q. Are loud thikr and naa't pro-**

**grammes permissible in a Musjid?**

**A.** The loud thikr and naath (singing songs) programmes are haraam in a Musjid. The Musjid is not a venue for merrymaking, singing and gratifying the nafs with acts which are presented as 'ibaadat' but which have neither origin nor sanction in the Sunnah.

**Q. A Maulana says that commercially-slaughtered chickens are permissible for the poor masses. However, the wealthy should abstain. Is this fatwa valid?**

**A.** This stupid statement is not a fatwa. It is driven disgorged by a moron 'molvi'. Being poor does not make permissible eating of haraam. The poor too have to abstain from haraam and eat of the many other non-meat halaal foods. Poverty is not a justification for consuming rotten, diseased, carrion chickens which the shayaateen haraam 'halaal' agencies halaalize. Carrion is haraam for even dogs.

**Q. Do you know if the scholar, Ali Gilani in the U.S.A. is a reliable follower of the Sunnah? He goes by the title, 6<sup>th</sup> Sultanul Faqr.**

**A.** The person named Ali Gilani is a deviate. The title, 6<sup>th</sup> Sultanul Faqr appropriated by him besides being false is extremely amusing.

**Q. I was told that Abu Zar Ghifaari was extremely harsh. Everything for him was haraam. Hadhrat Uthmaan had exiled him. Is this comment about him correct?**

**A.** Hadhrat Abu Zar Ghifaari (rahmatullah alayh) was a very senior Sahaabi of Rasulallah (sallallahu alayhi wasallam). People should restrain their tongues when they desire to speak deprecatingly of Rasulallah's Sahaabah. What we know about Hadhrat Abur Zar (radhiyallahu anhu) is that Rasulallah (sallallahu alayhi wasallam) said that Allah Ta'ala had instructed him to love (specifically) four Sahaabah. One of the four is Hadhrat Abu Zar Ghifaari (radhiyallahu anhu). Also mentioned in the same Hadith is that Allah Ta'ala loves these four.

**Q. A man divorced his wife with one Talaaq. Ten years have lapsed. He never revoked the Talaaq. After some years he married another woman. Before marrying the other woman, he issued another two Talaaqs to his first wife. The two Talaaqs were issued several years after the first Talaaq. Now, ten years hence, they want to reconcile. Will Nikah be valid?**

**A.** After issuing one Talaaq to his wife ten years ago, the husband never revoked it. Years later he married someone else. Her Iddat had long ago expired, hence she has been out of his Nikah for many years. In short she is not his wife. The two Talaaqs which he issued to his ex-wife are futile and have no effect. He may therefore reconcile with her and enter into Nikah with her.

**Q. The Musjid has a parking area which is also Waqf property. It belongs to the Musjid. Is it permissi-**

**ble to reserve a parking bay for the Imaam of the Musjid?**

**A.** The Musjid premises is Waqf. The parking area is the right of all musallis. The musalli who arrives first has the prior right to a parking lot. No area of the Waqf premises of the Musjid may be reserved for anyone, be he the Imaam or the Ameerul Mu'mineen or the president of the country. Just as a spot inside the Musjid may not be reserved for the Imaam, so too a parking bay may not be reserved for the Imaam. Anyone who arrives first has the right to park in the vacant parking bay. The reservation of the parking bay for the Imaam is not permissible.

**Q. Salafis say that we should not query the nature of meat. We should simply recite Bismillaah and eat the meat. Is this correct?**

**A.** The fourteen century old Shariah of Islam expounded by the Four Math-habs teaches that haraam meat remains forever haraam. Reciting Bismillaah on haraam meat does not convert the carrion into halaal meat. Simple intelligence is adequate to refute the stupidity of the Salafis.

**Q. A Muslim-owned restaurant sells haraam meat. Is it permissible to buy non-meat products such as bread from this restaurant?**

**A.** If the owner of the restaurant which sells haraam meat is a Muslim, then it is not permissible to buy anything from such a faasiq who so flagrantly dishonours the Shariah. A faasiq should never be trusted. If the owner is a non-Muslim, and one has certitude that the bread is not contaminated with haraam, then it will be permissible to buy the bread and other halaal items. Nowadays big supermarkets and hypermarkets have bakeries and butcheries on their premises. There is total separation between the bakery and the butchery. If the ingredients in the bread are all halaal, then the bread may be bought from such a store.

**Q. When alone at home, should thikr and tilaawat be made aloud or silently?**

**A.** When you are alone, then it is preferable to make loud thikr and also loud Tilaawat of the Qur'aan Shareef. Even if the family is at home, the thikr and tilaawat should be audibly made.

**Q. "In the Path of Allah" – is it restricted to going out with the Tabligh Jamaat?**

**A.** Whilst going with the Jamaat is also in the Path of Allah, leaving home for any Deeni activity is to go in the Path of Allah. A student who leaves home to study at a Madrasah is in the Path of Allah. The one who goes for Hajj is in the Path of Allah. The one who goes to visit the sick is in the Path of Allah. The one who sets out to make peace between two Muslims is in the Path of Allah. However, the phrase, 'In the Path of Allah – Fi Sabeelullah' initially refers to the Mujaahideen in Jihaad.

**Q. For which sins should Salaatut Taubah be performed?**

**A.** It is necessary to perform two raka'ts Salaatut Taubah for every sin one commits. Although the *rooh* (soul) of Taubah is remorse and regret, it is necessary to complement and perfect the Taubah with two raka'ts Nafl and verbal recitation of Istighfaar.

**Q. Why is it not permissible to attend the funeral of a non-Muslim?**

**A.** Participation in the funeral service of non-Muslims is categorically prohibited in the Qur'aan Shareef.

**Q. Was shaitaan an angel who had disobeyed Allah's command?**

**A.** Shaitaan was not an Angel. The Qur'aan states very clearly that he is a jinn. Verse 50 of Surah Al-Kahaf in the 15<sup>th</sup> Juz states: "And remember when We said to the Angels: 'Prostrate for Aadam', then all prostrated except Iblees, and he is from the jinn, thus he rebelled against the command of His Rabb."

**Q. Why will it not be permissible to listen to even Qiraat of the Qur'aan on the radio station which The Majlis has dubbed 'Radio Shaitaan'?**

**A.** We have answered this type of question in several issues of *The Majlis*. We had also published lengthy articles on Radio Shaitaan. If Shaitaan should recite the Qur'aan, it will not be permissible to listen to his recitation. Similarly, Radio Shaitaan is a tool of the devil. Whatever little good the devil presents, is a trap. It is like the bait on a fishing line which appears delicious to the fish which gets hooked on the line to lose its life. It is not permissible to listen to even the seemingly 'good' that a treacherous rebel against Allah Ta'ala disgorges. On earth there is no Muslim-owned radio station which is so thoroughly evil as Radio Shaitaan, the satanic agency of the NNB Jamiat (No Name Jamiat of Fordsburg). Its filth and immorality is worse than the immorality of kuffaar radios. With kuffaar radios everyone understands the position. But Radio Devil vomits its filth under Islamic guise. It is a very potent snare of Iblees La-een (the Accursed Devil).

**Q. Salafis claim that Salaatut Tasbeeh is not Sunnat. They refute the validity of this Salaat.**

**A.** Salafis are deviated ignoramuses. They are morons who submit the Qur'aan and Hadith to their personal opinions. Salaatut Tasbeeh is Sunnah. It is commanded by Rasulallah (sallallahu alayhi wasallam).

**Q. If a musaafir leads the Jumuah Salaat, will the Salaat be valid?**

**A.** A musaafir may be the Imaam for Jumuah Salaat even if the Muqtadis are Muqem.

**Q. According to the Hadith a man's Imaan departs from him whilst he indulges in fornication. Does this mean that he dies a kaafir?**

**A.** It appears almost certain that if a man dies whilst indulging in the act of adultery, he dies as a kaafir. However, since there is no categoric ruling



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of the Shariah on this issue, the person will not be branded a kaafir. Allah knows best.

**Q. I have braces on my teeth. Is my ghusl valid?**

**A.** Your ghusl is valid with the braces.

**Q. If a Muslim neglects the daily 5 Salaat will he be branded a kaafir? According to the Salafis he is a kaafir. What are the differences between Salafis and Hanafis? Is it permissible for a Muslim woman to marry a Salafi?**

**A.** Salafis are a deviated group. It is vile and absolutely erroneous to believe that a Muslim who abstains from Salaat whilst believing Salaat is Fardh is a kaafir. These Salafis make *takfeer* of any Muslim who differs with their corrupt opinions. There is not much difference between the Takfeeris and the 'moderate' Salafis.

There are substantial differences between them and Hanafis on a range of issues. Life with such people becomes very difficult. They eat anything. Any meat coming from Europe and other Christian countries is *halaal* for them because they say it is the meat of the *Ahl-e-Kitaab*. In short, the differences are numerous and even great. It will not be pleasant staying with a Salafi despite the marriage being valid. They are spiritually barren. They lack in *Akhlaaq* (Morality), hence taking life is a simple issue to them. It is lawful to kill any non-Muslim in their corrupt ideology. Their concept of *Jihaad* is also corrupt.

**Q. Is Shaikh Yusuf Qardaawi a reliable Aalim?**

**A.** Yusuf Qardawi is a deviate. Ibn Hajar (rahmatullah alayh) had described the likes of Qardawi with the epithet *Ghabi* (Moron). Ibn Hajar said that only a *jaahil* and *ghabi* calls for women to attend the Musjid. On this basis Qardawi is a *ghabi*. We had criticized him in The Majlis sometime ago. Last year we severely criticized him when he visited South Africa. He was campaigning for women to attend the Musjid. Furthermore he is a state-paid establishment sheikh who was one of the group of Ulama who had signed the fatwa for the Saudi Arabian king to allow America to stage the attack and invasion of Iraq from Saudi Arabia. Thus, Qardawi had made *halaal* the invasion of Iraq by America, and the butchering of thousands of Iraqi Muslims. View Qardaawi's reflection in this mirror of treachery.

**Q. After having performed Salaat I realized that a particle of food was stuck between my teeth. Was my wudhu valid? I repeated my wudhu and Salaat.**

**A.** Rinsing the mouth during wudhu is *Sunnat*. It is not *Fardh*. Therefore, even if someone forgets to rinse the mouth, wudhu will be valid. The particle of food in your teeth did not affect your wudhu. Your wudhu was valid and would have remained valid even if you had not rinsed your mouth again. However, if ghusl is

Waajib, then it is *Fardh* to rinse the mouth. In that case too it would have been necessary to only rinse the mouth again, not make the whole ghusl from the beginning.

**Q. I have recently taken up an imamate position. When I speak on any topic which for some people is 'controversial', they say I am causing fitnah and dissension. If we don't explain the Sunnah, how will people come to know of their errors and the bid'ah they commit?**

**A.** The favourite argument the mushrikeen of Arabia had against Rasulullah's (sallallahu alayhi wasallam) Da'wat of Islam was that he was causing 'fitnah' and dividing the community – father against son, wife against husband, and so on. To conceal their weaknesses and to pursue the dunya, the ulama of our times are undermining the Deen. Our duty is to propagate the Haqq. The end result is Allah's decree. The Ambiya (alayhimus salaam), all of them, proclaimed: "*And on us is only to deliver the clear message.*"

The ulama presenting these devious arguments have fallen in the snare of shaitaan. Such traps are called *Talbees-e-Iblees*, and the Qur'aan refers to these deceptive arguments as '*zukhrufal qawl*' (*adorned statements*). When one succumbs to one *haraam* act, the avenue opens up for the next *haraam* act. In this way *fisq*, *fujoor* and *baatil* incrementally consume the Ummah until a stage is reached when there will be nothing of the Deen left as there remains nothing of the Shariats of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam). However, it is most fortunate for us that this fate will not overtake the Shariah of Islam despite the inroads of corruption being made by the people of *baatil* and the ulama-e-soo'. Allah Ta'ala Himself has assumed the responsibility of protecting Islam. We are the small cogs in this Divine Machinery to guard the Deem.

**Q. What is the status of trustees who hire out the hall of the Jamaat Khaanah for worship of idols and Hindu functions?**

**A.** The trustees who hire out the Jamaat Khaanah (the hall) for the worship of idols lose their Imaan. They are guilty of *kufr*. It is the duty of Muslims who perform Salaat in the jamaat khaanah to vehemently object and if possible to dismiss these vile *fussaaq* trustees who barter away their Imaan for a miserable few rands.

**Q. How should a non-Muslim who has just embraced Islam perform Salaat? Can he recite a translation of a Surah in Salaat?**

**A.** Salaat performed in any language besides Arabic is invalid. A new Muslim who has as not yet memorized the Surahs, etc., should simply recite just '*Subhaanallaah*' a few times in every posture, and the Salaat will be valid. But if any other language is used, the Salaat will not be valid. It is incumbent that he quickly memorizes in Arabic the essentials of

## INTEREST

Allah Ta'ala revealed to Hadhrat Nabi Musa (alayhis salaam) that the punishment in Jahannum for those who devour interest will be the thorns of the Tree of Zaqqoom which is a ghastly tree of torture in the Fire. Thorns from Zaqqoom will be forced down their throats. May Allah Ta'ala save us from His Wrath.

Salaat.

**Q. If only the wife accepts Islam, not the husband, what is the status of their marriage?**

**A.** When a non-Muslim woman embraces Islam, and the husband refuses, the marriage terminates. She will have to separate herself from him. After the *Iddat*, which is a period of three menstruation cycles, she will be free to marry any Muslim.

**Q. Is it permissible to invest in Oasis Islamic finance?**

**A.** Oasis is not a Shariah-compliant entity. It is a conventional *haraam* *riba* financial institution. Every *haraam* activity of the *kuffaar* is therefore compatible with this entity and with all other so-called Islamic banks.

**Q. Is Absa Islamic finance permissible?**

**A.** Absa 'islamic' finance is *haraam* *riba* finance. It is not permissible to invest in any of its products.

**Q. When a judge enters court, people have to stand up and slightly bow. Are these actions permissible?**

**A.** It is not permissible to bow even slightly for the judge. Rising up is permissible, not bowing. Since one has no option in court but to rise for the kaafir judge, one will not be sinful by standing up. But, bowing is not a compulsory requirement for those who are rising.

**Q. When the national anthem is sung, people are required to stand up. What is the Shariah's ruling?**

**A.** Standing for the national anthem is *haraam*. It is a form of idolatry. Even if there is no *kufr* in the song, standing in respect for something which is not valid in terms of the Shariah is not permissible. However, if a person is liable to be arrested if he does not stand for the anthem, then standing will not be sinful for him due to the compulsion. But he should abhor it in his heart and recite *Istighfaar*.

**Q. In Gambia we, Muslims are required to remove our Islamic head-dress when in court. Is it permissible to do so?**

**A.** It is surprising that in Gambia which is an almost 100% Muslim country, Muslims are required to remove their Islamic headgear in court. South Africa, India, Britain, etc. are non-Muslim countries where Muslims are allowed to wear their Islamic headgear in court. If Muslims are compelled to remove their headgear in court, then they should not attend courts unnecessarily merely to listen to court cases. Only if they are forced

by circumstances to go to court, should they do so. When forced to remove their headgear, they should recite *Istighfaar*. The Islamic leaders in Gambia should protest and demand that this *kufr* requirement be changed.

**Q. Most Musjids use microphones for the Salaat even when there is no need for it. Even if there is half a saff of musallis, the Imaam still uses a microphone. What is the Shariah's view?**

**A.** The Shariah's view is that it is not permissible to use microphones during the Salaat even if the Musjid is full.

**Q. Is Zakaat paid on gold according to carats? What is the gold Zakaat nisaab?**

**A.** Zakaat is paid on the weight of the gold which is determined by grams, not carats. Zakaat is paid on the current value of the weight of the gold. The Nisaab of Zakaat for gold is 87.48 grams. If you have less than this weight of gold, then Zakaat is not payable. However, if besides the gold you have other Zakaat assets as well, e.g. silver and cash, then you have to add the value of the gold to the other items, and pay Zakaat on the total amount.

Example: Your gold is less than the Nisab and is valued at R 5,000  
Cash on hand R10,000  
Silver R 3,000  
R18,000  
Less debts R 6,000  
R12,000

Zakaat is payable on R12,000 in this example.

**Q. What is the position if a house was bought with only *haraam* money – proceeds of gambling and interest? Do the heirs inherit such a house?**

**A.** If the house was bought with only *riba* or any other *haraam* money, then it is not permissible to live in such a house. It is Waajib to give this house in *Sadqah* to the poor, or it may be sold and the money compulsorily given to the poor. The heirs do not inherit this *haraam* house.

**Q. My wife left home without my consent to live with her parents. After an argument she walked out. Her parents are demanding maintenance from me. Do I have to maintain her whilst she is living with her parents and refusing to return?**

**A.** When a woman leaves the marital home without the consent of her husband, she is not entitled to maintenance until she returns to the marital home.

**Q. Some cheeses are mouldy and fermented. Is it permissible to consume such cheese?**

Mouldy and fermented cheese is rotten cheese. It is not permissible to eat such cheeses. Some of these rotten cheeses even contain worms.

**Q. An arbitration was agreed to take place on a certain date. Both parties had signed a document declaring that they will submit to the arbitration and the arbitrators were appointed by mutual agree-**



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**ment of the disputants. However, the day when the arbitration had to commence, one party did not turn up. Can the arbitrator issue a decree despite the absence of the one party?**

**A.** The arbitrator can not issue a judgment by default if any party does not attend. Regardless of the party's initial agreement and signature, his absence will be regarded as withdrawal from the arbitration process. Arbitration, while advisable and encouraged, is not Wajib. According to the Shariah, any of the parties has the right to withdraw from the arbitration at any time prior to the judgement.

**Q. Is it a valid Islamic practice to cover mirrors when a janaazah takes place?**

**A.** Covering mirrors on the occasion of a janaazah is not an Islamic practice. Those who do so are practising bid'ah which apparently they borrowed from the Yahood.

**Q. What should be longer – the Jum'ah Khutbah or the Salaat?**

**A.** It is Sunnah for the Salaat to be longer than the Khutbah. Generally the English talk is too long and the Khutbah is too short. According to the Hadith, long khutbas and short Salaat are signs of deficient Aql (intelligence).

**Q. What is Eid Milaad?**

In Islam there are only two Eids: Eidul Fitr and Eidul Adha. There is no third eid. 'Eid milaad' is a haraam bid'ah. It is a function of the Qabar Pujaari (Grave-worshipping) sect.

**Q. Is it permissible for a wife to cut her hair for the sake of her husband, and keep her hair covered when appearing in front of others?**

**A.** It is haraam for a woman to cut her hair in anyway whatsoever even if she keeps her head covered. It is not permissible to obey anyone, even parents and the husband, if their wishes and instructions are in violation of the Shariah.

**Q. What are we supposed to believe regarding the Ambiya in their graves? Are they alive or dead? Salafis believe that they are dead.**

**A.** The belief of the Ahlus Sunnah wal Jama'ah is that the Ambiya are alive in their 'graves'. 'Grave' in this context refers to *Aalam-e-Barzakh* (the state of life after death). The Qur'aan explicitly states that the shuhada (martyrs) are alive, and that we should not say that they are 'dead' despite the fact that they had died an earthly death. The Ambiya are superior in rank to the Shuhada. The life of the Ambiya in the grave is of a higher kind than the life of the Shuhada. Everything is in the power of Allah Ta'ala. The Qur'aan says: *"And, do not say for those slain in the path of Allah that they are dead. In fact they are alive and are being nourished by their Rabb."*

**Q. A Mufti says that the earth existed millions of years prior to man's appearance. Is this correct?**

**A.** The Mufti who spoke about millions of years talked drivel. He is in-

fluenced by the nonsense which the atheist scientists of the west din into the ears of people. Let us assume that before man's arrival on earth, there was a history of millions of years in this world. Even if this is so, we have absolutely no Islamic evidence for this. We should therefore not make categorical statements without valid proof of the Shariah. What is known as a fact, is that prior to man inhabiting the earth, it (the earth) was the abode of the jinn. Although even today there are jinn on earth, nevertheless, they were in control of the earth before the arrival of man.

Another fact of certitude is that the animals during the initial stage of man's life on earth were extremely huge. We infer this from the fact that Nabi Aadam (alayhis salaam) was about 30 metres tall. So obviously the cattle, horses and wild animals must have been huge.

**Q. The Imaam makes Salaam whilst the Muqtadi is still reciting Durood. What should the Muqtadi do?**

**A.** The muqtadi should follow the Imaam and make Salaam even if he has not completed his Durood.

**Q. Is music permissible according to any Math-hab?**

**A.** Music is haraam according to all Math-habs..

**Q. Is the Naqshabandiyyah an authentic Sufi Order?**

**A.** Nowadays, the Naqshabandis are people of evil bid'ah. At one stage it was an authentic Sufi Order. Great Auliya of Islam belonged to the Naqshabandi Silsilah. Most of the Sufi sects have in this age deteriorated and are practising bid'ah and shirk.

**Q. Why do you say that Salaat behind the Imaams of the Haram Shareef is not valid? I did not see any standing urinals in Makkah and Madinah.**

**A.** Nowhere in any of our pamphlets did we say that Salaat behind the Imaams of the Haramain Shareefain is not valid. What we mentioned is that the Salaat of a Hanafi behind a musaafir Imaam who performs four raka'ts instead of the mandatory two, is not valid. That applies to even a Hanafi Imaam who performs four raka'ts or a Shaafi' Imaam.

The filthy, shameless urinals are in Mina and Muzdalifah, not in Makkah and Madinah.

**Q. Are Salafis kaafirs?**

**A.** Despite difference in Aqaaid, we do not say that Salafis are kaafirs, nor did any of our Akaabir Ulama label them kaafirs. But according to them, we are kaafirs.

**Q. Is it permissible to work for a gay or a lesbian?**

**A.** It is not permissible to work for gays and lesbians. These are the most-hated people by Allah Ta'ala.

**Q. Dowry (Mehr) was not arranged at the time of the Nikah. Is the Nikah valid?**

**A.** Mehr is not a condition for the validity of Nikah according to the Hanafi and Shaafi' Math-habs. While

## CHANGING ALLAH'S CREATION

**Q. Is it permissible to tattoo any part of the body?**

**A.** The Qur'aan Majeed quoting the challenge of shaitaan on the occasion when he was expelled from the heavens, says:

*"And, most assuredly, I shall lead them (mankind) astray and instil in them false hopes, and I shall most certainly instruct them so that they change the natural appearances of Allah's creation." And, whoever takes shaitaan as a friend instead of Allah, then verily he has incurred a manifest (great) loss."* (Surah Nisaa', aayat 119)

*"Changing Allah's natural creation"* in the context of this aayat refers to changing the natural form of man's creation and appearance. There are a variety of kinds of changing the natural appearances of Allah Ta'ala's cre-

ation which come within the scope of the satanic manipulation mentioned in this aayat. One such form of Satanism is to tattoo the body. Regarding this form of Satanism, Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala curses those who tattoo their bodies. This Hadith is mentioned in Bukhaari as well as in the other authentic books of Hadith.

On the occasion when Allah Ta'ala expelled shaitaan from the heaven, he supplicated for several things. One of the things he asked was for a script. In response Allah Ta'ala said: 'Your script (writing) will be tattooing.'

Other forms of changing the natural creation of Allah Ta'ala are shaving the beard, cutting the beard to less than a fist-length, plucking the eyebrows and eye lashes, plucking out white hairs, taking tablets, etc. to prevent haidh (menses), birth control measures, wearing wigs, etc.

payment of Mehr is compulsory, the Nikah is valid even if it was not mentioned or arranged at the time of Nikah.

**Q. If a man touches a female, even his sister, does his wudhu break according to the Shaafi' Math-hab?**

**A.** Touching a female, which breaks wudhu according to the Shaafi' Math-hab means to touch with the bare hand any bared part of a ghair mahram woman, even her hand. If the bare hand touches the bare part of such a woman even by accident, wudhu will break. Touching mahram females, e.g. mother, sister, daughter, etc. does not break wudhu.

**Q. Why so much emphasis on 'carrion chickens'?**

**A.** All commercially killed chickens are haraam carrion. Abstention from devouring haraam carrion creates spiritual light in the brains. On the contrary, ingestion of SANHA, MJC and NIHT halaalized carrion chickens fossilizes the sensorium rendering the intellectual faculty atrophied.

**Q. What is the proof for saying that men are superior to women?**

**A.** Somewhere in the *kutub* of Hadith you will discover that you belong to that species whom Rasulullah (sallallahu alayhi wasallam) described as being *Naaqisaatul Aql* (i.e. intellectually deficient). The proof is your intellectual deficiency, which according to Islam is a virtue for the species to which you belong.

**Q. Is stem cell treatment permissible?**

**A.** Stem cell treatment is not permissible. Nothing of the human being may be used for anything whatsoever.

**Q. A husband is in debt. Can his wife give her own Zakaat to him to pay his debts?**

**A.** A wife may not give her Zakaat to her husband. Her Zakaat is not discharged.

**Q. Is Khatm-e-Qur'aan jalsah Sunnat?**

**A.** There is no practice of Khatm-e-Qur'aan jalsah in Islam. All such jal-

sahs are innovations. There is neither origin nor sanction in the Sunnah for these jalsahs. Qur'aan, just as all other acts of Nafl (optional) ibaadat should be recited in the privacy of the home by the individual. It is not permissible to use the Qur'aan for a merry-making function as is the case with all these jalsahs.

**Q. I shall, Insha'Allah, be going for Hajj. Circumstances compel me to use a brief during Ihraam. What is the kaffaarah for this violation?**

**A.** If circumstances compel you to put on a brief, and if you wear it for 12 hours or more, the penalty is either a Dumm (an animal) or 6 Fitrah amounts (i.e. a total of R120, i.e. 6 X R20, or to fast three consecutive days. When giving the money to the poor, each one should be given the full R20.

If you wear the brief for less than 12 hours, the penalty is the Sadqah Fitr amount or to fast three days.

**Q. Why is it not permissible to accept news of moon-sightings from Saudi Arabia?**

**A.** The reason why news from Saudi Arabia is not acceptable, is because the Shariah has been made subservient to the rulers in that country. The authorities determine the months with astronomical calculations. They do not adhere strictly to Shar'i methods. The Shariah has become a pawn for the Saudi rulers who are increasingly walking the path of kufr. They have no regard and no respect for the Deen. The word of such fussaag stands condemned in the Shariah.

**Q. I have a gold coin. Can I make a gift of half of the coin to someone?**

**A.** A gift becomes valid only when possession of the item is given. A gift of a portion of the coin will not be valid because the one to whom the gift is made will have no possession and control over half the coin. The coin will have to be sold. The gift may then be given from the money acquired, or purchase with the money



# Questions and Answers

THE MAJLIS Q & A  
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PORT ELIZABETH  
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two half coins. Then make a gift of a half coin.

**Q. If in a village the men are totally ignorant and unable to recite anything from the Qur'aan, will it be permissible for a knowledgeable woman to lead these ignorant men in Salaat?**

**A.** It will never be permissible for a woman to lead men in Salaat regardless of how ignorant the men, and how knowledgeable the woman may be. The men's Salaat behind a woman will not be valid.

**Q. If medical tests confirm beyond doubt that a widow is not pregnant, will it be permissible for her to end her Iddat before four months and ten days?**

**A.** It will never be permissible for a woman to forego her iddat regardless of the conclusions of medical examination. Even if it is confirmed that she is not pregnant, she has to observe the mandatory Iddat period.

**Q. It has been reported that the Islamist Party of Egypt is planning a law to legalize husbands to cohabit with the corpses of their dead wives up to six hours after their death. Please comment on the shocking development.**

**A.** This 'shocking development' appears to be a shocking lie. It is incredible that any sane government would even contemplate legalizing such a bizarre immorality. Perhaps some sinister anti-Islam elements are spreading this rubbish.

**Q. It occurs occasionally that Zaid's neighbour leaves his Wi-Fi open. The neighbour pays a fixed monthly fee for his Wi-Fi. He has unlimited gigabytes available to him. Is it proper for Zaid to use of those gigabytes when his neighbour's Wi-Fi is left open? Or should he first obtain consent?**

**A.** Although the gigabytes are unlimited and use by others will not monetarily prejudice the one paying for the unlimited bytes, experts say that it would slow down the transmission process. When others use the internet, the speed is affected. Zaid therefore has to first obtain consent from his neighbour. However, if it is known that the Wi-Fi has been left open for use by others, then it will be permissible to use without prior permission. Presently the only factor of which we are aware which makes incumbent permission from the payer, is interference with the speed. If any expert is aware of any other factors which could be added to this one element, we shall appreciate to be apprized thereof.

**Q. Is it permissible for a woman in haidh to look inside the Qur'aan Shareef without verbally reciting? If she is a haafizah, can someone turn the pages while she looks at the aayaat and 'reads' in her mind?**

**A.** This is permissible. There should be no verbal recitation.

**Q. A person needs a tooth implant for his front upper teeth. The bone above that tooth is also gone. For**

**the implant to be successful it is necessary to fill the bone-gap in his upper jawbone with a powdered cement that is mixed and applied. The implant can then be done after a few months. There are three options regarding the cement:**

**(i) The cement is made from human bone.**

**(ii) The cement is made from cow bone. But cow bone cement does not hold up very well like human bone.**

**(iii) The person's own bone which will be scraped from his chin or hip or leg. Then the bone will be powdered and used.**

**What is the ruling of the Shariah regarding these options?**

**A.** Options one and three are haraam. It is haraam to use any human part for any purpose whatsoever. Only option number two is permissible. The person may adopt option No. 2 and then make dua for the implant to be successful and enduring.

**Q. Is it permissible for a man to hug his mother-in-law?**

**A.** It is not permissible for a son-in-law to even shake hands with his mother-in-law. He may greet her and speak respectfully to her. He may not be alone with her nor is she allowed to travel with him even if his wife is present unless it happens to be an emergency. It is haraam for him to hug her. If he does so, and if he becomes sexually stirred even slightly when hugging her, then his Nikah with her daughter will immediately terminate, and there will be no way of them ever living as husband and wife. A new Nikah will not be valid between them.

**Q. A learned man says that Ya'jooj and Ma'jooj are not physical people. He gives a figurative interpretation, explaining that they are evil forces. There are no two imprisoned tribes as we understand. What is the Shariah's view regarding this view?**

**A.** The denial of the physical reality of Ya'jooj and Ma'jooj is kufr. This so-called learned man has become a murtad with this belief of kufr.

**Q. Is it permissible to raise the hands to make dua during the brief pause between the two Jumuah khutbah?**

**A.** It is not permissible to raise the hands to make dua during the pause between the two khutbah. You may make a dua in the heart.

**Q. My son works with me in the shop. I give him a wage and see to all his other expenses. I have sold the business for a substantial amount. He now demands half of the money claiming that he had worked for years to build up the business. According to the Shariah do I have to give him anything?**

**A.** According to the Shariah, your son is most ungrateful and insolent for demanding anything from the money. The Shariah position is very clear. When children work together

## GHULOO' FID DEEN

**Q. A sheikh of Tasawwuf claims that the bodies of Shaikh Zakariyya's mureeds do not decompose in the grave. Is this correct? On what Shar'i basis does he make this claim?**

**A.** This claim has no Shar'i validity. It is not permissible to subscribe to the belief that all the mureeds of a certain Shaikh attain the rank of the Shuhada and that their bodies do not decompose in the grave. Such a belief will be valid only if there exists absolute certitude (*Daleel-e-Qat'i*) to substantiate it. That the bodies of the Ambiya and Shuhada do not decompose is borne out by such *daleel* (*Qur'aanic aayaat and Ahaadith-e-Mutawaataarah*).

If via *kashf / ilhaam* (kinds of inspiration received by the Auliya) or by personal experience, e.g. when a grave was dug up, it was established that the body of a certain mureed did not decompose, then this will be an exceptional case on the basis of which an *Aqeedah* (Belief) may not be fabricated. Whilst the possibility of a non-Shaheed's body not decomposing is valid, it is an isolated case on the basis of which the inference made by the Shaikh is *baatil*. This type of propagation culminates in bid'ah and baseless beliefs with the passage of time. The Qur'aan Majeed states: "*Do not commit ghulu' (excess) in your Deen.*" *Ghulu' fid Deen* is among the *shi-aar* (salient features) of the Nasaara, and

sects such as the Qabar Puja (grave-worshipping) jamaat and the Tijaanis. This type of *ghulu'* is setting in among the sheikhs of tasawwuf who are linked to even the senior Ulama of Deoband. There is absolutely no validity in the claim stated in the above question.

**Q. The same Shaikh (mentioned in the aforementioned question) claimed that whenever Hadhrat Shaikh Zakariyya (rahmatullah alayh) would make dua, the Throne of Allah Ta'ala would shake and his duas would be readily accepted. Is this claim valid?**

**A.** The invalidity of the claim is self-evident. That a Buzrug is *Mustajaabud Da'waat* (his duas are readily accepted) is not denied. But to advance the claim that *whenever* the Buzrug makes dua, the Arsh of Allah Ta'ala shudders is utterly *baatil*. Such a belief may not be entertained for even Rasulullah (sallallahu alayhi wasallam) for the simple reason that Nabi-e-Kareem (sallallahu alayhi wasallam) had never proffered such a contention. We are of the opinion that if this mureed had made this claim in the presence of Hadhrat Shaikh, he (Hadhrat Zakariyya) would have expelled him from the Khaanqah until such time that his mental disequilibrium has been cured. What is cause for shuddering, is that bid'ah and *baatil* are being propagated by Ulama of our own School.

with their parents in a business, then everything belongs to the parents. Children have to be satisfied with whatever the parents give them. But you have given him more than enough – more than what he deserved. Don't give him a cent more.

**Q. Is it permissible to use Botox as a remedy?**

**A.** Botox is derived from the blood serum of horses which are injected with botulinium bacteria. In other words, disease is injected into the horses. From such diseased horses is extracted the blood-serum from which Botox is manufactured. Botox is also derived from humans. It is therefore, not permissible to use Botox. However, if no halaal remedy is available for the disease of Botulism which is potentially fatal, then such Botox derived from horses may be used, not the Botox acquired from humans.

**Q. The butchery where I buy my meat and chickens from writes the weight on after having frozen the products. After freezing, the meat weighs a bit more. Is this permissible?**

**A.** It is haraam to weigh the products after having frozen them. The extra weight is the frozen water. It is just like adding a bit of sand to wheat and weighing it. This is indeed a very grave sin. What the butchery is doing

is fraud according to the Shariah, and giving under-weight.

**Q. I teach little children Deenyaat. I write Allah's Name and Qur'aanic verses with chalk on the board. When I erase what is written, the chalk-dust obviously falls on to the ground. This agitates my conscience. Please advise.**

**A.** Don't write the Names of Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam) on the board with chalk. When these Names are erased, the dust will scatter on the ground. This is highly disrespectful. Rasulullah (sallallahu alayhi wasallam) said that sin agitates the conscience.

**Q. Is it permissible to perform Hajj -e-Badal on behalf of a sick person?**

**A.** If the ailing person is so sick that he has lost hope of recovery and his health does not allow him to travel, then he may send someone to perform Hajj on his behalf. However, should he regain his health, and if he is by the means, then he will still have to perform Hajj.

**Q. Please explain what is the meaning of Imaan increasing and decreasing. Does Imaan increase and decrease?**

**A.** With regard to quality, Imaan increases and decreases. Obedience in-

(Turn to page 12)



## “A DISGUSTING WINE ‘n DINE FUNCTION”



ONE OF THE numerous irate objectors to the disgusting haraam wine ‘n dine function in which a clique of munaafiq reverends and priestesses of **RADIO SHAITAAN (The Devil’s Radio)** participated in the name of Islam, writes:

“Truly, the sight of Muslims attending a WINE ‘n Dine function has disgusted one and all. (Brother, you have mistaken the group consisting of Christian reverends and priestesses to be ‘Muslims’. Although they masquerade as Muslims, in reality they are **munaafiqeen**. – The Majlis) I have sent them an e-mail. I doubt that I will even get a decent response from these ridiculous quacks who run this ridiculous station called ‘radio islam’.

I am an ordinary Muslim – a layman – who have unfortunately not been blessed with the Ilm of the Deen as the Ulama have. Nevertheless, it is my duty to say that when such strange ridiculous happenings

occur, and that too orchestrated by so-called Ulama, then is it not the duty of the Ulama at large to clearly and truthfully state the Haqq and to expose these evil persons who pretend to be representatives of Islam.

I would like to know what Allah Ta’ala and our beloved Rasulullah (sallallahu alayhi wasallam) have to say about this absolutely disgusting event. I would like to know what the Qur’aan and Sunnah say about this disgusting charade enacted by so-called maulanahs and deeni personnel. What does Islam say about deceits of this type who pretend to be representatives of the Deen but pose for haraam photographs with ridiculous boards in their hands at a liquor, music and intermingling of sexes function. Was this not pure shaitaaniyat? (Undoubtedly, it was pure shaitaaniyat and worse – The Majlis)

Ordinary people like myself are making a noise about this

haraam ridiculous event. Why are the Ulema silent?” Brother, they are silent because Rasulullah’s predictions have to materialize. He was the True and the Last Nabi. What he had predicted has to come to pass. Rasulullah (sallallahu alayhi wasallam) predicting about these times and about Radio Shaitaan and SANHA type ‘molvis’ and MJC type sheikhs, said: “A time will dawn when ....the worst of people under the canopy of the sky will be their ulama. From them will emerge fitnah, and the fitnah will rebound on them..” Thus, whilst what is happening is lamentable and disgusting in the extreme, it is not at all surprising. You will still see these vile munaafiq ‘molvis’ fornicating on the public stage for money. They have already ushered in the introductory phase of such public zina predicted by Rasulullah (sallallahu alayhi wasallam).

## A HEARTENING REACTION OF THE MUSLIM MASSES

THE LETTER appearing on this page regarding the disgusting, haraam liquor function in which Radio Shaitaan’s munaafiq personnel indulged, is one of a deluge of letters from ordinary Muslims. It is indeed heartening that ordinary Muslims – non-Ulama – are hurt and disgusted by the flagrant display of not only fisq and fujoor, but outright KUFR by the munaafiqeen of Radio Shaitaan. This evil radio is the satanic appendage or filthy organ of excretion of the NNB Jamiat (The No Name Brand Jamiat of Fordsburg). Through its filthy organ of excretion, the NNB Jamiat excretes all its fisq, fujoor, and kufr in the name of Islam.

The disgusting sight of so-called molvis and females sporting so-called ‘islamic’ garb parading like prostitutes and posing for the camera with silly, stupid, rubbish ‘award’ placards, has, Al-hamdulillah, stirred Muslims at ground level to voice their anger and disgust. It is heartening that ordinary Muslims unlike the Yahoood and Nasaara, do not regard these stupid ‘molvis’ to be gods besides Allah Azza Wajal. When the ordinary people of Bani Israaeel began accepting every rot, immorality

and kufr of their priests and ‘saints’, Allah Ta’ala severely castigating them, said: “They take their scholars and their saints for gods besides Allah....”

One of the best duas which Muslims could submit to Allah Azza Wa Jal today is to invoke Allah’s special *la’nat* on Radio Shaitaan’s munaafiqeen who parade themselves as Muslims. May Allah Ta’ala expose further and destroy these devils in human form who are wolves in sheep-skin. The evil, fisq, fujoor and zina which they commit behind closed doors will be exposed by Allah Ta’ala. They will yet be thoroughly disgraced. Hadrath Yahya Bin Muaaz (rahmatullah alayh) said: “He who commits treachery against Allah behind closed doors, Allah will rip off his veil of concealment in public.”

The ghutha personnel of Radio Devil have already initiated the process of inflicting disgrace on themselves. Their brains are so fossilized and kufrized that they are totally incapable of understanding the notoriety of their evil participation in the liquor function which was bedevilled by an abundance of haraam activities.

## WHY ARE THEY MUNAAFIQS?

IN HIS *Ikfaarul Mulhideen*, Allaamah Anwar Shah Kashmiri (rahmatullah alayh) explained that there are seven classes of kaafireen. One of the classes of kaafir is called munaafiq. A munaafiq is a human shaitaan who masquerades in public as a ‘Muslim’ when deep down in his heart he is a kaafir. Of the seven classes of kaafireen, the munaafiq is the worst. In the Qur’aan, Allah Ta’ala says that “the lowest level of Jahannum is reserved for the munaafiqeen”

Whilst there is no *Thuboot-e-Qat’i* (Absolute Certitude) for others to know of the nifaaq (hypocrisy) of a munaafiq, there are conspicuous signs by which a munaafiq devil could be recognized. One such sign is that he/she publicly flaunts his/her evil – he/she publicly undresses and displays his/her front and rear sub-navel zones, then proclaims that it is Islamic to do so or that circumstances compel him/her to flaunt his/her genitals in the public. This is precisely what the Radio Shaitaan Munaafiq clique has executed in public.

They publicly participated in a thoroughly shaitaani function where according to the *Lenasia Sun* and according to many others, the following shaitaani activities were the order of the day:

“The news that a local Islamic radio station had been represented by several

prominent staff members and personalities at an awards function - where the serving of alcohol and the free mixing of the sexes was the order of the day - elicited tremendous response from our readership.

We also drew attention to the fact that the awards evening was a glitzy affair, held at the Sandton Convention Centre on Saturday evening, April 14 ... and had been, perhaps euphemistically, billed as ‘a louder still affair’.

According to its organisers, it was to feature an evening of top-class entertainment and a three-course meal ... with alcohol served throughout the course of the party night.

We also wrote that the notice for the event made mention of the fact that this was to be a night for guests ‘to mingle with others’, ie male and female mixing freely and socially. In addition to the copy, we featured several photos of Radio Islam personalities -both male and female - posing for the camera, in public, as they showed off their awards with wide smiles.

Many readers reacted, and the general consensus was that it had been ‘shocking’ to see Radio Islam-affiliated personalities in such unIslamic surroundings and circumstances.

“It is only because these guys preach and profess to be following the Shariah code, by the book, that I am complaining,” said one reader, Ryhaan Suliman.

“Should it not be a case of what is good for the goose is good for the gander. ... does this mean that we can now do the same? Consort with the other sex and imbibe, and it will all be okay?”

### UnIslamic environment

Other readers wanted to know if those affiliated to Radio Islam -male and female - had travelled to the awards function *together*, or in separate cars.

“The bottom line here is that these people **chose** to be in an unIslamic environment, end of story,” insisted Aisha Jeewa, of Mayfair, yet another concerned Lenasia Sun reader.”

The fact that these Radio Shaitaan personnel are bereft of the slightest vestige of shame confirms their nifaaq. A Muslim, regardless of the lowest level of moral degradation he/she may be wallowing in, does have *haya* (shame) which causes *nadaamat* (regret) which in turn culminates in *Istighfaar* and *Taubah*. But munaafiqeen such as Radio Shaitaan’s munaafiqeen, have absolutely no skin on their faces. They are shockingly shameless, hence they flaunt their *aurah* from a public

stage. In a single event they audaciously and boastfully indulged publicly in liquor, zina, music, intermingling of sexes, photography, riya, takabbur thereby loading disgrace on Islam and the Muslim community. All these acts of fisq and fujoor perpetrated publicly and even justified by the Chief Munaafiq, the Christian masquerading as a Muslim, namely, Reverend Abraham Bum of the NNB Jamiat, is sure confirmation for the nifaaq of this shaitaani radio gang out to dupe the Muslim community with their beards and cloaks. But behind their beards and under their cloaks is pure *nifaaq* (hypocrisy), *shaitaaniyat* (satanism) and *ghadr* (treachery).

Could any Muslim, even of the lowest moral degree, ever have imagined a few years ago, i.e. prior to the curse of Radio Shaitaan bedevilling the Muslim community, molvis and women ostensibly dressed as Muslim women, ever participating in a brothel function where liquor, zina, music, intermingling of sexes, etc. prevail. In the words of the *Lenasia Sun*: “where the serving of alcohol and the free intermingling of sexes was the order of the day”. Then to crown all this *mal-oon shaitaaniyat* these munaafiq Radio Shaitaan personnel audaciously adver-

tised their evil and their nudity by posing for the camera and priding themselves with the publication of their extremely ugly faces. Let them remember that on the Day of Qiyaamah they will be apprehended and dragged by their ugly snouts and cast into Jahannum upside down along with SANHA’s shayaateen who daily torture millions of chickens to death by hanging them upside down and inflicting a variety of brutal acts on these defenceless *makhluqaat* of Allah Ta’ala. These vile vermin will be piled on top of one another and cast into Hell-Fire. In this regard the Qur’aan states:

“Soon shall We brand him on his snout.” (*Al-Qalam*, aayat 16)

“And, those who commit kufr (like Radio Shaitaan’s personnel) will be driven to Jahannum so that Allah separates *khabeeth* (filth) from *Tayyib* (Purity), and so that He piles the impure ones, one on top of the other. Thus He will combine them all (the *khabeeth* Radio Shaitaan munaafiqeen) together and cast them into Jahannum. Indeed, they are the (lamentable) Losers.” (*Al-Anfaal*, aayats 36 and 37)

This will be the disastrous end of these munaafiqeen who are so satanically bringing disgrace to Islam and the Muslim community.



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## Thumbs-up for Radio Islam at MTN wine'n'dine awards evening

Locally-based radio station, Radio Islam, which received 24 nominations in 16 categories at the MTN Radio 2012 Awards, scooped a number of the top awards in the finals - all in the community radio station category. The prize-giving was a glitzy affair held at the Sandton Convention Centre, Johannesburg, on Saturday, April 14.

The gala event was advertised as 'a louder still' affair, featuring an evening of top-class entertainment, a three-course meal, with alcohol served throughout the course of the evening, and the chance for guests to enjoy the opportunity to mingle with fellow-radio talent.

Radio Islam took the award for best community project - with the Children of Heaven project. And in the daytime show category, they won with *The Butterfly Corner* slot.

Radio Islam's Ejaz Khan was named top news and actuality producer while the station's *Big Picture* programme received the top award in the news and actuality show category.

The station's afternoon drive show presenter, Yusuf Moosajee, was also called up as an award winner.

The station also received an award for on-air packaging for their unique jingles and other marketing stratagems.

The weekend show, *Screaming Reels*, was also honoured with an award.

Members of the public participated in the voting process for the best station award, and here Radio Islam was once again tops - taking the award for having the most loyal listeners.

**Ejaz Khan received the award for top news producer.**

**Radio Islam also took the award for 'most loyal listenership'...**

**...while their Children of Heaven programme was also judged a winner!**

**Radio Islam's Screaming Reels was also honoured on the evening...**

**...while their 'on-air packaging' received yet another award...**

**...and they also took the prize for 'best daytime show'!**

**“DUMB DEVILS”**  
**Rasulullah (sallallahu alayhi wasallam) said:**  
**“He who remains Silent regarding the Haqq is a DUMB SHAI-TAAN.”**

**ULAMA-E-HAQQ**  
**They are the Ulama about whom the Qur’aan declares:**  
**“They to do not fear the insults of those who insult.”**

## AN APPEAL TO THE SILENT ULAMA OF THE OLD TRANSVAAL JAMIAT

THE JAMIATUL ULAMA of Fordsburg, formerly the Jamiatul Ulama of Transvaal and now the NNB Jamiat (No Name Brand Jamiat), whilst having been hijacked by a clique of munaafiqeen headed, by a thoroughly shaitaani cross-worshipping character, Reverend Abraham Bum, has in its ranks many sincere, upright, righteous Ulama who have hitherto maintained silence in the face of Reverend Bum's scandalous haraam conduct and haraam shenanigans. With the current liquor-zina-music-intermingling-photography haraam function debacle in which this Bum character and his munaafiq cronies together with their haraam shaitaani appendage, Radio Shaitaan have besmirched the names of all the Ulama linked to the NNB Jamiat, all the silent Ulama are culpable in the immoral misdeeds on account of their silence.

The time is long overdue for the majority of the members of the NNB Jamiat to institute steps to boot out this evil Reverend Bum from their midst. The Jamiat was created by the Patriarchs for promoting the Deen and for executing the obligation of Amr Bil Ma'roof Nahy Anil Munkar. But today the Jamiat is on a course in direct collision with Islam. Instead of Amr Bil Ma'roof, the Reverend Bum has seen to it that the Jamiat promotes Amr Bil Munkar, Nahy anil Ma'roof. The NNB Jamiat today comes within the full glare of the following Qur'aanic aayat:

*They command munkar (evil) and they prevent from righteousness (Ma'roof)....” (At-Taubah, aayat 68)*

By means of silence, the majority of the Jamiat's Ulama is conveying the idea that they are in support of all the haraam which Reverend Bum and his Radio Shaitaan clique are per-

petrating in the name of the Jamiat. Allah Ta'ala will question you all about this lamentable silence which aids the shaitaaniyat of the munaafiqeen lurking in the ranks of the Jamiat. It is time long overdue for a thorough shake-up of the Jamiat. The munaafiqeen must incumbently be weeded out. How is it ever possible to believe that the Ulama in general who constitute the membership of the Jamiat are active supporters of all the haraam, fisq and fujoor which these accursed and wretched individuals are committing in the name of the Jamiat?

It is our heartfelt appeal to the silent majority of the Ulama of the Jamiat to fulfil their Waajib obligation of Amr Bil Ma'roof Nahy Anil Munkar. As long as the shaitaan, Bum is within your ranks, he will lead you into Jahannum with him and his munaafiq cronies of Radio Shaitaan.

## JUSTIFYING THEIR HARAAM AND THEIR FILTH

IN A DISPLAY of sheer desperation, the Arch-Munaafiq, Reverend Abraham Bum of Radio Shaitaan and of the NNB Jamiat (No Name Brand Jamiat), like a drowning man clutching at straws, breathlessly tried to vindicate the participation of his munaafiq underlings in the liquor-music-inter-mingling of sexes-zina *najaasat*-awarding function held at the haraam Sandton Convention Centre on Saturday night 14 April 2012.

Totally disoriented, the Reverend character shamelessly contended over his Radio Shaitaan that they (i.e. the munaafiqeen of Radio Shaitaan) are constrained to act in conflict with the Shariah to satisfy the laws of ICASA. Rasulallah (sallallahu alayhi wasallam) explaining the signs of a Munaafiq said that when he speaks he *lies*. This is exactly what the Reverend Bum is guilty of. There is no law of either ICASA or of the government which compels even non-Muslims to submit to immorality. It is a confounded, vile, satanic *lie* to contend that ICASA compelled the munaafiq gang to participate in the rubbish award-doling out function.

Should it be remotely assumed that in order to operate a Devil's radio station ICASA's requirement is the commission

of zina, drinking liquor, indulging in music and intermingling of sexes, will any Muslim who is not a munaafiq accept that it is permissible to indulge in such shaitaaniyat, fisq and fujoor for the sake of operating a radio station? Would the limbs of the Munaafiq gang have been lopped off if they had not participated in the satanic and stupid award-doling function of fisq and fujoor? What was the 'compulsion' which had legalized in terms of the Shariah the perpetration of the host of immoral acts in which the munaafiq gang of Radio Shaitaan had indulged?

This most unfortunate cross-worshipping Reverend masquerading as a Muslim, has now further exposed his kufr by justifying haraam. Whoever justifies haraam is a confirmed KAAFIR. We are under Shar'i command to warn Muslims that their Salaat performed behind any Radio Shaitaan Munaafiq in general, and in particular behind the Munaafiq, Reverend Abraham Bum, is not valid. They have descended to new, unthinkable depths of kufr villainy. They are not only perpetrating haraam, fisq and fujoor. They are now making halaal what Allah Ta'ala has categorically decreed to be haraam.

## THE MUNAAFIQEN OF RADIO SHAITAAN

We reproduce from the *Lenasia Sun* (Mid April issue), the kufr story of Radio Shaitaan's munaafiqeen who had participated in the *Wine 'n Dine* satanic function. Among the munaafiqeen of Radio Shaitaan who had participated in the liquor and zina event are Munaafiq I. Varyava, Munaafiqah Sameera Buccas, Mu-

naafiq Ejaz Khan, Munaafiq so-called 'maulana' Sajad Timol, Munaafiq M.B.Bulbulia, Munaafiq Yusuf Moosajee as well as some other Munaafiqs and Munaafiqah. For some very peculiar reason, the *Lenasia Sun* while printing the ugly faces of the clique of Munaafiqeen had omitted to print their names. The name of only

ugly face, namely Ejaz Khan, was printed.

The Munaafiq Sajjad Timol, a so-called maulana, who is in charge of Radio Shaitaan's programme dubbed '*Screaming Reels*' will have considerable time and reason for *screaming* when he is cast upside down into Jahannum

20 male shayaateen and 10 female shaitaanaat from Ra-

dio Shaitaan had participated in the ZINA function.



# HIJAAB FOR IN-LAWS

## AND THE DANGER OF RECKLESS MINGLING

**Question:** After the death of my father, my husband's father married my mother. He is therefore, both my father-in-law and stepfather. One day, whilst I was alone in the room, he entered and engaged me in conversation. Then suddenly he grabbed and hugged me. He tried having sex with me. I harshly admonished him and tried my best to physically ward him off. After screaming at him, he withdrew and went to take ghusl. He had groped me very immorally. Now what is the Shariah's command for us?

**ANSWER** When people ignore or scorn the Shariah, then they become entrapped in the snares which shaitaan and the nafs prepare for them. The Fuqaha have fourteen centuries ago warned that it is incumbent for a man to maintain a distance from his daughter-in-law and vice versa. The Shariah orders a degree of hijab for them, and also for a man and his stepmother, and vice versa, and for a man and his stepdaughter, and vice versa.

Whilst these kinds of relatives are mahram of a kind, the *fitnah* of sexual lust is ever present. If the man had not

married the woman who is his wife, it would have been permissible for him to marry her mother. This clearly confirms the presence of the *fitnah* of lust which is kindled when hijab is relaxed – when they become too friendly and when they are alone.

Now see what has happened in this case. It is about the worst disaster. Your Nikah has terminated, and never can you ever live with your 'husband' as man and wife. There is no way in which your relationship with your now ex-husband can be repaired. The damage is irreparable and perpetual. In addition to your marriage having ended, the marriage of the devil (your father-in-law/stepfather) with your mother has also perpetually ended. Two marriages have been destroyed for life by the evil Satanism of a man who succumbed to the inordinate lust of his satanic nafs.

Now, regret is of no avail. When the shaitaan (your father-in-law) had perpetrated his villainous immorality, he was fully under the spell of Iblees. When the nafs overshadows the Aql, then a man is incapable of thinking. Imaam Ghazaali said that when a man is overcome with lust – especially filthy lust of this type – then 75% of his brain cells become inoperative. After he has destroyed himself, shaitaan

steps aside. The man then comes to his senses, and shaitaan mocks at him while the unfortunate slave of the nafs shed tears. But then it is too late.

When we proclaim the Haqq of the Shariah – what the Fuqaha have ruled – and we say that a female may not travel alone with her father-in-law nor be alone with him, then some satanic 'molvis' disgorge considerable rubbish. Now let these moron 'molvis' unravel the rot in which these two woman and the devil are trapped.

If you and your mother, because of fear and shame for people, sweep the filth under the carpet and continue to live with your ex-husbands, then know that you will pass the rest of your days in an adulterous union, and the resultant offspring will be illegitimate. Be more concerned of the ultimate humiliation and punishment in the Aakhirah.

What has happened to you, is happening on a large scale in the community all over the world. Almost total lack of fear for Allah Ta'ala coupled with ignorance of the Shariah induces people to conduct themselves recklessly and to plunge into immorality without any concern for the ensuing terrible consequences in this world and in the Hereafter. It is essential – Waajib – to exercise extreme caution for in-law relatives.

# DESTRUCTION OF THE NATION OF HOMOSEXUALS

The Dead Sea region was the land of the homosexuals and the gays. The region with its entire population destroyed by Allah's terrible punishment comprised of the towns and cities of Mee'ah, Sa'rah, Asra, Dawma and Sadoom. Sadoom was the largest city. All these cities together with all the inhabitants were utterly annihilated by Allah's punishment which came in three forms:

- (1) A mighty scream which shattered their ears and internal organs.
- (2) Overturning of the cities. The Angel dug his wing deep into the earth under these vile locations and taking the entire region into space, flipped it upside down to be crushed into obliteration.
- (3) A horrendous shower of brimstones. Each stone was inscribed with the name of a homosexual who was struck with precision by the stone ordained for him.

Narrating the episode of the homosexuals and their annihilation, the Qur'aan says:

*"And remember Loot when he said to his people: 'What do you commit such immoral abomination which no one in the universe had perpetrated before you?'"*

*Verily, you approach for sexual gratification men instead of women. In fact, you are a grossly transgressing people."*

*The response of his people was nothing but that they said: 'Expel them (Loot and his group) from your town. They are a group who seek to be holy.'*

*Then We saved him and his family, except his wife (who was a kaafir) She was of those who remained behind (to be obliterated by the punishment)."*

*We showered on them torrential rain (of brimstone as mentioned in other verses). So see what was the disastrous end of criminals."* (Surah Al-A'raaf, aayaat 80 - 84)

The villainy and destruction of the homosexuals are mentioned in several places in the Qur'aan Majeed. The people of Nabi Loot (alayhis salaam) were the first on earth to initiate the unnatural, immoral, filth of homosexuality. This filth had so deranged their

hearts and brains, rendering them incapable of distinguishing between male and female. Homosexuality became the accepted and 'natural' norm among them in the same way as the South African constitution has created honour and respect for this abomination.

The stones which struck each and every homosexual was a special type of hard-baked pebble, each pebble bearing the name of the filthy criminal it had to strike. Every homosexual was overtaken by the chastisement except one man who was at that time on a trade-journey in the Haram of Makkah. He was saved from the punishment for 40 days due to his presence in Makkah. After 40 days, as soon as he reached outside the precincts of the Haram, the stone on which his name was inscribed struck him, and he too perished.

Also, all homosexuals who were not inside the doomed towns when the punishment struck, but who were on journeys were killed by their respective stones. Nabi Loot's wife who was a kaafirah was also killed by the punishment.

The Dead Sea remains to this day an ominous monument to remind mankind of the terrible fate which overtook the nation of gays and homosexuals. Similar fates await nations in this age who have legalized and bestowed respect on homosexuality, lesbianism and gayism. Allah's Athaab will most certainly overtake and utterly destroy the perpetrators and legalizers of this filth and unnatural abomination which puts dogs, pigs and devils to shame.

Since the act of homosexuality is unnatural – an upside down act of filth – one form of the punishment was also 'upside down' to symbolize the wickedness of the *rijs* (filth) of this abomination. The 'upside down' dimension of the three-fold punishment was that Hadhrat Jibraeel (alayhis salaam) took the entire region decadent with the filth of homosexuality, to a certain height in space, then smashed it to earth upside down. May Allah Ta'ala save us all from the evil in our nafs and from His Wrath.

# PERMANENT BRAIN DAMAGE CAUSED BY 'HALAALIZED' HARAAM CARRION CHICKENS

## COURT ORDERS KFC TO PAY BRAIN-DAMAGED GIRL \$8.3 MILLION

**BBC NEWS (27 April 2012) reported:** "Monika Samaan fell ill with salmonella poisoning after eating a "Twister" wrap at a KFC restaurant near Sydney in 2005. The poisoning left her wheelchair-bound and unable to speak. A judge of the Supreme Court of the state of New South Wales awarded the \$8 million damages after ruling last week that KFC had breached its duty of care to the girl.

Monika's severe brain damage and severe disability have already exhausted the very limited resources of the family.....The court was told that Monika was in a coma for six months after she, her parents and brother fell ill with vomiting and diarrhoea after sharing the wrap. The other family members all recovered.

The family's lawyer told the court that at busy times, the restaurant would reuse

chicken that had been dropped on the floor."

Muslims are required to take lesson from this sad episode and to heed what the Shariah decrees. Whatever Allah Ta'ala has ordained haraam is physically, morally and spiritually harmful and destructive. All the carrion chickens halaalized by SANHA, MJC, NIHT and similar other vile outfits who have betrayed the Deen and the Ummah to gratify their lust and craving for money, are potential disease-carriers. They are carriers of severe diseases, among which *salmonella* is the most common. Other diseases such as cancer of the skin, cancer of the liver, cancer of the pancreas, heart problems and a number of other ailments are caused by devouring the halaalized haraam diseased, rotten carrion chickens which are pumped with poisonous chemicals.

The physical destruction caused by these halaalized haraam carrion chickens has been proven by numerous non-Muslim experts over the years. An abundance of literature has

been prepared by non-Muslim and Muslim experts to warn the public against the grave dangers carried by carrion chickens.

According to the Shariah, consumption of haraam rot severely weakens the Mu'min's resolve to struggle against the inordinate dictates of the evil nafs. Haraam substances strengthen the nafs which in turn increases its lustful demands. Morally the devourer of haraam weakens. He lacks the ability to fight and restrain his evil nafs. He becomes a victim to the bestiality of his evil nafs.

Spiritually the one who consumes carrion chickens and carrion meat becomes a wreck. The *noor* of Imaan is snatched away. His spiritual heart is perpetually overshadowed with *zulmat* (spiritual darkness) which provides excellent cover for shaitaan for laying his snares of deception to entrap the Muslim. Even one morsel of haraam severely damages the *roohaaniyat* (spiritual fibre) which is an attribute of Imaan. Thus, the Muslim who devours the haraam carrion

chickens halaalized by SANHA and MJC destroys himself/herself in every sphere which is required for the Muslim's physical, moral and spiritual health.

Nowadays people suffer from a variety of diseases which puzzle most medical practitioners. They fail to under-

stand the causes of the diseases, and they fail to provide medication to cure the filth which incrementally destroys the human body. Whilst in some people the effect of the diseases is immediate, for most people the diseases are a process of slow poisoning. The diseases spread gradually and

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THE MJC-ORION PORK & CARRION SCANDAL

THE INDEPENDENT HALAAL REVIEW PANEL (IHRP)

Punched drunk - dithering and tottering - and reduced to misery by the *Orion Pork & Carrion* scandal, the MJC does not know whether it is going forward or backwards. Its speech is slurry and its movement wobbly. In its slobbering, the MJC has lost all perception of Shar'i reality, hence it is behaving like a drunken man having lost all bearings of the Deen.

A panel of Islamically unqualified persons have been formed to investigate the conduct of the shenanigans of the MJC. Firstly there is no need to investigate the shenanigans and haraam misdeeds of the MJC. The entire carrion-halaalizing industry, from A to Z, is haraam and condemned by the Shariah. Carrion has to be dumped to the vultures, not investigated with a view to salvage part and discard part of it. The Islamically unqualified panel of secularists will

fabricate their own brand of *khuraafaat* (drivel) to sustain the carrion-halaalizing industry. We trust that this new panel will refrain from any act which will have to be classified as *shenanigan* from the Islamic perspective.

Secondly, the intelligence of the MJC sheikhs and molvis no longer has any semblance of equilibrium since they have meekly submitted and agreed to grovel at the feet of an Islamically incompetent and unqualified panel to investigate a body which professes to be a Council of Ulama. Every single member of the new panel formed to diagnose and dissect the MJC, lacks Islamic qualification. Not a single one of the group of eleven members of the IHRP is an Aalim of the Deen. Their mundane qualifications and expertise in economics and medicine do not qualify them to investigate the MJC besides the fact that there is nothing to investigate in the MJC. The entire MJC set up is Islamically corrupt – rotten to the core.

Issues pertaining to Haraam and Halaal are strictly of Shar'i concern. Shar'i expertise is the requisite for any

panel to investigate an Ulama body. Whilst men of mundane expertise may assist, they lack the qualifications for Shar'i decision-making. In terms of the Shariah there is no glitter in the mundane qualifications of any of the members of the panel. The panel which will investigate the MJC's shenanigans is therefore unauthoritative. Its findings will have no Shar'i status.

It should be noted that all the members of the newly-formed panel are secularists schooled in western ways and western institutions. They are therefore obviously the victims of mental and cultural colonization by western civilization. They will be incapable of viewing any issue in the light of the Shariah, i.e. the Qur'aan and Sunnah.

The MJC has brought further disrepute to itself by agreeing to be placed in the box and interrogated by men who are bereft of Islamic qualification. This itself testifies to the gross incompetence of the MJC, and that this body of sheikhs and molvis should disband. They are a disgrace to themselves, to the community and to Islam.

THE FUTILE MMB 'SEMINAR'

Recently a futile, stupid MMB (Muslim Marriages Bill) gathering was organized in Port Elizabeth by the non-Muslim Women's Legal Centre of Cape Town. It is reported that so-called 'Islamic clergy' had also graced the futile gathering at which some *naaqisatul aql* lady addressed the audience. The 'Islamic clergy' sitting to listen to the stupid disgorgement by the 'intellectually deficient' entity has simply displayed their ignorance and intellectual spinelessness listening to the bun-kum which the women's group was outpouring.

Among the stupidities mentioned by the *naaqisatul aql* lady was that the Muslim community in Port Elizabeth was not well-informed in terms of the bill. In the first instance, the lady speaker herself is not well-informed of the haraam MMB hence she spoke her drivel. Secondly, the Port Elizabeth Muslim community is better-informed of the haraam, kufr MMB than the Muslim communities of other cities. The Ulama here have left no stone unturned to educate the Muslim community about the kufr MMB. No entity in the entire country had published so much information on the MMB as the Mujlisul Ulama of S.A. Those of the community in Port Elizabeth who are interested in this issue are more well-informed about the kufr MMB than the *naaqisaatul aql* entities of the women's group.

Among the stupidities aired by the aunt was that the majority supported the kufr MMB. This is drivel. Firstly, the aunt lacks understanding of the Shariah. The Laws of Allah Ta'ala are not the product of any majority or minority. The Shariah is divine and immutable. It may not be submitted to the ravages of personal opinion, especially corrupt kufr opinion such as the baseless ideas of the misguided aunts who deem themselves qualified to speak on the Shariah despite lacking

in entirety in this field of Knowledge.

Secondly, the majority of Muslims in the country are against the kufr bill. Ulama from all the Ulama Councils, excluding the *person'a non grata* MJC, including many senior Ulama of even the NNB (No Name Brand Jamiat of Fordsburg), had signed a petition rejecting the MMB. The petition was specifically for the authorities. The Transvaal lawyers association had also come strongly out against the kufr Bill, and so did thousands of Muslims all over the country. Only a handful of modernists, wayward miscreant jaahils here and there support the kufr bill.

Contrary to what the *naaqisatul aql* aunt disgorged, the 'group which opposes the bill' did not contend that the bill "does not fully correspond with Shariah law". The Group had vociferously and clearly opposed the bill on the grounds that it was KUFR in entirety. It is a dastardly canard to dub the kufr MMB 'Muslim'. It has no truck with Islam.

When women are in the seat at the head of a community, never will that community prosper. Such a stupid community is doomed to perdition and ruin. Rasulullah (sallallahu alayhi wasallam) said: "Never ever will prosper a community who entrusts its affairs to a woman." The place of a woman is inside the home, not on a stage to flaunt what Allah Ta'ala has commanded to conceal. Rasulullah (sallallahu alayhi wasallam) said: "Woman is Aurah (an object of concealment). When she emerges, shaitaan casts surreptitious glances at her (i.e. he lies in ambush to manipulate her for spreading fitnah)." These modernist women who abhor the home and love the public stage are thoroughly defeminized. They are masculinized misfits who have lost the perception of their identity, hence they excel in speaking *ghutha*.

RIZQ IS PREDETERMINED AND FIXED

RIZQ IS predetermined. It is fixed and follows a person like his shadow. When he has consumed his last morsel of Rizq, his Maut arrives. The issue of Taqdeer is inexplicable. A man is required to pursue a halaal rizq without greed, and without burdening himself in a manner which causes him to neglect his duties and obligations.

It matters not what one does, the quantitative amount of Rizq remains constant. If Allah Ta'ala

has decreed that a man will earn \$10 million in his entire lifetime, then regardless of what he does, he will acquire this amount. Whilst the amount is fixed, he has two ways of taking the \$10 million – a halaal way and a haraam way. Allah Ta'ala has given him the choice. If he selects the halaal route, he will gain the quantitative predetermined amount. In addition there will be barkat in his wealth, and tha-waab. On the other hand,

if he adopts the haraam route, he will still obtain the predetermined \$10 million. But in this case it will be shorn of barkat, and he will be punished.

Neither will greed procure more wealth for a man nor will his little effort decrease the amount of wealth which has been fixed for him. The pursuit of rizq in haraam ways is clear evidence for gross deficiency in Imaan and in the belief of *Tauheed*.

HARAAM CARRION POULTRY

- \* RAINBOW CHICKENS AND ALL CHICKEN PRODUCTS
- \* EARLYBRIRD CHICKENS AND ALL CHICKEN PRODUCTS
- \* COUNTYFAIR CHICKENS AND ALL CHICKEN PRODUCTS
- \* ANCA CHICKENS AND ALL CHICKEN PRODUCT
- \* ALL COMMERCIALY KILLED CHICKENS OF EVERY NAME AND BRAND
- \* ALL CHICKEN PRODUCTS SOLD BY RESTAURANTS SUCH AS KFC, MACDONALDS, STEERS, NANDOS, ETC.
- \* ALL CHICKEN PRODUCTS OF MUSLIM-OWNED RESTAURANTS WHICH DEAL WITH COMMERCIALY SLAUGHTERED CHICKENS AND CHICKEN PRODUCTS

ARE HARAAM CARRION. IT IS HARAAM TO BUY, SELL AND CONSUME THIS *MAITAH (CARRION)* WHICH IS FOOD FOR ONLY TWO SPECIES IN ALLAH'S CREATION – FOR VULTURES AND FOR THE SHAYAATEEN.

PERMANENT BRAIN DAMAGE CAUSED BY 'HALAALIZED' HARAAM CARRION CHICKENS

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incrementally until the stage of the last straw breaking the camel's back sets in.

Muslims should understand that Allah Ta'ala has created them the noblest of His creation. Every law which He has ordained is designed for our physical and spiritual welfare. It does not behove the Muslim to descend to the level of vultures whose primary diet is rotten carrion. Whilst vultures do not suffer physical diseases in the wake of carrion consumption, the human being who conducts himself/herself like a vulture suffers irreparable and colossal damage – physical and spiritual – by consuming the rotten halaalized, diseased carrion chickens and carrion meats which these vile agents of Iblees, the halaalizing mercenary outfits, purvey. As far as they are concerned, it is only money – haraam money. Their greed for money has totally blinded them and eliminated any Imaani perception which they may have possessed.



# THE HAND FROM THE KA'BAH

Q. The following is an extract from the Saudi Gazette (30 March 2012), which is a daily English newspaper in Saudi Arabia: Moreover, it is not permissible to offer Salah behind an Imam who believes in this story as he is in the wrong, with regard to this *Aqidah* (creed) and believes in superstitions. It is not permissible to read books like *Fada'il Amal* or any similar book that contains superstitions or lies or misleads people and by spreading false narrations. (Fatwa no. 21412 - Abdullah Ibn Ghudayyan, Salih Al-Fawzan, Bakr Abu Zayd)

In *Fada'il Hajj* there is another fabricated story which is very hard to accept if we compare it with the teachings of Islam.

"It is narrated that, Moosa Bin Mu-hammad (May Allah be pleased with him) said, "Once a most God-fearing and righteous stranger performed Tawaf. While performing Tawaf he heard a voice of a woman and he stared at her. A hand come out of the Ka'ba at the Rukn-ul-Yamani and smacked him so hard that his one eye fell out. Another voice came from near the door of the Ka'ba and said, "How is it that you perform Tawaaf around my house and yet you stare at someone else? This blow is the punishment for that. If it happens in future we shall

take greater revenge."

*Fada'il Hajj*

After reading this story and specially the statement - 'How is it that you perform Tawaf around "my" house and yet you stare at someone else?' This gives readers the impression that Allah was be-hind the wall of the Ka'bah and He was the one who smacked him. Now, this is truly the highest level of ignorance.

May Allah guide us all to His path and give us more opportunities to propagate His Deen based on authentic information.

A. The Saudi Gazette and the Arab News papers, in terms of the Shariah are pornographic scrap paper. The flotsam which the Salafi shaikh has disgorged only displays his spiritual aridity and intellectual stagnation which are salient features of all Salafis.

Shaikh Muhammad Zakariyya (rahmatullah alayh) was among the leading Ulama and Auliya of recent times in the Indo-Pak subcontinent. Furthermore, Hadhrat Shaikh Zakariyyah devoted his entire life to teaching Hadith. These wayward Salafi sheikhs are ignorant of the status of Shaikh Zakariyya, hence they blurt out just any drivel. The claim that Salaat is not valid behind Shaikh Zakariyya and those who read and derive naseehat from the episodes of the Auliya recorded in *Fadhaail-e-A'maal*, is vile in the extreme. It is gross stupidity to say the

least.

Miracles (*Karaamat*) of the Auliya are the *Haqq*. Those who deny the truth of the *Karaamaat* of the Auliya should examine their own Imaan. Since they are bereft of spiritual fibre – *nooraaniyat* – these creatures do not know what they let loose from their mouths.

There is nothing in conflict with the Shariah in the episode of the hand miraculously appearing and striking the person who was casting haraam glances whilst in the state of Tawaaf. What is the stupid man's *daleel* for claiming that acceptance of this episode is kufr? In which way does it violate any teaching, belief or principle of the Shariah? Whilst the episode is in conflict with natural order, it is not in violation of any Shar'i precept. An act which is in conflict with nature is supernatural. If a supernatural feat is demonstrated by a person of Taqwa who is a strict follower of the Deen in every aspect, it is called *karaamat*. If it is displayed by a kaafir or a faasiq, it is called *Istidraaj* which is the effect of some satanic manipulation.

The Hand miraculously appearing to administer admonition to the culprit was a *karaamat* which does not conflict with the Shariah in any way whatsoever. There is absolutely no kufr and shirk in the statement: "MY HOUSE". The Qur'aan Majeed itself attributes the

Ka'bah to Allah Azza Wa Jal, and says: *Baitullah (The House of Allah)*. "We commanded Ibraaheem and Ismaaeel to purify MY HOUSE for the Taa-ifeen (those who make tawaaf) ...." (*Baqarah, aayat 125*) "...And (O Ibraaheem!) Purify MY HOUSE for the Taa-ifeen...." (*Al-Hajj Aayat 26*)

Every Musjid is described as the "House of Allah". Only a moron will display his ignorance by claiming that it is kufr or shirk or superstition to describe the Ka'bah as *Baitullah* or *Baiti*. Allah Ta'ala Himself has applied these designations to the Ka'bah.

The designation, *The House of Allah* or *My House* does not convey the idea that Allah Ta'ala is physically in the Ka'bah. Salafis are guilty of the kufr and shirk of demarcating and cordoning off Allah Azza Wa Jal into a fixed abode, namely the Arsh (Throne). No one who is a non-Salafi, will gain the impression that Allah Azza Wa Jal is behind the wall of the Ka'bah. The allegation is a stupid canard.

The story does not claim that the Hand which smacked the culprit was Allah's Hand. Allah Ta'ala punishes in a great variety of ways. Allah Ta'ala had destroyed cities by means of a mighty scream. The scream could have been that of an Angel or could have been a sound created by Allah Ta'ala for the destruction of the errant people. Only stupid salafis will believe that it was the physical

voice of Allah Azza Wa Jal because they have an anthropomorphic conception of Allah Azza Wa Jal – Nauthubillaah!

Just as the mighty scream to which the Qur'aan attests, was a created entity, either the voice of an Angel or a sound specially created for the occasion, so too was the Hand. It could have been the Hand of an Angel or a Hand specially created to administer the punishment to the errant person.

The Qur'aan Majeed, describing the occasion when Nubuwwat was conferred to Hadhrat Musa (alayhis salaam), says: "When he (Musa) reached it (the fire which he had seen), a call came from a tree on the right side of the valley in the blessed ground: 'O Musa! Verily, I am Allah, The Rabb of all the worlds.'"

The Voice speaking from the Tree said: "Verily I am Allah." Was Allah Azza Wa Jal inside the tree? A stupid Salafi may pose this stupid question in the same way as he asks: "Was Allah behind the wall of the Ka'bah?" Whatever answer there is for the Voice coming from the Tree applies to the Voice coming from the Ka'bah.

These Salafis are genuine morons. Without having any Shar'i *daleel* they will swiftly brand an act kufr or shirk simply because their spiritual bankruptcy finds it unappealing.

There is nothing in this miraculous episode which conflicts with intelligence and the Shariah.

## NAFL HAJJ ?

(Extract from 'AAP Ke MASAA-IL' by Hadhrat Maulana Yusuf Ludhyaani)

**Question:** Hajj is a fundamental constituent of Islam. No one can deny its benefits. However my question is: Is Nafl Hajj permissible, nowadays? Large sums of money are spent for Nafl Hajj. A Maulana Sahib, said in an interview with the daily newspaper, Jung (of Pakistan): 'To combat communism and socialism, i.e. irreligiosity, it is essential to solve the problem of poverty. Thousands of people from Pakistan

and other lands constrained by hunger are turning to Christianity. In Pakistan the sympathy for socialism is on account of poverty. In fact they are Muslims like us, and in times of need they will be prepared to sacrifice their lives for Islam.

If the large amount of funds spent on Nafl Hajj is diverted to the poor and needy, then in my opinion the issue of poverty in the land will be solved to a great degree.'

Last year I wrote about this issue to another Maulana Sahib. Supporting me he said: 'In the prevailing circumstances it is sinful to go for Nafl Hajj.

The money should be distributed to the orphans, poor and needy. More thawaab will be obtained.'

Please throw more light on this issue.

**ANSWER by Hadhrat Ludhyaani:** "After the elaborate fatwa of a Maulana and the support of another Maulana, there is no need for me to comment further. However, in my defective opinion it should not be said that Nafl Hajj is haraam. If the wealthy fully fulfil their Zakaat obligation and the money is distributed correctly to the deserving people, the problem of poverty will be alleviated."

## TREASONISTS!

The worst calamity which has befallen the Ummah in this age is not the enemies such as the U.S.A. and the western world in general. These kuffaar are simply a constituent in Allah's Army of Athaab (Punishment). They are like Tsunamis, volcanoes, earthquakes, etc. The worst calamity is the ulama-e-soo (evil ulama) who are digging the foundations of Islam and dismantling its structure. Among these treasonists are the following groups:

\* The halaalizers of the capitalist riba institution. They are the so-called 'shariah' boards employed by the riba banks. The banks pay lucrative salaries for these treasonists to churn out 'fatwas' of permissibility for their riba products.

\* The molvis and sheikhs

who participate and promote the kufr of the interfaith movement.

\* Molvies and sheikhs who disseminate fisq, fujoor and baatil via the radio and television. In the forefront of these treasonists is Radio Shaitaan.

\* Halaalizers of carrion chickens and meat. Outfits such as SANHA and the MJC lead in this field of treason against Islam.

**Beware of these types of 'scholars'. They are treasonists in terms of Islam. Their activities are designed to dismantle the Deen. They are among the worst kind of ulama-e-soo'.**

The Mashaaikh say that two groups of people have caused the greatest harm and damage to Islam: Evil kings (such as the Saudi regime), and Evil ulama such as the above-listed treasonists.

Rasulullah (sallallahu alayhi wasallam), why do they cherish such an abhorrence for the appearance of Rasulullah (sallallahu alayhi wasallam),

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## THE INSIDIOUS CULT OF TURKISH 'ISLAM'

FOR SOME YEARS now, the modernist Turkish brand of 'islam' has silently infiltrated the Muslim community of South Africa just as it has subtly made inroads into Muslim communities of many Muslim

cism, they have attempted to vindicate themselves by flabbily dissociating from Mr.Gulen, the founder of the Gulenist movement which vigorously propagates interfaith. There is no semblance of Islam in

and non-Muslim countries. In response to our criti-

Mr.Gulen's propagations which are customized for western palates.

To understand the sinister nature of this modern brand of 'islam' there is no imperative need to even link these Turkish entities with the Gulen movement. Look at the personnel directing Turkish islam. Their external appearance is more Yahood and more Nasaara than the Yahood and the Nasaara



# 'ULAMA' ARE NOW THE TEACHERS OF IDOLATRY

(Continued from page 1)

Islam and hinduism to foster communal harmony, say these teachers. Maulana Iqbal Muhammad Tankarvi, Maulana Mufti Imtiaz, and Maulana Mufti Rashid of Darul Ulum Islamiyyah Arbiyyah Matliwala, believe that students should know and respect all religions.

Tankarvi, principal of the madrassa, said, "Lack of religious knowledge leads to misconception about other reli-

gions. Madrassa teaching is not just about Islam. It helps students imbibe teachings of all other religions. More than 400 students study in our madrasah and we will be teaching them hindu preachings from these books."

"The books we have on hinduism are in Urdu. We wanted to stock books in Gujrati so that teachers can make under graduate students understand hindu preachings better. So

when we learnt about this book fair, we came here with a list of books. We found all the books we wanted and even got some new ones which were not in our list. These offer analysis of hindu scriptures. The books will be kept in our libraries so that both students and teachers can refer to them," said Rashid. He added, "Our students also take exams in hinduism. They have translated the bhagwad gita from sanskrit to

urdu. This is only possible if they understand the teachings well."

Commenting on the article, the Brother says: "Right in the middle of the article is a picture of these three maulanas posing for the camera with Hindu books in their hands. This is now the condition of the principal and muftis of a fairly known darul uloom in India. What's happening to the ulama these days? This is the same place (i.e. the Darul Uloom) from where fountains

of Knowledge had gushed to flow through the world. Isn't what they did kufr? Please comment on this development."

## OUR COMMENT

Whilst the information is sad and lamentable, it is not surprising. After all, Rasulullah's predictions must materialize. Nabi-e-Kareem (sallallahu alayhi wasallam) said:

"There will dawn a time.....when the worst of the people under the canopy of the (Continued on page 12)

## THE "ISLAMIC STUDIES" CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

### PART 13

#### SAUDI POLITICAL AND MILITARY COLLABORATION WITH THE KUFFAAR

In his book, *SUBVERTING ISLAM: THE ROLE OF ORIENTALIST CENTRES*, Dr. Ahmad Ghorab who was a professor at many secular universities, exposes the western conspiracy to undermine Islam. In this nefarious plot Saudi Arabia is a prime role player. The recruits for this satanic movement are 'Muslim' products of the 'Islamic' Studies Centres of the many Kuffaar universities. Continuing his exposure, Dr. Ghorab says:

"Who is responsible for the presence of the kuffar in the holy lands of Islam? Evidently, those who invited them, the rulers of these countries, and the *Ulama' as-Sultan* who authorised their invitation. The authorisation was given publicly in a formal document (called the Makkah Document) on the 10th October, 1990. Among the signatories were Syed Abul Hasan Nadwi, Yusuf al-Qaradawi, Shaikh Bin Baz, and Manna' al-Qattan. The argument of these '*Ulama'*' was based mainly on an appeal to necessity whereby that which is normally forbidden may be temporarily permitted, or whereby one may be temporarily excused from doing what is normally obligatory. The argument of necessity is plainly meaningless or unprincipled if the temporary allowance becomes permanent. But leaving that aside, let us look closely at the argument of necessity as it was used in this case. The necessity in question was, of course, the threat of invasion and war from Iraq under Saddam Hussain.

We can begin by asking: who convinced the Saudis that this threat existed? Of course, the Americans. They claim to have shown the Saudi authorities secret pictures of Iraqi troop movements, taken by

secretly operated satellites, pictures whose interpretation requires very specialised training which is also secret. In short, the Saudis took the Americans' word for it: they did what they were told. (Iraq invaded Iran also, we may recall; there was no similar response, not from the West nor from the Gulf Arab states, nor from the '*Ulama' as-Sultan*.) In fact, there is no evidence of any immediate threat to Saudi Arabia. The moment for the Iraqis to invade Saudi Arabia, had they had any intention of doing so, would have been immediately after the occupation of Kuwait, or, at the least, well before the 'allies' had time to establish themselves in that country. In the end – surely a unique event in military history – the Americans enjoyed six full months of a totally unopposed landing. Even assuming criminal intention on the part of Saddam Hussain (not a difficult assumption to make), one would have supposed that he must quickly attack and occupy the oil-fields in the northeast of Saudi Arabia, a perfectly realistic option in the first month of the crisis, and hold them in order to bargain for Kuwait. But the Iraqis made no such move.

We begin by noting, therefore, that the necessity to which the '*Ulama' as-Sultan*' appealed was not correctly judged: they had only the word of the kuffaar that any such necessity existed. But let us allow that this was an error of judgement on their part, not a wilful attempt to legitimise the demolition of Iraq. Let us allow that they had no wish to help the enemies of Islam kill huge numbers of Muslims by long-range air and missile bombardment, to so thoroughly destroy the roads, bridges and utilities of Iraq as to cause many hundreds of thousands of deaths for years to come. Let us allow that they did not foresee or wish any of this to happen. They saw it as a necessity that Saudi Arabia should be defended. Very well, but events have unfolded. We know what did happen, what

was done to Iraq and to its people. The whole world knows. It was televised night after night. Have the '*Ulama' as-Sultan*' expressed some sorrow or regret for the loss of so many human lives? Have they no cause to unwish what they did? Evidently not, for these learned men have remained quite silent on the sufferings of the Iraqi people; nor, now that the necessity exists no more, have they had anything to say on the continuing military presence of the Americans and the British and the French in Saudi Arabia and elsewhere.

Yet, even if we accord to these scholars the best of motives for what they did, it cannot make what they did right. They are obliged, insofar as they are Muslim scholars, to give advice and judgement according to the Qur'an and Sunnah. They did not do so. Their judgement was, by the Qur'an and Sunnah, false judgement, a grave surrender of their responsibility in favour of a slavish submission to what the Saudi government needed; certainly, their silence about it ever since is an unqualified evil.

The conditions and principles to be taken into account when a Muslim government, in any situation of necessity or otherwise, solicits or accepts the help of non-Muslims, are well-established and well-known.

Before the battle of Badr, a man came to the Prophet, *sallallahu 'alaihi wa sallam*, and said that he wanted to join him in the fighting. The Prophet asked him if he believed in Allah. The man said he did not. The Prophet then said to him: 'Go back [or go away]. I will not call on the help of a *mushrik*'. And who does not know what the odds were that the Muslims *face* at that time? (This hadith is in the *Sahih* of Muslim.)

At the time of Uhud, as is recorded in the *Sirah* of Ibn Hisham (As-Siratu n-Nabawiyyah. Cairo, n.d., vol.3, p.64.), the Prophet did not wish, again despite the circumstances, to seek the help of

the Jews in Madinah. The Prophet, *sallallahu 'alaihi wa sallam*, said: We do not call for the help of a *mushrik* against a *mushrik*, nor of a *kafir* against a *kafir*.

There are two precedents in particular which the '*Ulama' as-Sultan*' offered as pretexts for the judgement that they gave. First they cite the case of Safwan ibn Umayyah at the time of the battle of Hunayn. The Prophet borrowed from this Safwan certain weapons even though he was, at that time, a *mushrik*. But borrowing or buying weapons or any other equipment or technology from unbelievers is not the same thing as calling on them to fight with you. Also, the Muslims certainly had the upper hand and were in full control of the affair - the incident referred to occurred after the conquest of Makkah. Finally, it is important to remember that Safwan was known to be sympathetic to Islam and, indeed, soon afterwards became a Muslim. The contrast with the Gulf War is all too obvious: the Arabs did not have the upper hand and were certainly not, in any sense, in control of the affair. The reverse is true. The war was conducted by and for the Americans under the leadership, on the field of battle, of General Schwarzkopf who is not, and was not, in the least bit sympathetic to Islam. The situation is directly contradictory to what is required of the Muslims and promised to them in the Qur'an, a verse I quoted earlier: *...Allah will not give the unbelievers any [right] off way over the believers* (an-Nisa', 4:141).

Secondly, the '*Ulama' as-Sultan*' cite the precedent of the hijra to Abyssinia where the Muslims put themselves under the protection of the Negus, the Christian ruler of that country. But this was not a situation involving fighting and war and, again, the Negus was not only sympathetic to the beliefs and cause of the Muslims but himself accepted Islam. The Prophet himself, *sallallahu 'alaihi wa sallam*, did the funeral prayer for the Negus when news of that noble man's death reached him. (The incident is reported in the Sa-

hih of Muslim.) The help that the emigrant Muslims received from the non-Muslim Christians of Abyssinia was not of a military nature, not a part or phase of a military campaign.

In sum, there is no permissible alliance in fighting between Muslims and non-Muslims. (That it may have happened in the later periods of Muslim history does not make it permissible since these periods of history have no value except as negative precedents, teaching us what not to do.) The reason that the Muslims do not fight alongside the kuffaar is that they have altogether different aims - one springing from iman, the other from *kufr*. And about this reason there cannot be the slightest dispute - it is given in the Qur'an (an-Nisa'; 4.76): *Those who believe do battle for the cause of Allah, and those who disbelieve do battle for the cause of idols...* The Prophet, *sallallahu 'alaihi wa sallam*, was asked in regard to people fighting to get booty or a reputation for bravery or for various other reasons: 'Who is fighting *fi sabil Allah* (in the way of Allah)?' The Prophet said: 'Whoever fights to cause the word of Allah to be the highest, he is fighting *fi sabil-Allah*'. (This hadith is recorded in all major collections; in the version in Muslim's *Sahih* among the reasons not acceptable are *al-hamiyyah al-jahiliyyah* (pagan tribal pride) and *riya'* (vainglory, pretension).)

All the kuffaar, whether of the ex-Communist East or the ex-Christian/Jewish West, fight for the wrong reasons - for control of populations (labour resources) and raw materials, for national glory, for arrogant dominion, or for the love of violence, the excitement of defeating others and displaying massive force - like the Pharaohs and all other tyrants throughout history. None of their purposes can ever be *fi sabil Allah*. It follows that there can never be a purpose common to believing Muslims and unbelievers which might lead Muslims to fight alongside and/or under the direction of non-Muslims."

(To be continued, Insha'Allah)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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(Continued from page 5)

creases the quality of Imaan, and disobedience decreases it, and if the disobedience is kufr, then it eliminates Imaan. Quantitatively speaking, Imaan does not increase and decrease. That is, the same number of beliefs in which the Sahaabah believed, we too believe. There is no difference in Aqaa-id which will always remain static. There is no increase and decrease in Imaan from this point of view.

**Q. Can I offset bank service fees with the interest the bank pays on credit balances?**

**A.** As long as you have not withdrawn the interest from the bank, you may offset the bank charges with the interest credited to your account. After withdrawing the interest in the form of cash, it will not be permissible to re-deposit it to offset the service charges. It will then have to be eliminated by giving it to the poor without niyyat of thawaab.

**Q. A disease is spreading on a person's foot. According to the doctor the only cure is to apply wax which may not be removed for many days. What is the position of wudhu and ghusl?**

**A.** It will be permissible to apply the wax and make masah over it.

**Q. A Muslim lawyer who claims to be an authority of the Shariah and of MMB (Muslim Marriage Bill)**

says that:

\* **It is permissible for the husband to divorce his wife during her state of haidh or nifaas.**

\* **The divorced woman according to the Shariah has to pay half the bills of her infant. The father is required to pay half.**

\* **It is not the obligation of the father to provide accommodation for the child while he/she is in the mother's custody because the ex-wife is entitled to maintenance and accommodation only for the Iddat period.**

\* **The woman is not entitled to any expenses during the breastfeeding period of two years. (If this is true, how must she survive if her time has to be devoted to the care and upbringing of the child?)**

\* **This lawyer further advised the divorcee to give the baby to the father. In this way she will be ridding herself of the "baggage". This is a reference to the baby with whom the mother refuses to part. He also alleges that MMB will solve problems of this nature.**

**A.** Whoever this secular lawyer may be, he is a *jaahil*. What he knows of the Shariah is dangerous. He has spoken pure rubbish. It is haraam for a man to issue Talaaq during his wife's state of haidh or nifaas notwithstanding the validity of the Talaaq. It is utterly baseless to claim that the

mother has to pay half the bills. The father of the child has to incumbently pay all the expenses for the child. It is the incumbent duty of the father to provide accommodation for his child. Does he expect the mother and child to seek accommodation in some squatter camp? It appears that this lawyer's brains and heart are welded to money. He must have been speaking all this rubbish in favour of his client, the father. The mother is entitled to remuneration for breastfeeding and caring for the child. If she is not remunerated, and is therefore compelled to seek employment, who will care for the baby? Since the interests of the baby compels her to remain at home, she has to be remunerated to enable her to survive and devote herself and her time to the care and upbringing of the child.

How can MMB solve a problem of this nature? There is no solution for this issue in MMB or in any other law. The solution is only the Shariah. When Muslims refuse to submit to the Shariah, the consequences are hardship, misery and heartache.

As we have mentioned, this man has no Shar'i understanding. He is a secular lawyer whose objective is the monetary goal. It is for this reason he could afford to be so audacious to scandalously remark that the baby is "baggage". When a man describes the *Amaanat* which Allah Ta'ala bestows to a woman with the derisive

term "baggage", it speaks volumes for the degenerate state of his Imaan.

Neither MMB nor any other law of the land has a solution for this type of problem. The only solution is the Shariah, and that too if the parties have the fear of Allah in their hearts and the accountability in the Divine Court in their brains.

**Q. Please explain the practice of Niyaaz which is given in the name of Ghaus-e-Paak.**

**A.** There is no practice such as 'niyaaz' in Islam. It is an innovation which has no origin in Islam. It is a stupid bid'ah. Ghaus-e-Paak refers to Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) who was one of Islam's greatest Auliya. The Ahl-e-Bid'ah – the Qabar Puja (Grave-worshipping) sect have fabricated many false stories about Hadhrat Abdul Qadir Jeelaani (rahmatullah alayh).

**Q. Cosmetics usually contain ethanol. May we use such cosmetics?**

**A.** All western cosmetics are haraam. These cosmetics contain a variety of haraam ingredients. Human placenta, blood, urine and perhaps even faeces are among the haraam ingredients of these poisonous and filthy substances which in the long term ruin the texture of the skin. You will develop wrinkles at a very early stage, long before old-age if you use these filthy substances on your body.

## 'ULAMA' ARE NOW THE TEACHERS OF IDOLATRY

(Continued from page 11)

sky will be their ulama. From them will emerge fitnah, and the fitnah will rebound on them."

These 'ulama' are in reality shayaateen in human form. We find them here as well in our midst. Numerous of the 'ulama' today are digging up the foundations of Islam. May Allah Ta'ala have mercy on us. There appears to be a glut of these shayaateeni morons prowling in the midst of the Ummah to rob Muslims of their Imaan. Whilst here in South Africa, molvis are participating in zina functions such as the NNB Jamiat's Radio Shaitaan-molvi personnel attending the zina awards event, posing for the camera like monkeys and preparing for their upcoming haraam television debut, the molvis in India have outclassed our fujjaar and fussaag South

African molvis by perpetrating the ultimate act of kufr, viz., the propagation of Hindu shirk and idolatry. They have even companied their kufr and shirk by teaching it in a Daarul Uloom.

We are speechless! We have no words adequately harsh for reprimanding this breed of vermin devil molvis who are now in control of institutions which were once upon a time *Darul Uloom* (*Abodes of Qur'aanic and Sunnah Knowledge*), but today have become *darul juhools* (*abodes of ignorance*). These vile molvis and 'muftis' have reverted to their *asal* (*origin*) – to Hinduism which was the religion of their forefathers in India. If they are buried alive, it will be too humane a punishment for such villains who are standing in the front row for executing

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the commands of Iblees. May Allah Ta'ala save this Ummah from the poisonous tentacles of these devils in human garb.

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## THE INSIDIOUS CULT OF TURKISH 'ISLAM'

(Continued from page 10)

the Ambiya and the Sahaabah? Without a single exception the entire cartel of Turkish personnel operating the plethora of schools under their director-

ship, are beardless men, proudly sporting western

garb, totally abstaining from hijab and from anything attached to the Sunnah.

Scan through their advertisement brochures, and nothing of Islam will be discerned.

ship, are beardless men, proudly sporting western

Music, dances, photography, intermingling of sexes, etc. are not only acceptable to these people, but are being actively promoted. Such people have no Shar'i licence to speak in the name of Islam or to propagate Islam. They have a weird and dangerous concept of islam which is in conflict with the Sunnah of Rasulallah (sallallahu alayhi wasallam).

Muslims should not be so gullible and become the victims of just anyone who speaks in the name of Islam. Scrutinize the personnel and seek the advice of the Ulama before supporting an organization. It is not permissible to send your children to these Turkish 'islamic' schools nor is it permissible to make any contribution to them.

If they claim that they are sincere Muslims with no ulterior agenda, that sincerity must be displayed on their faces and bodies. Why such a hatred for the beard of Rasulallah (sallallahu alayhi wasallam)? Why such abhorrence for Islamic attire? What appears on the *zaahir* (*the outside*) is evidence for what lurks in the *baatin* (*the inside*).





**"VOICE of ISLAM"**



Roses have  
thorns  
The Haqq too  
has thorns!  
"We strike baatil  
with the Haqq.  
Then it crushes the  
brains of baatil."  
(Qur'aan)

**P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 21 NO. 06**

**The Majlis**

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South Africa.....R30  
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**THE TRUE MUHAAJIR**

*"The true Muhaajir (one who migrates  
in the Path of Allah) is he who abandons  
all things prohibited by Allah." (Hadith)*

## THE ULAMA-E-SOO' - ISLAM'S WORST ENEMIES

*"O People of Imaan! Verily,  
numerous of the ulama and  
the sheikhs devour the  
wealth of people by way of  
baatil (in haraam ways), and  
they prevent (people)  
from the Path of Allah." (At-  
Taubah, aayat 34)*

*"Why do the Ulama and the  
Mashaaikh not forbid them  
(the people) from their  
sinful statements and their  
consumption of haraam? In-  
deed vile is it that they  
are perpetrating. (Al-  
Maaidah, aayat 63)*

**I**N THESE Qur'aanic  
aayaat, Allah Ta'ala se-  
verely reprimands the  
Ahbaar (the Ulama of the  
Yahood) and the Ruhbaan  
(the Mashaaikh of the Ya-  
hood) for acquiring wealth in  
haraam ways, and for abstain-  
ing from Amr Bil Ma'roof  
Nahy Anil Munkar. Both the-  
se evils have become the *shi-  
aar* of the Ulama-e-Soo' in  
our community.

Even the masses of Bani  
Israaeel colluded with their  
scholars and saints in the per-  
petration of haraam, sin and  
transgression. Since the fat-  
was of these mercenary  
scholars and saints appealed

to the masses, they would go  
to extremes in supporting  
them (the miscreant scholars  
and saints). Criticizing the  
haraam attitude of the mass-  
es of Bani Israaeel, the  
Qur'aan states: *"They take  
their Ahbaar and their  
Ruhbaan for gods besides  
Allah...."*

This devilish fate has over-  
taken the ulama, sheikhs and  
even the masses of the Um-  
mah. By pleasing the people  
with baatil fatwas which ha-  
laalize carrion, riba, music,  
singing, television, pictures,  
kuffaar sport, merrymaking  
functions, bid'ah, fisq and  
fujoor, the Ulama-e-Soo' seek  
to line their pockets with  
ill-gotten, haraam money.  
Thus, we find haraam so-  
called 'shariah' boards manu-  
facturing fatwas for the capi-  
talist banks to legalize their  
riba products. Fatwas are ac-  
quired to halaalize carrion  
meat and chickens. The con-  
glomerate of SANHA-MJC-  
NNB Jamiat molvis and  
sheikhs, the shariah boards of  
kuffaar and Muslim-owned  
capitalist banks, the operators  
of satanic radio stations, and  
now the embrace of televi-  
sion are vile specimens of the

Ulama-e-Soo' in the midst of  
the Muslim community.

These evil scholars and  
sheikhs have inflicted irrepa-  
rable damage to Islam. They  
have ruined the morals of the  
Muslim community and se-  
verely damaged the Imaan of  
Muslims. These evil ulama  
constitute the gravest threat  
to Islam in this era. The worst  
threat is not the kuffaar mis-  
sionaries nor the western  
kuffaar countries. The worst  
threat is the fraternity of Ula-  
ma-e-Soo' who masquerade  
as 'holy' men and 'scholars'  
whilst in reality there are sha-  
yaateen and juhala. They  
have degenerated to a level  
below the Ulama-e-Soo' of  
Bani Israaeel.

The avalanche of fitnah and  
fasaad which emerges from  
these Ulama-e-Soo' is shock-  
ing and lamentable in the ex-  
treme. A couple of decades  
ago it was unimaginable that  
ulama linked to Deoband  
would spawn so much fitnah  
as we are observing today.  
The fitnah which they are  
breeding is worst than the  
fitnah of the Bareilwi Qabar  
Pujaari sect. A few years ago  
it was impossible to even hal-  
lucinate that Ulama would be

attending a function where  
liquor is served; music being  
played; scantily dressed faaji-  
raat frolicking, haraam pho-  
tos being taken – a function  
of wine and fornication.

Although the heart bleeds  
to observe all of this Satan-  
ism emerging from those who  
are supposed to be Ulama  
linked to our Deobandi  
School, we understand that  
Rasulullah's predictions have  
to materialize with the ap-  
proach of Qiyaamah. Nabi-e-  
Kareem (sallallahu alayhi  
wasallam) has informed us  
that a time will dawn when  
the worst of the human spe-  
cies under the canopy of the  
sky will be the Ulama from  
whom fitnah will emerge. But  
let these vile devils masquer-  
ading as Ulama understand  
that all their radio fitnah, tele-  
vision fitnah, zina fitnah, riba  
and carrion fitnah will ulti-  
mately destroy them in this  
dunya and in the Aakhirah.  
*Hubb-e-Jah and Hubb-e-  
Maal* have not only destroyed  
their akhlaaq and Imaan, it  
has satanized them, hence the  
Hadith: *"They are shayaa-  
teen in human bodies"*, refers  
to none other than the Ulama-  
e-Soo' in our midst.

## THE FIRE OF DIVINE LOVE

**HADHRAT** Abdullah Bin  
Makhzumah  
(radhiyallahu anhu)  
supplicated to Allah  
Ta'ala: "O Allah! I am  
setting off to join in the  
Battle of Yamaamah.  
Let every limb on my  
body be wounded in  
this Battle." Then he  
joined the Muslim ar-  
my. Allah Ta'ala had  
accepted his Dua. Eve-  
ry limb on his body  
was inflicted with  
wounds which he sus-  
tained in the thick of  
the battle.

When the time for his Soul  
to depart was immi-  
nent, a companion  
nearby offered to bring  
him water. Hadhrat  
Abdullah Bin Makhzu-  
mah said: "No. At this  
time I am fasting. I  
shall soon make iftaar  
with the Drink of The  
Divine Vision." So  
saying, his noble Soul  
took flight from this  
ephemeral human  
body. The Fire of Di-  
vine Love consumes  
everything in its path.

## SALAFISM - THE BLINDEST FORM OF TAQLEED

Whilst the Saudi Salafis of  
our era deceptively pride  
themselves with having un-  
fettered themselves from the  
Taqleed which binds the  
Ahlus Sunnah Wal Jama'ah  
to Rasulullah (sallallahu  
alayhi wasallam) and his Sa-  
haabah, they are the blindest  
followers (muqallideen),  
submitting to the dictates of  
a man who appeared on the  
Islamic scene almost 7 centu-  
ries after Rasulullah  
(sallallahu alayhi wasallam).  
The Imaam of the Salafis is  
Ibn Taimiyyah, and their  
most recent mujaddid and  
imaam was Albaani.

All Salafis of this age have  
no option but to blindly fol-  
low and lap up whatever Al-  
baani had transmitted to  
them from the books of Ibn

Taimiyyah. On the other  
hand, the Ahlus Sunnah Wal  
Jama'ah – the followers of  
the Four Math-habs of the  
Salaf-e-Saaliheen – adhere to  
a golden Taqleed described  
in the Qur'aan Majeed as *"Al-  
Urwatul Wuthqaa' (a Pow-  
erful Handle) which does not  
break"*. This Deen of Islam  
is not the product of any per-  
son's brains or nafs. It is a  
Shariah which arrived to  
mankind via Wahi  
(Revelation), and the effects  
of Wahi are all *Manqooli*  
(Narrational).

By shouting: *'Qur'aan  
and Sunnah'*, in the decep-  
tive endeavour to scuttle the  
Narrational Fountain of the  
Qur'aan and Sunnah, only  
morons are deceived. The  
Qur'aan and the Sunnah

were acquired by authentic  
and powerful Chains of Nar-  
ration which reached the  
Ummah down the long corri-  
dor of 14 centuries of history  
via a process of reliable  
transmission. Commanding  
obedience to the illustrious  
authorities – the Aimmah-e-  
Mujtahideen of the Salaf-e-  
Saaliheen epoch known as  
*Quroon-e-Thalaathah*, the  
Qur'aan Majeed commands:  
*"And make Taqleed of the  
Path of him who directs to-  
wards ME." (Luqmaan,  
aayat 15)* Again the Qur'aan  
commands: *"And ask the  
People of Thikr (the Authori-  
ties of the Deen) if you do  
not know." (Al-Ambiya, aayat  
7)* The very first and highest  
level of Shar'i Authorities  
who directed the Ummah

towards Allah Ta'ala, and  
whose Taqleed the Qur'aan  
and Sunnah command were  
the Sahaabah, followed by  
their Students, the Aimmah-e-  
Mujtahideen of the Taabi-  
een and Tab-e-Taabiyeen ag-  
es. Included among them,  
and the most important for  
the guidance of the Ummah,  
are the Four illustrious  
Imaams of the Four Math-  
habs to which today is con-  
fined the Ahlus Sunnah Wal  
Jama'ah who is the only  
*Naaji (Saved)* Sect among  
the 73 sects which  
Rasulullah (sallallahu alayhi  
wasallam) said the Ummah  
would split up into.

The followers of the Four  
Math-habs are making  
Taqleed of the those Authori-  
ties who had acquired the  
Shariah directly from the  
Sahaabah and the Students of

the Sahaabah, whilst the  
modernist, freelancing *juhala*  
Salafis of our age are riveted  
to a blind taqleed of Ibn  
Taimiyyah who has absolute-  
ly no link with the Salaf-e-  
Saaliheen. He fabricated his  
own deviated math-hab  
based on his understanding  
of the kutub of Hadith. It is  
gross and stupid deception to  
switch from an authentic and  
superior Taqleed to an unre-  
liable, shaky and unsubstan-  
tiated taqleed such as the  
blind taqleed offered to Ibn  
Taimiyyah and Al-Baani of  
this century. Salafis are  
squint-eyed, hence they look  
at issues with oblique vision,  
seeing crookedness and devi-  
ation in the *Siraatul Mus-  
taqeem* of the Salaf-e-  
Saaliheen, and 'straightness'  
in the crookedness and devi-

(Continued on page 11)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. My uncle works for an insurance company. He sells insurance policies. He has no other source of income. If he invites me for meals, will it be permissible to partake of his food?**

**A.** If his only source of income is from the insurance company, then you may not answer his invitation. His food is haraam.

**Q. A close relative is getting married. After the Nikah there will be a haraam wedding reception in a hall. Should I attend the Nikah in the Musjid?**

**A.** If after the Nikah there will be an un-Islamic wedding function, then you should not attend even the Nikah even if it is held in a Musjid. Display your aversion for the haraam wedding reception with your abstention. Imaams of the Musaajid should not perform Nikahs which will be followed by haraam wedding receptions. Let the evil and flagrant transgressors get hold of some mercenary, bid'ati, qabar-puja (grave-worshipping) molvi/sheikh to perform the nikah in the haraam hall where the haraam wedding reception will be held under Divine Curse.

**Q. From which point is the 77 km (48 miles) distance for a musaafir calculated? From his house or from the boundary of the town?**

**A.** The *safar* distance should be counted from the end of the town from the side one is exiting, that is, from where the buildings end. If there is no 'end' of the built-up area due to the buildings of one town adjoining the next town, then the distance will begin from the boundary of the town.

**Q. There are two routes to a destination. The one route is more than 77 km and the other is less than 77 km. Does one become a musaafir when travelling to this place?**

**A.** One becomes a musaafir if one takes the 77 km route. If the less than 77 km route is taken, one does not become a musaafir.

**Q. I am going for Hajj this year, Insha'Allah. Is there anywhere in Makkah and Madinah where halaal meat is available?**

**A.** Abstain from all meat and chicken when in Makkah and Madinah. Plenty of non-meat food is available. Eat fruit, vegetables, honey, nuts, bread, etc. But beware of the haraam meat and chicken. The eggs too are diseased. Don't by chips from a restaurant which fries the chips in the same oil in which the carrion chickens are fried. Even the very liberal Arab Ulama have ruled that 95% of the meat entering Saudi Arabia is haraam. Don't ruin your ibaadat with carrion consumption. Most of the meat is halaalized haraam carrion which is imported from kuffaar countries. Even pork gets mixed up with the other carrion. Even the locally processed commercial chickens are carrion. They operate in the same way as the haraam killing systems in vogue in South Africa. You will be there for only a few days. Exercise a little re-

straint and control your carnivorous lust.

**Q. Is there any halaal authority whose halaal logo is acceptable?**

**A.** SANHA, MJC and all other 'halaal' certifying outfits are haraam mercenary entities. They halaalize even explicit haraam items. Never trust any of these miserable mercenary outfits. You will ruin your Imaan eating things on the basis of the false and deceptive certification issued by these halaalizers of haraam carrion.

## HARAAM NA'AT PROGRAMMES

**Q. I am in Pakistan. I have received an e-mail programme in which two organizations, Darul Ihsaan and Radio Islam have jointly arranged for 'hamd' and na'at' programmes. I am not aware of these organizations. Are these programmes valid in Islam?**

**A.** Darul Ihsaan is an organization consisting of a couple of Molvis who have missed the Straight Road of the Deen. They are liberal in outlook and do not practise nor teach the strict Sunnah.

Radio 'Islam' has been designated by us as Radio Shaitaan. This is an immoral haraam radio station which provides a platform for even gays and homosexuals. In terms of the Shariah, it is most lewd and it utilizes females to attract male listenership. It is a thoroughly haraam radio station. One should not listen to even the Qur'aan being recited over this haraam devil's radio. They are worse than a person who recites the Qur'aan in the toilet.

The 'hamd' and 'na'at' programmes organized by these two miscreant bodies are traps of shaitaan. Shaitaan has duped these miserable ulama-e-soo' to advertise themselves and their *haraam khuraafaat* in the name of Islam. The type of deception which has damaged and deranged their brains is called *Talbeesul Iblees* (*Deceptions of the Devil*). May Allah Ta'ala protect the Ummah from the spiritual calamities which these misguided ulama-e-soo' propagate.

**Q. I am an accountant. Is it permissible for me to work in an Islamic bank?**

**A.** Banks are primarily institutions of *riba*. Even the so-called Islamic banks are involved in *riba* and haraam transactions which they pass off as Shariah-compliant. It is not permissible to work for any of these banks.

**Q. Could you inform us if it is permissible to hire out the upper floor of a Musjid for catering for events such as Nikahs and wedding functions? This has become a major issue here in the UK and the US.**

**A.** According to the Shariah, the space above the Musjid as far as the heavens and the space below the Musjid right into the bowels of the earth are also the Musjid. It is not permissible to conduct any activity in the upper floor of the Musjid in exactly the same way as it is not permissi-

ble on the ground floor of the Musjid. A Musjid is Waqf property dedicated exclusively for the Ibaadat of Allah Ta'ala. No portion of the Musjid may be hired out even for a noble purpose such as Hifzul Qur'aan. To a far greater degree will the prohibition apply when the Musjid is hired out for haraam wedding functions.

Just as it is not permissible to have wedding function, etc. in the Musjid's ground floor, so too is it not permissible to have these functions on the upper floor of the Musjid. Wedding functions, even a 100% Shariah-Compliant Masnoon Walimah is also haraam in a Musjid whether on the ground floor or the upper floor.

**Q. In the Musjid where I pray, every Friday night an announcement is made to recite Surah Ikhlāas 11 times for the dead. This practice is also done in the graveyard after burial. Is this a Sunnah practice?**

**A.** This practice is not Sunnah. It is bid'ah. It is permissible to recite Surah Ikhlāas or any other Surah or any portion of the Qur'aan Majeed as much as one desires, and to supplicate to Allah Ta'ala to Bestow the *thawaab* (reward) to the deceased of one's choice. But it is not permissible to fabricate a practice and to hoist it over the people as if it is an integral constituent of the Sunnah. Such addition to the Deen is termed *bid'ah sayyiah* (evil innovation).

**Q. Is Khidhr (alayhis salaam) still alive?**

**A.** The majority view of the Auliya is that Hadhrat Khidhr (alayhis salaam) is still alive. Some Auliya are of the view that although he has already died, his spiritual 'body' appears in the physical form. And Allah knows best.

**Q. I have participated in the Tabligh Jamaat for more than 15 years and I still am actively engaged with the Jamaat. However, I am in disagreement with the view that it is Fardh-e-Ain to join the Jamaat and go out 'in the Path of Allah' in the manner in which Jamaats go. Please throw some light on this contention. Is it Fardh-e-Ain?**

**A.** It is baseless to claim that it is Fardh to participate in the tableegh activity of the Tableegh Jamaat. They are guilty of excesses, and this type of attitude culminates in Bid'ah. Those who make such preposterous claims are ignorant of the meaning of Fardh-e-Ain which means Fardh on each and every Muslim, man and woman. Whoever denies a Fardh-e-Ain *hukm* becomes a kaafir. Whoever abstains from it without valid reason is a vile faasiq. Billions of Muslims and Ulama all over the world do not participate in Tabligh Jamaat activities. Are they all kaafirs?

Fardh-e-Ain refers to an act such as the daily Salaat and Fasting during Ramadhan. Denial of these Fardh-e-Ain acts of ibaadat is kufr which expels the denier from the fold of Islam. Despite the benefits of the Tablighi

Jamaat, it is a gross excess to assert that it is Fardh-e-Ain to join the Jamaat and go out in Tabligh activity. The quota of Deeni Ilm which is Fardh on every Muslim can be acquired in a variety of ways. It could be obtained from books, madrasahs, makhtabs, listening to bayaans, attending classes, etc. The acquisition of the Fardh quota of Ilm is not restricted to joining the Tabligh Jamaat. Allah Ta'ala says in the Qur'aan: "*Do not commit excesses in your Deen.*"

**Q. If Hajj is Fardh on a person, may he go for Hajj with the money given to him by his parents or with someone else's money?**

**A.** If Hajj is Fardh on a person he may go with anyone's money. If his parents happily advance him the money whether as a gift or a loan, or he acquires a loan or a gift lawfully from others, he may go with it.

**Q. A woman performed Umrah whilst in the state of haidh, Tawaaf and Sa-ee were performed in this state. Is her Umrah valid? What is the penalty?**

**A.** Her Umrah is valid. However, two acts are Waajib – Dumm and repeating the Tawaaf only, not the Sa-ee. One goat/sheep should be slaughtered in the Haram and the meat be distributed to the poor.

**Q. A property was previously usurped by the apartheid authorities. One of the heirs (Mr.A) took up the matter with the new ANC government and was successful in getting the land back. Before this happened Mr.A. had asked Mr.B (another heir) if he (B) was interested in getting the property back. B was not interested. However, now, years later when the property has been returned, Mr.B changed his mind and wants his share in the property. Is A correct to refuse giving B his share? Can heirs change their minds and demand their shares after having initially abandoned their rights?**

**A.** All the heirs have their Shar'i right of inheritance in the usurped property which has been returned regardless of the fact that only 'A' had made the effort to secure the return of the asset. 'B's initial disinterest and abandonment of his right have no validity. His ownership is established in the property by way of Inheritance.

The statement of an heir before having taken possession of his/her share, has no validity. Hence, if before distribution and possession of their respective shares, the heirs say that they don't want anything in the property or they give their shares to another heir or non-heir, such statements will have no validity. They will remain heirs and have their rights in the assets of the deceased. Mr.A. has no right of refusing to give Mr.B and all other heirs their Shar'i shares. As long as the heirs have not taken possession of their shares, their rights will remain confirmed in the property.

If any heir refuses to accept his share, then if possible, his share of the



# Questions and Answers

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assets should be physically delivered to his house and placed in front of his door, but not in the street. If he refuses to accept his share in a fixed property, then his share of the rent should be held in trust. After some time he, himself or after him, his heirs will claim and accept it.

**Q. I sell a vehicle on credit for R100,000 to be paid over twelve months. A condition of the sale is that if the buyer settles the debt before twelve months, there will be a discount of R10,000. Is this sale permissible?**

**A.** The condition of the discount is not permissible. The sale becomes *faasid* (corrupt). If the buyer pays earlier, you may give him a discount at your will, but he will have no right to claim any discount nor may this be stipulated in the transaction.

**Q. A man specifies in his will that his property 'A' should be for his son Zaid, and property B for his son Amr. At the time of distribution of the assets, the values of the properties must be taken into account to ensure that both sons obtain their equal shares according to the Shariah. If the one property has a greater value, then the son who gets this property should pay the excess to the other son. Is this will valid in the Shariah? His reason for this is to save the sons from fighting over the properties.**

**A.** The manner in which the man desires his estate to be distributed after his demise is not permissible. He may not stipulate such conditions. When a man dies, every heir has his/her proportionate share in every asset of the estate. The man may not set out that a certain asset will be for a certain heir and another asset for another heir.

Regardless of his intention, he has no right to exercise control from his grave over what was once upon a time his property. When a man dies, his temporary ownership is immediately extinguished, and the ownership of the heirs is automatically established.

The father may only give the children naseehat and warn them of Allah's Athaab. His only obligation is to leave an Islamic Will, and appoint pious executors who will ensure that his estate is distributed in terms of the Shariah.

**Q. A Muslim electrician fitted fans in a Musjid free of charge. Two electrical items (controllers) which have been removed are now redundant. However, they are of use to the electrician. Is it permissible to give these items to the electrician?**

**A.** If prior to doing the work it had been agreed to give the controllers to the electrician as a wage for fitting the fans, then it would have been permissible. Now that he has done the work without charging for it, his intention being to obtain thawaab, the controllers may not be given to him. Waqf property may not be given as gifts to anyone. However, someone should buy the controllers, then give

**THE DAMAGE OF SINS**  
*Sins tarnish the Soul, weaken Imaan, eliminate our spirituality and stunt our intellect. Sin is spiritual disease. Just as physical disease debilitates the physical body, so too, in fact to a greater degree, do sins debilitate and ruin Imaan. Indulgence in sin destroys spiritual stamina and the taufeeq of ibaadat (worship) and taa-at (obedience) is eliminated.*

them to the electrician. The money should then be used for the Musjid. A fair price should be fixed for the controllers,

**Q. Sometimes while I am performing Fardh Salaat, my babies cries really hard. What should I do?**

**A.** If the child's crying is desperate, break your Salaat and attend to him. Thereafter perform the Salaat over.

**Q. My parents are non-Muslim. My father has left in his will a substantial sum of money for me. Does the Shariah permit me to accept this money?**

**A.** Although there are no ties of inheritance between Muslims and non-Muslims, bequests are valid. You may accept the money your father has left for you.

**Q. Can the personal clothing worn by a deceased be given to charity?**

**A.** No, it may not be given to charity. His clothes also form part of his estate which is the property of his heirs. After distribution of the assets to the rightful heirs, the clothes may be given to charity by those who have received the garments as part of their shares of inheritance. Alternatively, one or more heirs may purchase the clothes at a fair price. The money will go into the estate while the clothing which have been bought may be given to charity.

**Q. We are three partners in a supermarket business. We intend dissolving the partnership. What is the Shariah's procedure for dissolution of a partnership?**

**A.** The Shariah's procedure, like all its procedures, is quite simple. Declare the partnership dissolved. Take immediate stock to assess the financial status of the business. Then divide the assets in terms of the shareholding of the partners. If each one is a third shareholder, for example, then each one will receive one third of all the assets, i.e. one third of the stock, one third of the equipment, one third of the cash, one third of the outstanding debts, one third of the vehicles, etc. The assets may also be sold and the cash divided.

**Q. The members of the sufi tariqahs in Syria and elsewhere in West and North Africa dance to the tune of thikr. They go round and round, hopping and jumping. Is this type of thikr allowed in Islam?**

**A.** The whirling, hopping and dancing of the sufi tariqahs in Syria and generally in West and North Africa are acts of haraam bid'ah. They dance, hop and jump because shaitaan tickles and

entrances them. They all are under the spell of shaitaan. They whirl and swirl like insane apes.

## WHAT THE SONS SHOULD DO WHEN THEIR FATHER DIES

Rasulullah (sallallahu alayhi wasallam) said: "The love of the world is the root of every evil." This attitude erupts into open warfare and lifelong animosity among brothers after the demise of their father when they have to divide the assets. There are too many such cases of brothers becoming implacable enemies and resorting to the kuffaar courts for solutions to their malice and animosity. Yet, the procedure of the Shariah for resolution of all issues is simple and straight forward. The only requisites are some fear for Allah Ta'ala and setting aside greed.

Generally during the lifetime of the father, his sons work with him in the business. They derive their sustenance jointly from the business. They eat and drink, journey and marry from the business. According to the Shariah such a business is the property of the father. He is the sole owner regardless of the effort of the sons.

After the father is buried, the first concern of the sons should be to ascertain the financial status of the estate. If necessary they should close the business for a couple of days for the purpose of accurate stock-taking. Once the state of the estate has been ascertained, the shares of the heirs should be calculated and be paid out or a mutually acceptable arrangement should be made.

The system of continuing for years to trade with the assets of the estate, i.e. the assets of all the heirs, without having made arrangements with the heirs, is haraam. The complications become compounded with each passing day and with the children and wives of the heirs becoming involved. The assistance of the Ulama should be enlisted when the variety of assets has to be divided.

It is haraam for the sons who control the business to unilaterally continue trading without making proper arrangements with the heirs.

**Q. Is it permissible for a female to include Salaam in her letter to a ghair mahram male and vice versa?**

**A.** The Masnoon Salaam, i.e. *Assalamu Alaikum*, is not a statement of abuse. When necessity constrains a female to write a letter to a ghair mahram male, her letter contains numerous statements. There is nothing preventing her from including the Salaam among the many statements. The prohibition of offering Salaam to a woman and vice versa applies when the Salaam is made verbally in the presence of one another. According to the Qur'aan, the voice of a woman

also constitutes an element of fitnah, hence the prohibition. Since this fitnah is absent in a letter, she may write the Salaam.

**Q. Is it compulsory to execute a deceased's estate in a secular court?**

**A.** In fact, it is haraam to proceed to a secular court to wind up and finalize the deceased's estate. The estate should be wound up in accordance with the Shariah. The assistance of the Ulama should be sought in any Shar'i matter.

**Q. Does the 'gadad' or 'khadad' practice in vogue in the Cape have any origin in the Sunnah?**

**A.** The practice of khadad or gadat is bid'ah. There is no origin and no permission for it in the Sunnah.

**Q. According to the Hadith, the duas of a person who consumes liquor is not accepted for 40 days. Does this also apply to a person who smokes marijuana and consumes haraam meat? Does it mean that he should abstain from making any dua for 40 days?**

**A.** All intoxicants are haraam. Whilst in the state of intoxication duas are not accepted. However, if one repents, then the duas will be accepted. Even if haraam meat is consumed, duas will be accepted if one regrets and repents. The duas will not be accepted if one does not repent and continues to consume haraam. The 40 days will apply if one does not repent and continues with the ingestion of haraam meat and consumption of liquor, etc. When sober, the person should not abstain from dua. He does not know if he will live for 40 days. His Maut may claim him a day after having consumed the haraam. Hence, he should not abstain from Dua and Istighfaar the moment he has sobered up.

**Q. Should the head be covered in the toilet?**

**A.** In the toilet always cover the head. The toilet is sometimes occupied by evil shayaateen (jinn), hence the Masnoon Dua which is recited before entering the toilet pertains to seeking the protection of Allah from the evil shayaateen which may be in the toilet.

**Q. Is it permissible to cut flowers from the garden and keep them in a vase in the house?**

**A.** It is permissible to cut flowers from the garden and put in a vase in the home.

**Q. A Hifz class operates inside the Musjid. It continues even while musallis are performing their Sunnat Salaat. The loud recitation of the pupils disturbs and distracts the musallis. Is it permissible to conduct the Hifz class whilst musallis are performing Salaat?**

**A.** It is not permissible to recite even the Qur'aan Shareef audibly in the Musjid when there are musallis performing Salaat or engaging in silent thikr. The hifz class should not operate in the Musjid at the time when musallis are performing Salaat.



# Questions and Answers

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**Q. A man gave someone a sum of money with which to pay his Zakaat. However, before the wakeel could pay the Zakaat, the man died. May he still pay the Zakaat or return the money to the estate of the deceased?**

**A.** The man's instruction to pay his Zakaat will now be a *wasiyyat* (bequest). The Zakaat should therefore be paid from his assets, but not more than one third the value of his assets. If the Zakaat exceeds one third, then only one third of the assets may be appropriated to pay the Zakaat-Wasiyyat.

**Q. The deceased had made a wasiyyat of R20,000 in favour of a person (who is not an heir). Before the winding up of the estate and distribution of the mayyit's assets, the beneficiary of the wasiyyat died. What is the position of the wasiyyat?**

**A.** The death of the beneficiary prior to his acceptance of the benefit does not invalidate the wasiyyat (bequest). The R20,000 should be paid to his heirs. If the beneficiary is alive at the time when the wasiyyat is made, it (the bequest) is valid. The money will be paid into the estate of the deceased beneficiary and will be divided according to the rules of Inheritance.

**Q. If the heirs are aware that their deceased parent is liable for many Qadha Salaat and Fasts, is it obligatory for them to pay fidyah or kaffarah?**

**A.** If the mayyit (deceased) had made a wasiyyat (bequest/directive) that fidyah, kaffarah, etc. should be paid on his behalf, then it is compulsory to fulfil the wasiyyat and pay the fidyah, kaffarah, etc. from one third of his/her assets.

If a wasiyyat was not made, then it is not incumbent on the heirs to pay fidyah, kaffarah, etc.

for the deceased. However, if they wish to do so, then each one should give from his/her share and it may not be imposed on any heir. Furthermore, nothing may be taken from the shares of minors.

**Q. How much fidyah is it for Namaaz and Ramadhaan Fasts? What is the correct word: fidyah or kaffarah?**

**A.** For Qadha Namaaz and Qadha Roza, the term Fidyah is used. If it is a 60 day Kaffarah Roza, then the term Kaffarah will be used. If it is the penalty for a violated oath, it will be Kaffarah.

The Fidyah for a Qadha Namaaz is the same amount as the Fitrah amount which is about R15 (\$2). That is for one day's Qadha it will be R90. This includes the Witr Namaaz. The same applies for each Qadha Roza.

**Q. Please define gheebat?**

**A.** Gheebat is a true statement made behind someone's back. If he/she hears of it, it will pain/aggrive him/her. If the statement is false then it is called *buhtaan* (slander).

**Q. I have gold teeth and gold braces**

**in my mouth. What is the status of my ghusl?**

**A.** Firstly it is haraam to have gold braces and gold teeth unless this is medically necessary. If the gold teeth, etc. have been inserted merely for adornment, then it is compulsory to have them removed for ghusl to be valid.

**Q. A Musalli in anger broke a window in the Masjid. He has repaired the damage and has paid for it. Is it permissible to debar him from the Masjid?**

**A.** No, it is not permissible to prevent him from the Masjid. It is haraam to prohibit him. He should repent for his sin. He has also repaired the damage. His right to enter the Masjid and make ibaadat therein is inalienable.

**Q. Is it permissible to buy a property in which shops have been let for a bank and funeral parlour?**

**A.** The property in which there is an existing funeral parlour and a bank may be purchased. However, the leases should not be renewed.

**Q. Is it permissible to eat the vegetarian food which is served on planes?**

**A.** Never eat even the so-called 'vegetarian' meals which they serve on planes. Take your own road-food with. The flight of a day or half a day will not lead to starvation. You only have to exercise a bit of self-restraint. Take your own sandwiches, nuts, honey and other light food with. That is what we do when we suffer the misfortune of having to travel by air. The food served in the plane is physically as well as spiritually polluted and contaminated.

**Q. In the Harams of Makkah and Madinah the Imaams make Salaam to only the right side in Janaazah Salaat. Why do they do this?**

**A.** The Imaams who make one Salaam in Janaazah Salaat follow either Imaam Maalik or Imaam Hambal (rahmatullah alayhima). It is their Math-hab, hence valid. However, the Hanafis performing behind the Imaam, should make both Salaams.

**Q. In the Harams they also recite Hayya alas Salaah once in Iqaamah.**

**A.** According to the Shaafi' and Hambali Math-habs, the words of *hayya alas Salaah* are recited only once. This is valid in their Math-hab.

**Q. Is it Sunnat to touch Rukn-e-Yamaani whilst making Tawaaf of the Ka'bah?**

**A.** Provided there is no pushing and jostling, it is Sunnat to touch Rukn-e-Yamaani.

**Q. What is the reward of performing Salaat in the Hateem?**

**A.** The reward of performing Salaat in the Hateem is the same as when performing anywhere in Musjidul Haraam.

**Q. Is it Sunnat to touch the Ka'bah?**

**A.** There is no Masnoon significance in touching the Ka'bah. Only Hajrul Aswad and Rukn-e-Yamaani may be

## QADHA AND SUNNAT

**Q. An Aalim says that if one has numerous Qadha Salaat, one should not perform the Sunnat Salaat. Instead of the Sunnats, Qadha should be made. He says that Qadha takes preference over Sunnat. Is this correct?**

**A.** Even if one has Qadha Salaat, one should not omit the Sunnatul Muakkadah Salaat. Along with Qadha, the Sunnatul Muakkadah should also be performed. In fact, as far as the masses are concerned, even the Sunnatul Ghair Muakkadah, Israaq, Dhuha (Chaasht), Awwaabeen, etc. should not be abandoned or neglected on the basis of the Qadha argument.

The meaning of Qadha 'taking preference over Sunnat is like eating, drinking, sleeping, going to work, going to toilet, etc. Whilst Qadha takes preference over these acts, it does not follow that these acts will be abandoned. Similarly, Qadha is more important than Athaan. But it does not mean that Athaan must be abandoned because one has Qadha to fulfil. Making a full Sunnat Wudhu may not be abandoned with the argument that one is in a hurry to perform one's

Qadha. Tilaawat of the Qur'aan can not be abandoned with the Qadha argument despite Tilaawat not being Waajib. Durood Shareef may not be abandoned because of Qadha. The Qadha will go hand in hand with Sunnat Salaat, Tilaawat of Qur'aan, Istighfaar, Durood, etc.

Even whilst a man has numerous Qadha Salaat, you will see that he goes for drives, for holidays, and he has time to entertain guests and sit in conversation with friends. He engages in all these affairs despite the fact that Qadha overrides everything and demands the devotion of every spare minute. There is therefore no valid reason for the abandonment of Sunnah Salaat whilst one has the liability of Qadha. Both should be executed simultaneously. Directing the Qadha argument to only Sunnat Salaat is a trap of Shaitaan. The thought never develops: 'Let me abandon all idle talk, merrymaking, going for Nafl Umrah and answering invitations to enable me to devote all this time to secure rapid release from my Qadha obligation.' Only the Sunnat Salaat is victimized. This is clearly a shaitaani deception.

touched on condition there is no pushing and jostling.

**Q. Is it permissible to offer Salaam to Rasulullah (sallallahu alayhi wasallam) standing anywhere in the Masjid?**

**A.** Yes, it is permissible to make Salaam to Rasulullah (sallallahu alayhi wasallam) from anywhere in the Masjid.

**Q. What is the significance of the green carpeted area in Masjid Nabawi?**

**A.** The area where the green carpet was the original Masjid of Nabi (sallallahu alayhi wasallam) where he and all the Sahaabah used to perform Salaat. From this perspective there will be more thawaab and barkat in this area provided there is no pushing and jostling.

**Q. What should be said about a person who criticizes Shaikh Zakariyya's kitaab, *Fadhaa-il-e-A'maal*, and says that it should not be read in the Masjid?**

**A.** We have commented more than once in *The Majlis* on the issue of *Fadhaa-il-e-A'maal*. Those who criticize this kitaab are stupid. They are morons. It is an excellent kitaab for developing Islamic morality and Deeni fervour.

**Q. The deceased is survived by three daughters and her husband. How should her estate be distributed?**

**A.** Assuming that the deceased has no surviving parents, brothers, sisters, paternal uncles and nephews (sons of paternal uncles), the estate will be distributed as follows:

Husband receives one quarter of the whole estate. The three daughters jointly receive the balance of three

quarters which they have to share equally.

**Q. In Makkah should a musaafir perform Tawaaf or join the Taraaweeh Salaat?**

**A.** In Makkah, the Musaafir must join the Taraaweeh Salaat. He should not perform Tawaaf thereby abandoning Taraaweeh.

**Q. Is it permissible to perform Qadha Salaat immediately after the Fajr Salaat?**

**A.** Yes, you may perform Qadha Salaat immediately after Fajr Fardh Salaat or even before the Fardh. However, the Qadha if made after Fajr Salaat or after Asr Salaat should not be performed in the Masjid because others will know that one is making qadha. These times are not valid for Nafl Salaat, but Qadha is permissible. To perform Qadha in such a manner which reveals this fact to others is not permissible. Therefore perform Qadha at home.

**Q. A Muslim women's team is preparing to climb Mount Kilimanjaro. They are calling on females to join. Is such an event permissible?**

**A.** When it is not permissible for women to attend even the Masjid for Salaat despite being fully draped in proper Islamic garb, how can it ever be permissible for them to journey to a foreign country to climb Mount Kilimanjaro? The women who are contemplating this haraam event can not be Muslims. Perhaps they were born in Muslim homes. But at heart they are not Muslims. They are accursed munaafiqeen. It is unthinkable for Muslim women to think of this haraam outdoor event which consists of a number of sins.

**Q. Salafis vigorously propagate that there are only 8 raka'ts**



# Questions and Answers

THE MAJLIS Q & A  
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PORT ELIZABETH  
SOUTH AFRICA 6056

**Taraaweeh. Please comment.**

A. Twenty raka'ts Taraaweeh Salaat are Sunnatul Muaqqadah. It is a major sin to abandon or neglect this very important Salaat in the manner in which all the Sahaabah had performed it. Twenty raka'ts were the Taraaweeh practice since the time of the Sahaabah. It is total ignorance to argue about the number of Taraaweeh raka'ts fourteen centuries after the Sahaabah. The implication is that even the Sahaabah did not understand the Islam which they had acquired from Rasulullah (sallallahu alayhi wasallam). Salafi deviates proclaim 8 raka'ts only. But their claim is baseless, and may not be presented in negation of the practice of the Sahaabah and the Ummah.

**Q. A man said that Rasulullah (sallallahu alayhi wasallam) is a 'vagabond' – Nauthubillaah!. What is the state of his Imaan?**

A. If a man says that Rasulullah (sallallahu alayhi wasallam) is, a 'vagabond', Nauthubillaah, then he has lost his Imaan. He has become a murtad. His nikah is invalidated. He has to repent, renew his Imaan and Nikah as well.

**Q. Please comment if the following answer is correct: "The basic principle is that loans should be in the same currency as they were taken by the borrower, unless the two parties agree at the time of repayment to repay it in a different currency. There is nothing wrong with that, so long as that is done at the rate of exchange on the day of repayment, not the rate of exchange that existed on the day when the loan was given. This applies to every payment; it is permissible for the two parties to agree at the time of repayment that it may be paid in a different currency, at the current rate of exchange."**

A. The view propounded in the loan issue is incorrect. At the time of giving a loan, it may not be stipulated that the loan be repaid with another currency. This amounts to riba. When a currency is exchanged for another currency, it is a sale. Whilst exchanging one currency for another currency is permissible, the deal has

to be compulsorily cash. Thus you may exchange any amount of rands for any amount of dollars, etc. But both parties have to hand over their respective amounts in the same session where the transaction is concluded. This deal can not be executed by credit.

The rate of exchange has absolutely no bearing on this deal. Irrespective of what the rate of exchange is or may be, the parties in the transaction have the right to fix their own rate. If at the time of repayment, the original currency which was loaned is no longer in existence, then of course, circumstances compel another mutually accepted arrangement for repayment.

**Q. I owe someone 10,000 kwacha on 1 May and promised to pay back at the end of the month. At the time of borrowing the cash, one could buy 10 litres of petrol, but with the devaluation, the same 10,000 will not buy 10 litres. My question now is: Will our agreement be affected? Do I need to pay back 12,000 kwachas for example to cover up so that my friend does not lose anything? If I do that, will it be interest?**

A. If the government has devalued the currency, then the percentage of devaluation should be added when repayment of the loan is paid. Example, the currency was devalued by 10%. When repaying the 10,000 Kwacha borrowed before devaluation, pay 11,000. However, if the currency is not devalued by the government, but the prices of commodities increased, then the exact amount has to be repaid. Any excess given will be interest. And Allah knows best.

**Q. A scholar says that it is permissible for a man to shake hands with a woman. What is the status of a person who makes this contention?**

A. It is haraam for woman to shake hands with a man and vice versa. When it is haraam for a man to look at a ghair mahram woman and vice versa, how can hand-shaking be permissible? Hadhrat Aishah (radhiyallahu anha) narrated that Rasulullah (sallallahu alayhi wasallam) never shook hands with a woman.

This issue is not difficult to understand. The problem is that brains have become corrupted by westernization, hence Islamic practices and laws are rejected. A person who claims that it is permissible for a man and woman to shake hands loses his Imaan. He becomes a murtad because he flagrantly proclaims a haraam act to be halaal.

**Q. In U.K. we also have SANHA-type halaalizing organizations although they are much better. One such organization had assured me that the chickens are facing towards the Qiblah. But when I went to investigate, I saw the chickens hanging upside down. Are such slaughtered chickens halaal?**

A. All halaalizing outfits are vermin of the same kind. The one is not better than the other. On the contrary, the

## GLOBAL SIGHTINGS AND THE CHEERS OF KUFR

**Q. Our Imaam (in U.K.) made an announcement after Jumuah Salaah saying: "We are pleased to announce that after receiving a fatwa from Mufti Taqi in Pakistan, we will be following a global moon sighting this year in Ramadhaan, Insha'Allah." Everyone in the Musjid cheered because for the past 18 years we have been following only local sightings, but now due to pressure of the public, they (the Musjid committee) have succumbed to avoid problems." One trustee said that in Beheshti Zewer, Hadhrat Thanvi (rahmatullah alayh) had justified global sighting. Please throw light on the Fatwa,**

A. Cheering in the Musjid is among the ways of the kuffaar. Did they think they were at a haraam football match? These cheers are the effect of hidden kufr – kufr lurking impalpably in some corner of the hearts. The sign that the cheers were motivated by hidden kufr is expression of delight for a system in preference to the original Sunnah of Rooyat (physical sighting of the hilaal). The true Mu'min derives pleasure from the Sunnah, not from a method which is at variance with the Sunnah even though it (that method) may be technically permissible. The haraam cheers indicate a hidden displeasure for the original Sunnah system. Thus, the effect of kufr was the haraam cheers which defiled the sanctity of the Musjid. They cheered to boot out the system by which Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had adopted for determining the Islamic months. It is essential to always do

some soul searching to examine the state of one's Imaan.

Men of the Haqq never succumb to the pressure of a jaahil public on matters of Shar'i import. In the current scenario global sighting is extremely dubious and unacceptable. Whilst it is permissible according to the Hanafi Math-hab to accept news of Rooyat (Sighting) from other places, even from other countries, this is firstly not incumbent nor will it be permissible if the news does not reach reliably. It is not known from where the Imaam and the Musjid committee gained the idea that the Mujlisul Ulama of S.A. had issued a fatwa of permissibility for global sighting which in fact is non-existent.

The best and safest method is to follow local sightings. But, if an arrangement is made with pious, upright persons in another country to convey the news of their sighting, then it will be permissible to accept if the news is transmitted in a manner to preclude any doubt regarding the identity of the transmitters.

The reason why we reject news from other countries is because of unreliability. Generally fussaaq convey the news. The Saudis are most unreliable and they proclaim and conceal sightings to suit their whimsical desires and politics. The news conveyed by the Saudi authorities should never be accepted.

Beheshti Zewer does not discuss 'global' sightings. It simply states simple masaa-il without the circumstances prevailing in different countries and in different eras. The trustee spoke drivell.

one is worse than the other. All of them are scoundrels in terms of the Shariah. Abstain from consuming chickens which are killed in the haraam manner of hanging them upside down. The claim that these chickens are slaughtered facing the Qiblah is baseless. It is a naked lie. When the chicken is hanging upside down, it is facing the ground, not the Qiblah.

**Q. Here in the U.K. 'Seerah' programmes are conducted in the month of Rabiul Awwal. After the programme, food is served. Is it permissible to attend these programmes? These function are conducted by Ulama aligned to Deoband.**

A. The latest-style 'seerah' programmes are in emulation of the Bareilwi Bid'atis. Our people are now competing with the Bareilwi Bid'atis in their practices and rackets of Bid'ah. Do not attend functions of merrymaking - food and singing. The money wasted for food to feed people who eat thrice a day should be given

to the poor. But they will not acquire this taufeeq because bid'ah blinds the hearts.

**Q. I have about 5 years left to complete my prison sentence here in the U.S.A. My parents and children have requested me several times to visit me, but I have refused. The reason for my refusal is that after the visit, the prison requires us to completely strip naked in front of a guard. We are then ordered to turn around, squat and cough. Am I justified in not allowing my parents and children to visit me for the next five years?**

A. Due to the barbaric and immoral conditions which the prison subjects prisoners who are visited, it is haraam for your parents to visit you. You should never see your relatives whilst in jail if you have to be subjected to the immoral indignities inflicted on you by the prison barbarians. You are fully justified to refuse your parents and children permission to visit you.

**Q. Should Sajdah Sahw be made if**

(Turn to page 12)

### SOYA SAUCE

**Q. Soya sauce is made by a process of fermentation. The end product contains 3% alcohol. But the sauce does not intoxicate. This kind of alcohol does not intoxicate. Is Soya sauce halaal?**

A. Regardless of the sauce not intoxicating, it is haraam. A substance which is not intoxicating will not be alcohol. A fundamental property of all alcohols is the intoxicating attribute. However, due to the small quantity the sauce will not be intoxicating nevertheless, Rasulullah (sallallahu alayhi wasallam) has prohibited even a small quantity of a substance which intoxicates when consumed in a large quantity notwithstanding the non-intoxicating effect of a small quantity.



**(NNB = NO NAME BRAND JAMIAT OF FORDSBURG. RADIO SHAITAAN IS ITS HARAAM MOUTHPIECE DISGORING FISQ AND FUJOOR)**

## THE ZINA RADIO AWARDS FUNCTION MORE ZINA FACTS OF THE NNB SHAYATEEN OF RADIO SHAITAAN

**I**N THE PREVIOUS issue, *The Majlis* had reported and commented on the participation of NNB Jamiat's munaafiq molvis and other Radio Shaitaan personnel in the Zina Awards function. We now complement with more zina facts our previous exposure of the Radio Shaitaan personnel in the Zina Radio Awards function which was held at the Sandton Convention Centre on 14 April 2012.

The Radio Shaitaan fellows masquerading as Deeni personnel and 'maulans' with long white beards and cloaks mingled with dozens of scantily dressed females whilst liquor, music, singing and photography were the order to the

event.

The "Ayoba Band sang hit songs with a 1950's twist". It was an event of immoral humour, vibe and passivity. Mingling with dozens of scantily dressed *faajiraat* to the beat of shaitaani music and with liquor being served all around them, the old-white bearded apes posing as Muslims, must have been reduced to the state of *Janaabat*. The brains of the oldest moron was completely bewitched by the scantily dressed women and the music. His mental derangement is clearly discernible from the pictures which are reproduced here. Just look at the baboon holding aloft his hand with his clenched fist as if he had achieved a memorable victory

in the battlefield.

In addition to indulgence in all the zina activities, the evil group of Radio Shaitaan munaafiqeen paid R950 each per ticket to attend the zina event. There are no words in the dictionary harsh enough to describe the immoral villainy of Radio Shaitaan's munaafiqeen. They have left no stone unturned to gratify the inordinate filthy dictates of their lust and to bring disrepute and insult to Islam and the Muslim community. In this process they have thrown overboard every Qur'aanic and Sunnah rule and constraint. Why did they not dress like the zina crowd to blend more logically with the Black Tie event? They would

have at least abstained from insulting Islam if they had indulged in their zina performance without their beards and cloaks.

This was the zina event which the Reverend Abraham Bum had passionately defended and justified on the NNB Jamiat's satanic organ, Radio Shaitaan. In so doing, this cross-worshipper had further confirmed his kufr, for he was halaalizing what Allah Ta'ala has made haraam. These shayaateen who had participated in the zina event, including Reverend Bum, are not Muslims. They have conspicuously displayed their nifaaq.

It is essential to remember that Salaat behind any of these

munaafiqs is not valid. Anyone who is trapped to perform Salaat behind these vile specimens of munaafiqeen should repeat their Salaat. There are no molvis, to the best of our knowledge, who have fulfilled the following prediction of Rasulullah (sallallahu alayhi wasallam) to the fullest than the shayaateen molvis of Radio Shaitaan:

*"A time will dawn on the people when ....their ulama will be the worst of people under the canopy of the sky. From them will emerge fitnah, and the fitnah will rebound on them."*

These are the devil 'ulama' who will have to circumambulate their own intestines in Jahannum. May Allah Ta'ala save us from this terrible calamity in which these munaafiqeen have become enmeshed.

## UMRAH AND I'TIKAAF

**Q. My parents want to send me to observe I'tikaaf in Masjid Nabawi in Madinah Munawwarah. What is your advice.**

**A.** You may accept the offer of your parents and go for I'tikaaf in Madinah **only** if they insist. However, you should try to convince them that it will be infinitely superior and they will gain considerably more thawaab if they contribute the money to a worthy Islamic Cause or if they give the money to a few hard-pressed Muslims who are battling to make ends meet, or if they pay the debts of genuine debtors. Should they donate the money to the poor or to a truly worthy Islamic cause, they will acquire the thawaab of many Hajj and Umrah.

Spending so much money just to observe I'tikaaf in Madinah in this age of sin – sin from the time you leave home until the time you return – is not intelligent. The Shariah does not require undertaking a disastrous journey – spiritually disastrous – for observing I'tikaaf which is not incumbent. You can observe I'tikaaf in any local Masjid. It is truly wasteful, unintelligent and callous to squander so much money for an act which the Shariah does not command, especially at a time when the Ummah is suffering under the yoke of poverty and jahaalat, and when the entire journey from start to finish is plagued with haraam.

A man came to Hadhrat Bishr Haafi (rahmatullah alayh) and said: *"I have saved 200 Dinars (gold coins) with the intention of going for Hajj (i.e. Nafl Hajj). What do you advise?"*

**Hadhrat Bishr:** *"Do you in-*

*tend going for a tour or for thawaab?"*

**The Man:** *"For Thawwab."*

**Hadhrat Bishr:** *"Give the 200 dinars to 10 Fuqara or to ten Yataama (Orphans) or to ten persons who find it difficult to make ends meet for their families. Then, I assure that you will obtain the thawaab of 200 Maqbool Hajj."*

**The Man:** *"Hadhrat my heart is set on going for Hajj."*

**Hadhrat Bishr:** *"The money you have earned is from a haraam source. As long as you do not squander it in haraam, you will not gain peace."*

When wealth is earned in haraam ways, it is also spent in haraam avenues. Allah Ta'ala does not bestow the *taufeeq* of virtue to a man whose wealth is haraam. Such a man thus craves for squandering his ill-gotten gains in haraam avenues – in waste, in buildings, in mansions, in so-called nafl 'umrah/hajj', in haraam wedding receptions, in haraam so-called 'walimahs', in riya (ostentation/show), in pride and in many other haraam ways which all will be strung around his neck on the Day of Qiyaamah.

The man who had sought advice from Hadhrat Bishr was insincere when he stated that his intention was to gain thawaab from Allah Ta'ala. If this was truly his intention, then it was most unintelligent to decline an act which will accrue for him the thawaab of 200 Maqbool Hajj, and that too without the hardship of an arduous journey which could be plagued with danger and sin. Instead of tripudiating with joy and delight at the prospect of acquiring the thawaab of 200 Maqbool Hajj, he was contented with the 'thawaab' of one

## THE WONDERS OF LEMON, A CURE FOR NUMEROUS AILMENTS AS WELL AS FOR CANCER

"Just cut 2-3 thin slices of lemon in a cup/container and add drinking water will become "alkaline water", drink for the whole day, just by adding drinking water. Take it as drinking water everyday is good for everybody.

The surprising benefits of lemon! I remain perplexed!

=====

Institute of Health Sciences,  
819 N. L.L.C. Charles Street  
Baltimore, MD 1201.

This is the latest in medicine, effective for cancer! Read carefully & you be the judge

Lemon (Citrus) is a miraculous product to kill cancer cells.

It is 10,000 times stronger than chemotherapy. Why do we not know about that? Because there are laboratories interested in making a synthetic version that will bring them huge profits. You can now help a friend in need by letting him/her know that lemon juice

is beneficial in preventing the disease. Its taste is pleasant and it does not produce the horrific effects of chemotherapy.

How many people will die while this closely guarded secret is kept, so as not to jeopardize the beneficial multimillionaires large corporations? As you know, the lemon tree is known for its varieties of lemons and limes. You can eat the fruit in different ways: you can eat the pulp, juice press, prepare drinks, sorbets, pastries, etc...

**It is credited with many virtues, but the most interesting is the effect it produces on cysts and tumors.**

This plant is a proven remedy against cancers of all types. Some say it is very useful in all variants of cancer. It is considered also as an anti microbial spectrum against bacterial infections and fungi, effective against internal parasites and worms, it regulates

blood pressure which is too high and an antidepressant, combats stress and nervous disorders. The source of this information is fascinating: it comes from one of the largest drug manufacturers in the world, says that after more than 20 laboratory tests since 1970, the extracts revealed that:

**It destroys the malignant cells in 12 cancers** including colon, breast, prostate, lung and pancreas. The compounds of this tree showed 10,000 times better than the product Adriamycin, a drug normally used chemotherapeutic in the world, slowing the growth of cancer cells. And what is even more astonishing: this type of therapy with lemon extract only destroys malignant cancer cells and it does not affect healthy cells.

Institute of Health Sciences,  
819 N. L.L.C. Cause Street,  
Baltimore, MD1201"

dubious Hajj which may have been not Maqbool (i.e. unaccepted and rejected). Thus, the man's shaitaaniyat and nafaaniyat had been confirmed by his own rejection of 200 Maqbool Hajj offered to him on a platter.

This is the condition of the vast majority of people going today for Umrah and Nafl Hajj. They labour in self-deception. In fact they struggle with their conscience to deceive themselves about their own self-deception because deep down in the corners of their hearts they know why they are going. Their niyyat is anything but *Ridha-e-Iaahi (Allah's Pleasure)*.

Performing Ishraaq Salaat is the equivalent of one Hajj and one Umrah. Yet, we find innu-

merable miserable miscreants spending tens of thousands of rands for a tour to the Holy Cities ostensibly to perform Umrah, but they abstain from Ishraaq Salaat. A man whose brains are not deranged will not throw into the drain a Hajj and a Umrah which he could daily obtain by performing Salaatul Ishraaq.

Then there exists the other type of shaitaan who goes for Umrah and Nafl Hajj, but at home he is grossly disobedient, insolent and insulting to his aged parents. He has become the mureed of his wife who commands him in a variety of ways to terminate his relationship with his parents. He whirls and swirls between kufr and Imaan, and he hovers on the brink of Jahannum for

breaking the heart of his parents. What relationship does such a shaitaan have with Umrah and Nafl Hajj when he is not interested in gaining the thawaab of innumerable Hajj and Umrah on a daily basis whilst at home? Remember that Rasulullah (sallallahu alayhi wasallam) said that a glance of affection cast at a parent is the equivalent of one Hajj and one Umrah. The Sa-haabi asked: "What if I cast many glances at them?" Nabi-e-Kareem (sallallahu alayhi wasallam) said that he would receive the thawaab of many Hajj and many Umrah equal to the number of glances of love he showers on to his parents.

Everyone is required to do *muraqaabah (meditation and*

*(Continued on page 7)*



# THE TIJAANI FAITH A RELIGION OF BID'AH AND SHIRK

The Tijaani religion of West Africa is a religion of shirk and bid'ah. Some of the kufr of this misguided sect is as follows:

(1) Ahmad Tijaani said: "Thus isma has been guaranteed to the prophets and with them the qutbs. The Prophet has not mentioned them (the qutbs) when he said 'there is no infallibility except for a prophet, because he wanted to keep them concealed since their rank had not been revealed,... (Jawaahir)  
The Ijma' of the Ahlus Sunnah Wal Jama'ah is that only the Ambiya (alayhimus salaam) are Ma'soom, i.e., they only enjoy the attribute of ismah (sinlessness), not Auliya even if they are qutbs.  
(2) Hajj Umar al-Futi, the disciple of Ahmad Tijani, says in Rimah of Umar Bin Said: "...that walis never sin, and any breach of the Shariah in which they may become involved is only apparent but not real, and is always designed by the walis themselves to test the faith which their followers have in them."  
It is baseless to claim that wa-

lis never sin. Walis are not like the Ambiya.  
(3) "After Ahmad al-Tijani started his order he relinquished his affiliation with the four orders which he had joined, asserting that he did not achieve spiritual realization through the aid of any of the founders of these orders and he owed fealty to none of them."  
This is a vile attack against the illustrious Mashaa-ikh of the Four Sufi Orders. A man who has strayed from Siraatul Mustaqeem will find fault with the great Auliya of former times.  
(4) Ahmad Tijaani produced no Silsilah. Unlike the four Silsilah which all trace their origin to Hadhrat Ali or Hadhrat Abu Bakr, Tijaani claims that his link with Rasulullah (sallallahu alayhi wasallam) is direct. He has no Mashaa-ikh before him in his silsilah. Stating this, Jamal Abdun Nasr says:  
"Contrary to the usual practice among the Sufis, Ahmad Al-Tijani produced no silsila, or perhaps it would be truer to say that he produced a one-link silsila which went directly

from him to the Prophet. (Jawahir)."  
The greatest defect in the claim of wilaayat made by Tijaani is that he has no silsilah.  
(5) The following statement of Ahmad Tijaani is recorded in Jawahir  
"None of the men (i.e. Walis) can admit his followers to Paradise without my reckoning or punishment, no matter what sins and acts of disobedience they may have committed, except I alone."  
In this statement Tijaani regards himself as the pivot of Najaat (salvation) whereas this is baseless. The Pivot of Najaat is the Kalimah Shahaadat. Furthermore, no wali can ensure anyone's admission to Jannat. This is the function of only Allah Ta'ala. Intercession (Shafa'ah) will be with the permission of Allah Ta'ala. No wali and no Nabi has the right to admit anyone into Jannat.  
(6) Among the beliefs of bid'ah and even shirk of the Tijanis is that Rasulullah (sallallahu alayhi wasallam) and the four Khulafa-e-Raashideen attend their special

thikr sessions where their litany, Jawaharatul Kamal is recited. There is absolutely no Shar'i basis for this claim. Furthermore, the logical conclusion of this belief is that if there are 100 groups of Tijanis reciting this thikr in different places at one and the same time, then Rasulullah and the Khulafa are present at all the gatherings at one and the same time. This is the conference of the attribute of omnipresence to Rasulullah (sallallahu alayhi wasallam) and the Khulafa. But, only Allah Ta'ala is omnipresent.  
(7) The Tijanis give greater importance to their prayer than to the Qur'aan Majeed. They claim that their Salatil Faatih, in addition to a long list of outrageously exaggerated benefits is 6,000 more meritorious than reciting the Qur'aan. They also assert that if a person is unable to take wudhu then he may not recite the Jawaharatul Kamal with Tayammum. But, the Shariah allows one to touch and recite the Qur'aan with Tayammum if water is not available. Salaat for Allah Ta'ala can be performed with tayammum, but the prayer of the Tijaanis cannot be recited with tayammum! This is outrageous to

say the least.  
(8) Tijaanis during their wazifah sessions spread a white cloth. The purpose of this is to reserve the place for Rasulullah (sallallahu alayhi wasallam) and the four Khalifas who, they believe, attend their sessions. This is utterly baseless.  
While this sect masquerades as an authentic Sufi Tareeqah, in reality it is a *baatil* sect which has no link with the Mashaaikh of Tasawwuf. The Tijaani religion was established relatively recently, in the year 1815, less than 2 centuries ago by its founder, Ahmad Tijaani who had claimed that he had acquired the Tijaani Faith directly from Rasulullah (sallallahu alayhi wasallam). He has no *Silsilah (Chain)* such as the other authentic Sufi Silsilahs who all link up to Rasulullah (sallallahu alayhi wasallam) via the Sahaabah. That the Tijaani religion came into existence 12 centuries after Rasulullah (sallallahu alayhi wasallam) should be ample evidence for its falsehood.  
This sect subscribe to beliefs and practices of kufr and shirk. Salaat behind them is not valid.

## GIVE WHAT IS PURE AND WITH LOVE

ONCE when Rasulullah (sallallahu alayhi wasallam) saw Hadhrat Aishah (radhiyallahu anha) washing some dirhams (silver coins), he was surprised, and he said: "O Humaira! (This was Hadhrat Aisha's name) What are you doing?" She responded: "Labbaika! Ya Rasulallah! I am washing these dirhams." Rasulullah (sallallahu alayhi wasallam): "What for?" Hadhrat Aishah: "I have heard you saying that when something is given in the Path of Allah, then before it reaches

the hands of the recipient, it reaches the Hands of Allah Ta'ala. Therefore, whenever I give money in Sadqah, I give the coins which I have washed, so that pure and clean coins reach the Hands of my Master (Allah Ta'ala)."  
The lesson for us in this attitude of Hadhrat Aishah (radhiyallahu anha) is to give in the Path of Allah Ta'ala happily

and cheerfully. Sadqah should not be regarded a burden. Give from the wealth you love, and from halaal tayyib wealth. Some people, feeling Zakaat to be a 'fine', seek to absolve them of this 'onerous burden'

with such goods which have become useless for them. This is not the way which devotees of Allah Ta'ala adopt for gaining His Pleasure. Examine your niyyat and understand Who the Being is in Whose

Path you are giving your Zakaat and Sadqah.  
Among the signs of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said is that people will regard payment of Zakaat to be a fine.

## BERWIN CHICKENS

**Q. Are Berwin chickens slaughtered in Natal halaal?**

**A.** All chickens slaughtered commercially are not permissible. Even if the plant is owned by a Muslim and even if they have a permanent Muslim supervisor on the plant, the system of killing is haraam. The chickens are cruelly hung upside down, shocked brutally and killed on a fast-moving conveyer chain. Numerous of the chickens are cut without Tasmiah, and with improperly severed neck vessels. It is therefore not permissible to consume such chickens. At Berwin the same haraam procedure is in operation.

## THE FOUR MATH-HABS?

**Q. Rasulullah (sallallahu alayhi wasallam) used to perform Salaat in different ways. Why can we also not do so?**

**A.** Brother, you are occupying an insignificant stratum in an epoch which is separated from Rasulullah (sallallahu alayhi wasallam) by a chasm of about 14 centuries. The greatest authorities of Islam, viz., the Sahaabah and the Aimmah-e-Mujtahideen of the first era of Islam, have taught this Ummah the Islam which was perfected in the very age of Rasulullah (sallallahu alayhi wasallam). These illustrious authorities imparted to the Ummah the teachings of Islam as they had understood, and the Math-habs have come down to us reliably from great authorities.

These Math-habs are as old as Islam because they are in fact Islam. You and us in this belated age in proximity to Qiyaamah are non-entities which could be equated to morons. You and we

possess no licence for digging out from the kutb Hadith narrations, then subjecting the Ahaadith to our personal, wildly fluctuating opinion to formulate masaa-il. Such a methodology will be the inspiration of shaitaan who is adept in the art of deceiving and entrapping Muslims via 'deeni' channels.

Our function is only to accept, believe and practise the teachings of Islam as they have reached us from *Khairul Quroon (the First three Noblest eras of islam)*. There is no scope now for fabricating another math-hab for achieving some sort of corrupt unification of math-habs. Allah Ta'ala, in His Infinite Wisdom, has willed the presentation of Islam in the form of the existing Four Math-habs.

## UMRAH AND I'TIKAAF

(Continued from page 6)

*soul-searching*) to ascertain his *niyyat* and to understand his *ta-alluq (relationship)* with Allah Ta'ala in the light of his every day's activities at home. Nowadays the Ulama who are supposed to be the Beacons of Light and Guidance for the masses act like the legendary fox who deceived the group of animals and led them into his den where he made a good meal out of them. In the words of Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh), who was a contemporary and a close confidante of Imaam Abu Hanifah (rahmatullah alayh), the Ulama have become *Zulmat (spiritual darkness)*. Instead of guiding, they mislead. These ulama of *dhalaal*

(*misguidance*) are in the forefront of the Umrah and Nafl Hajj racket. They live in luxury, devour luxury, look askance at the wealthy to sponsor Hajj and Umrah tickets for them, indulge in *chaaplosi (flattery)* of the wealthy, and abstain from Amr Bil Ma'roof Nahy Anil Munkar in so far as their wealthy contributors are concerned.

Instead of being the noble Officers in Allah's Department of Amr Bil Ma'roof Nahy Anil Munkar which their status demands, they have become the *chaprasis (peons)* of the Ahl-e-Dunya (the wealthy men of the world). May Allah Ta'ala have mercy on this orphan and forlorn Ummah of this day.

## E-BUCKS CLARIFICATION

One of our readers has drawn attention to our answer which appeared in an early issued of *The Majlis* on the question of E-Bucks paid by FNB Bank. Based on the explanation given to us, we had expressed the view of permissibility. According to the reader e-Bucks are riba. On further examination of the e-Bucks system, the following appears to be the ingredients:

- E-bucks are earned from the bank on credit, debit and cheque card purchases made from retailers.
- A double earning with these cards also applies. (1)

FNB pays e-bucks for using the cards. (2) "Swipe your e-Bucks card at the till and earn from the retailer."

The benefit paid by the Bank is haraam riba. Any benefit acquired from the retailer for making purchases, will be permissible gifts.

For the present, this is our view which is based on the aforementioned two factors. If anyone is of the opinion that our understanding of the e-Bucks system is incorrect, he/she should not hesitate to present a clearer explanation of the system to enable a better understanding.



FOR SHIFAA' (CURE)

Recite Surah Faatihah 3 or 7 times

Recite the 6 Shifa Qur'aanic verses

Blow on the patient or yourself if you are the patient.

Do this amal daily. Even better is to do it more than once daily.

Do the same amal (practice) and blow on water and drink.

Make constant Dua for Shifa' and recite Istighfaar in abundance because most of our sicknesses are due to:

- Sins, including the sin of over-eating. The Sages of Islam say that the root of all sicknesses is the stomach.
- Usurping and trampling on the Huqooq (Rights) of others. If this is the case, then make amends regarding usurped and unfulfilled Huqooq because without having made amends, Taubah and Istighfaar are of no avail.
- Consuming haraam and mushtabah food
- Consuming food laced with chemical ingredients such as preservatives, colourants, emulsifiers, stabilizers, and a litany of E Numbers which conceal the true nature of the poisons which you consume.

The efficacy of spiritual remedies involving Qur'aanic aayaat and Allah's Names is commensurate with Taqwa and abstention from sin and haraam. For example, certain Qur'aanic verses are remedies for eye problems. However, if the patient continues viewing television, he/she should not expect to be cured with the Qur'aanic remedy. The condition of the eyes will progressively deteriorate with indulgence in television.

Similarly, a man who is guilty of zulm (oppression/injustice) having usurped the huqooq (rights) of others will not find cure in Qur'aanic

remedies. He has to first make amends by fulfilling the rights, seeking pardon and repenting. In fact, zulm is such an abhorrent evil that it effaces the efficacy of even physical medication. In most cases the diseases which befall a zaalim (oppressor) are the effects of the Curses of the mazloom (oppressed).

Rasulullah (sallallahu alayhi wasallam) said: "Beware of the curse of the mazloom. Allah raises the curse above the clouds and the Doors of heaven are opened up for it, and Rabb says: 'I take oath by My Might! I shall aid you even if it is after some time.'"

People should not lose sight of the fact that they are dealing with a Being Who does not forget. Even after years, the Divine Whip strikes. Allah Ta'ala grants man respite of even years to make amends and reform himself. When he adopts an incorrigible attitude of recklessness, the Punishment is swift and appalling. May Allah Ta'ala save us from His Wrath.

THE LESSER EVIL?

**Q. We live in an estate 10 km from town that comprises of over 100 flats and accommodates over 100 families. These flats are surrounded by night clubs and bars. The issue in question is our youths and some parents go out to watch the on-going Euro Cup outside the estate in the bars and night clubs. To avoid the immorality, evil and other offensive acts, and to have our youth in the vicinity, the estate management committee has organized live telecast matches in the estate hall where interested male members can come and watch instead of going out in the bars and night clubs. If we stop the live telecast in the estate, then the youths might sneak out to the bars and night clubs. Which of the evils should be selected, bearing in mind the situation?**

**A.** The youths in your estate are not sneaking out. They are indulging flagrantly in haraam and zina. Only persons who are fornicators, gamblers, fussaaq and fujjaar will have the rude audacity and shamelessness of sitting inside a bar and a night club totally oblivious of the constant la'nat of Allah Ta'ala settling on them, and fearless of the possibility of Malakul

Maut striking them down right inside these abodes of shaitaan.

The scenario portrayed by you consists of two haraam/evil deeds, and there is no compulsion to choose any one of the two. Thus, the principle of the lesser evils does not apply to this scenario. The issue of selection does not arise. Abstention from both evils is Fardh.

The youth will not be cured of their evil desire to visit the dens of immorality by merely introducing live telecast matches. As long as Taqwa is not generated in people, the choice of a lesser evil will not benefit them in the least. But a lesser evil may not be selected if there is no compulsion imposed to choose such an evil. Those concerned should propagate the Deen and explain the evil and immorality in kuffaar sport and the haraam attached to it. Evil can not be combated with evil. A person has to understand and accept that a deed is haraam, then abstain. The Imaam in the Musjid should speak on this topic and advise and admonish the people who indulge in this haraam. Minus Khauf of Allah, nothing will deter the fussaaq and fujjaar from visiting the dens of immorality. The live telecasts are haraam.

THIKRULLAAH

WHEN Imaam Abu Yusuf who had become the chief Qaadhi of the Islamic Empire, was departing from his Ustaadh, Imaam Abu Hanifah (rahmatullah alayh), the latter said: "O Ya'qoob! Whilst sitting with people, engage abundantly in Thikrullaah, so that they learn from you the Thikr of Allah Ta'ala." Imaam Abu Hanifah (rahmatullah alayh) emphasized the importance of Thikrullaah. Allah's remembrance is the objective of life. The Qur'aan and the Ahaadith are replete with the exhortation of Thikr in abundance. A heart devoid of perpetual Thikrullah, is the abode of shaitaan.

LOVE FOR THE SUNNAH

ONCE while in Persia, Hardhat Huzaifah Bin Yamaan (radhiyallahu anhu) along with some other Muslims, was invited by the rulers for a meal. Whilst eating, a morsel of food fell from his hand on to the ground. He picked up the morsel, dusted it and began eating it. A companion whispered to him that the rulers regard such a practice to be uncultured. Hadhrat Huzaifah (radhiyallahu anhu) commented aloud: "Should I abandon the Sunnah of my Beloved (i.e.

Rasulullah – sallallahu alayhi wasallam) for the sake of these morons?"

He had observed Rasulullah (sallallahu alayhi wasallam) picking up a fallen morsel and eating it. Confound the 'culture' and cult of the morons! The one in whose heart is embedded the love of Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam) do not understand the policy of dubious diplomacy and 'culture'. In terms of the understanding of the molvis and sheikhs of our era, Hadhrat Huzaifah

(radhiyallahu anhu) 'should' have acquitted himself with diplomacy and not revile the non-Muslim rulers by labelling them 'morons' (humakaa'). Whilst the flotsam of today who abandon the Sunnah and the Shariah, are lost in their policies of compromise, dubious diplomacy, interfaith and 'hikmat',

the men in whose hearts has settled the flame of Divine Love speak and react in terms of: Love for the sake of Allah, and animosity for the sake of Allah."

FOR WASWASAH

To combat and eliminate shaitaani waswasah (evil whispering), the Qur'aan Majeed says:

"If you are assaulted by a waswasah from shaitaan, then seek aid with Allah. Verily, He hears and is aware. Verily, those who fear (Allah), when a waswasah of the shaitaan touches them, they resort to thikr. Then suddenly their eyes open (and they realize the deception of shaitaan.)"

(Al-A'raaf, aayats 200 and 201)

When any kind of shaitaani idea develops in the mind, immediately recite Ta-awwuz and lapse into Thikrullah. Allah's Name puts shaitaan to flight. It is always shaitaan's attempt to disturb the mind of the Mu'min with evil thoughts. With Thikr evil shaitaani thoughts and whisperings are eliminated.

SIN EFFACES IMAAN

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "When a person indulges in zina (fornication) his Imaan departs from him and is suspended above him. After he has emerged from this sin, his Imaan returns to him."

In another Hadith, Rasulullah (sallallahu alayhi wasallam) enumerated several major sins having the same consequence of expelling Imaan at the time of indulgence. It is therefore imperative when a person is about to indulge in any major sin, to reflect on this Hadith, and to ask himself: "What will be my condition if maut (death) captures me whilst I am indulging in this heinous sin? If maut should come in the very process of indulgence, I shall die without Imaan." Such reflection will, Insha'Allah, generate sufficient fear to deter the Mu'min from committing the sin.

LOVE IS ENGROSSING

ONCE WHILST A Buzrug was performing Salaat, a sobbing woman with her hair and face exposed passed right in front of him. The Buzrug became very agitated and annoyed. Terminating his Salaat, he exclaimed: 'Have you no shame! You shamelessly expose your hair and face and passed in front of me!' The woman firstly apologized profusely, and explained: "My husband has just now divorced me. His love has made be oblivious of my condition. My love for him and the grief which has settled on me made me oblivious of everything, hence I did not realize my state." Then she added: "But I am bewildered at your state. My absorption in the love for my husband has made me oblivious of everything despite this love being of a transitory (and inferior) kind. What kind of Divine Love do you have,

which does not render you oblivious? If your Divine Love is true, how did you observe me in my pitiful state?"

When Hadhrat Hasan Basri (rahmatullah alayh) was informed of this episode, he commented: "I shall always remember her reprimand. Undoubtedly, this is the defective state of our Salaat."

The soldiers of the zaalim kaafir king had killed Nabi Yahya (alayhis salaam) in the room where he and his father, Nabi Zakariyya (alayhis salaam) were engrossed in Salaat. It was only after completing his Salaat that Nabi Zakariyya (alayhis salaam) realized that his son, Nabi Yahya (alayhis salaam) had been brutally killed. This was the degree of concentration and absorption in the Love of Allah Ta'ala. Thus the Sufiya say: "Salaat is the Mi'raaj of the Mu'min."

SAAM IBN NOOH

ONCE at the grave of Saam, the son of Nabi Nooh (alayhis salaam), Nabi Isaa (alayhis salaam) said to Saam, "Stand up with the permission of Allah!" Out of the grave emerged Saam. He greeted Nabi Isaa (alayhis salaam) who asked him: 'How many years have passed since you have died?' Saam said: "Five thousand years". When Isaa (alayhis salaam) asked about

his condition, Saam said that to this day he still feels the severity of Maut.

Nabi Isaa (alayhis salaam) said: "Why are your hairs white? In your age no one had white hairs." Saam said: "When I heard your proclamation, I woke up thinking it is Qiyaamah. The shock and fear of Qiyaamah instantaneously changed by black hair into white." Thereafter Saam returned to the grave.



# THE ESTATE OF A MISSING PERSON

## THE MAFQOOD

A person whose whereabouts are unknown and it is not known whether he/she is dead or alive is called Mafqood.

1. The mafqood is considered to be alive with regard to his estate. Thus, his estate will not be distributed among his heirs by way of inheritance as long as his death is not confirmed or decreed by a Shar'i court.

2. The Mafqood's death will be confirmed by way of reliable information. If no such information is forthcoming, his death will be decreed by a Shar'i court (or a Shar'i committee in the absence of a court) when his age has reached 90 Islamic years.

3. At the age of 90 years when he will be legally decreed to be dead, his estate will be distributed by way of inheritance among his existing heirs. Only the heirs who are alive on the date the mafqood becomes 90, will inherit. Those who had died before this date, will not inherit in the Mafqood's estate.

4. With regard to the estates of others, the Mafqood is considered to be dead. In other words he does not inherit in the estates of such deceased persons whose heir he would have been if his whereabouts were known on the occasion of their deaths. However, inspite of him not

inheriting, his share will be set aside and held in trust because of the possibility of his return before he has reached 90 years. When the Mafqood's death is pronounced at 90, the assets which were held in trust for him have to be distributed to the heirs who were alive on the occasion of the death of the person from whose estate the share was set aside for the Mafqood. At the age of 90 it will be deemed that the Mafqood was not alive on the occasion of the death of his murith (the deceased from whom one inherits).

Example: Amar went missing on 20th Safar 1350. On this day he was 35 years old. Ten years later his wife died leaving the following heirs:

Mother, daughter and son. Her estate will be divided as follows:

Mother  $\frac{1}{6}$ ; Mafqood husband  $\frac{1}{4}$  (to be held in trust); Balance to be divided into 3 parts. One part for the daughter and two parts for the son.

Mother  $\frac{1}{6} = \frac{2}{12}$ ; Mafqood husband  $\frac{1}{4} = \frac{3}{12}$ ; Balance  $\frac{7}{12}$  to be divided into 3 shares (2 for son and 1 for daughter).

The  $\frac{3}{12}$  or  $\frac{1}{4}$  of the estate will be held in trust. Should the Mafqood return before the age of 90, his share will be given to him. If he has

not returned by 19th Safar 1405 when his age will be 90, the  $\frac{3}{12}$  will be returned to the heirs of his deceased wife. i.e. those heirs who have inherited from her when she had died. They were her mother, daughter and son. The mother's share is  $\frac{1}{6}$  and the balance of  $\frac{5}{6}$  will be divided into 3 parts. The son will receive 2 parts and the daughter one part.

This division will be illustrated with a further example. The value of the deceased wife's estate is R144,000. The shares of heirs are:

Mother $\frac{2}{12}$ ( $\frac{1}{6}$ ) =	R24,000
Mafqood $\frac{3}{12}$ ( $\frac{1}{4}$ ) =	R36,000
Balance $\frac{7}{12}$ (for son and daughter) =	<u>R84,000</u>
	R144,000

The mafqood husband's share of R36,000 will be kept in trust until he reaches the age of 90 years. If he has not returned by this time, the R36,000 which was set aside for him will revert to his deceased wife's estate. Her heirs on the occasion of her death were her mother, son and daughter. The division of the R36,000 will be as follows:

Mother  $\frac{1}{6} =$  R6,000

The balance, viz;  $\frac{5}{6} =$  R30,000 will be divided into 3 parts. Thus each part is R10,000. The son receives R20,000 and the daughter R10,000.

# HANDS IN THE QABRUSTAAN

**Q. Some Ulama cite Ahadith to prove that Rasulullah (sallallahu alayhi wasallam) raised his hands whilst making Dua in the Qabrustaan. Many of the senior Ulama also say that it is Mustahab. Why does The Majlis contend that it is bid'ah?**

**A.** When even a Sunnat becomes elevated and regarded to be necessary, it becomes bid'ah. When people are criticized for abstaining from *aadaab* and *Mustahabbaat*, then it becomes necessary to outlaw the act. This is a principle of which all Ulama should be aware.

Despite the fatwas you have mentioned, our senior Ulama never raised their hands in the Qabrustaan. Hadhrat Thaanvi (rahmatullah alayh) discouraged it. In Imdaadul Ahkaam it is explicitly negated.

When we returned to South Africa after completing our studies in India, the practice of raising hands in the Qabrustaan was regarded compulsory and all the *juhala* (ignoramuses) and *bid'atis* (innovators) adhered to this as well as other bid'ah practices in the Qabrustaan. To combat bid'ah, we adopted the practice of our Akaabireen who were all aware of the Ahaadith

which you have mentioned.

However, others who returned to South Africa after completing their studies, discarded the practice of the Akaabireen and adopted the practice of the juhala and bid'atis, not because of the Hadith and the Fatwas. In fact most of them are unaware of the fatwas and the relevant Ahaadith on this issue. They succumbed to the pressure of the juhala and bid'atis. Now they seek to justify their taqleed of the juhala with the fatwas. They are like some of the Muslim louts who keep long, ugly hair in emulation of their western kuffaar counterparts (louts and hooligans), then justify such ugly hair style with the Ahaadith mentioning the long hair of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. Nowadays these morons and louts wear what they call 'bermuda' pants. When they are admonished for performing Salaat in such clothes of the devil, they retort that according to the Hadith the trousers should be well above the ankles (*nisf-e-saaqain*). Refuting these louts and these hand-raising molvis, the Qur'aan Majeed states: "*In fact, man has insight (i.e. he is well aware) over his nafs although he puts forth excuses.*"

# NECESSARY ADVICE FOR RAMADHAN

1. It is Sunnah to break the fast with dates. This was the practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It is unhealthy to break the Saum (Fast) with other kinds of food and to eat much at the time of Iftaar.

2. Maghrib Salaat should commence one or two minutes after the Athaan. There is therefore ample time to fulfil the Sunnah requirement of Iftaar. Begin Iftaar during the course of the Athaan. The time of

Iftaar is not an occasion for feasting.

3. Eating at the time of Sehri ends with the advent of Subh Saadiq which is when Fajr time begins. It is preferable to stop eating a couple of minutes before the 'Fast Begins' time given on this timetable.

4. Eating beyond the 'Fast Begins' time invalidates the fast. Some people continue eating whilst the Fajr Athaan is in progress. The fast is invalid.

5. If by error a Fast is invalidated, then too it is not permis-

sible to eat. Remain as a fasting person, and make Qadha of the invalid fast after Ramadhan.

6. Whilst nonsensical, futile and abundant conversation does not invalidate the physical Fast, it utterly ruins the spiritual Fast. The spiritual benefits of the Fast are ruined by indulgence in futility, and the position is worse if the talk is gheebat (gossip and backbiting). Gheebat also makes the Fast physically difficult.

7. After Ramadhan, i.e. dur-

ing the month of Shawwaal, it is Sunnat to keep six Nafil Fasts. These may be kept all together or spread out over the month.

8. The reward of one good deed practised in Ramadhan equals 70 such deeds practised in other months. By the same token, the evil of sin committed during Ramadhan is also multiplied manifold.

9. Tilaawat of the Qur'aan Shareef is of special importance and significance during Ramadhan. Many khatams (complete recitations) of the Qur'aan Majeed should

be observed.

10. Rasulullah (sallallahu alayhi wasallam) has applied additional emphasis on abstaining from arguments during the month of Ramadhan. If someone initiates an argument, maintain silence. In such silence is success.

**THE EVIL OF TELEVISION**

*At least during Ramadhan, have mercy on your own soul by abstaining from the evil of television. The entire spiritual effect, benefit and reward of the wonderful Days of Ramadhan are gushed down the satanic drain by viewing television.*

## THE FAASIQ QAWWAAL

**Q.** Recently an Ulema organization issued a poster announcing that a prominent naa't singer would be singing naa'ts at a public hall. The programme was advertised specially for ladies. The Imaams of the various Musjids displayed the poster on their respective Musjid notice boards. Is it permissible for a male singer from behind a screen

to sing for a female audience? Is it proper for Ulama who are Warathatul Ambiya to organize such functions? Please comment on this programme.

**A.** It is haraam for a male singer to sing to even males, and it is haraam for even a female singer to sing to a female audience. To a greater degree will the prohibition apply if he sings for females. The Fuqaha have ruled that men should not say even 'Assalamu Alaikum' to females and vice versa. And, if a male greets a woman, she should not respond.

When it is prohibited for women to attend the Musjid for Salaat, how can it ever be permissible for them to attend a public hall for listening to the haraam singing by a faasiq male? The faasiq, vile male singer, we are told, had egged on the women to sway to his immoral tunes.

The Imaams, the ulama-e-soo' (evil molvis) and all who participated in organizing the fisq singing in the public hall are fussaag. These miserable molvis have no respect for the *ahkaam* of the Shariah. Their concern is only to satisfy the lustful dictates of the nafs. May Allah Ta'ala save this Ummah from the vile clutches of the ulama-e-soo'.

These ulama-e-soo' are not *Warathatul Ambiya*. They have become *warathatush shaitaan* (the heirs and representatives of the devil). There is no group which has harmed the Ummah more than the ulama-e-soo'. They have become the commanders of *munkar* (evil) having assumed the function of *Amr bil Munkar* instead of *Amr Bil Ma'roof*.

## THE BARGAIN OF JANNAT

On the Day of Qiyaamah, Allah Ta'ala will ask the People destined for Jannat: "How long have you lived on earth?" They will say: "O Allah! A day or a part of a day." Allah Ta'ala will say: "You have

acquired a wonderful bargain in lieu of tolerating only half a day's hardships. In lieu of the half day's suffering you have purchased My mercy and My hospitality. Go and be happy. Death will not follow you nor old age. Neither will worry nor sorrow afflict you. You have attained freedom."

## WHAT IS DIVINE LOVE?

Someone asked Imaam Maalik (rahmatullah alayh) to define Divine Love. Imaam Maalik said that he was able to explain the literal meaning and etymology of the term *muhabbat* (love). "But if you desire to know the *haqeeqat* (the reality) of *muhabbat*, go to a certain Shaikh (who was a Sufi). He will explain to you the *haqeeqat* of *muhabbat* (Love for Allah)." This was the relationship which the illustrious Fuqaha of the Ummah had with the Auliya who were absorbed in Divine Love.



# THE HARAAM SOCCER TOURNAMENT OF DARUSH SHAITAAN

A Brother from Durban reports:

**“DARUL IHSAN/AL-FALAAH COLLEGERE: 6 A-SIDE SOCCER TO BE HELD AT AL-FALAAH**

**GROUNDS ON 23/6/2012**  
*The above mentioned tournament with a host of other activities is being advertised on several Musaajid notice boards. For the soccer, the youth have been instructed that every ‘6 A-Side’ team must be accompanied by their local Alim or Imam. Players to be between the ages of 14 and 18 years. Are such sporting tournaments allowed in Islam? Is it permissible for Ulama to organize and participate in these activities? Is it permissible to use the Musaajid to promote sporting activities? Please comment.”*

**COMMENT**

Rasulullah (sallallahu alayhi wasallam) said: “*Soon will an age dawn on the people when nothing of Islam will remain but its name; nothing of the Qur’aan will remain but its text. Their Musaajid will be beautifully adorned structures, but devoid of guidance. Their Ulama will be the worst under the canopy of the sky. From them will emerge fitnah, and the fitnah will rebound on them.*”

What is happening today in the Musaajid under the Satanism perpetrated by the ‘ulama’ such as the molvis of Darush Shaitaan (the so-called Darul Ihsan), is the materialization of Rasulullah’s prediction. The miserable entities of Darush Shaitaan masquerading as ‘ulama’ are incarnations of Shaitaan under whose spell and influence these miscreant molvis are operating and destroying their Deen and the

Deen of the ignorant Muslims who have unfortunately become entrapped in these satanic molvis lustfully plodding the path in search of name and wealth.

It is truly incredible to observe what these shayaateen in ulama-garb are perpetrating in the name of the Deen. To crown their Satanism, they are employing the Musaajid for their promotion of haraam. From which pedestal have they fallen to which depths of moral degradation? Along with destroying themselves they are destroying the community of Islam. There can be no worst scum than this type of molvi who flagrantly tramps and insults the Qur’aan and the Sunnah with satanic interpretation to render halaal what is haraam in the Deen. Rasulullah (sallallahu alayhi wasallam) has explicitly and emphatically said: **“Every sport of the Mu’min is baatil....”** The Qur’aan Majeed says repeatedly: **“The life of this world is nothing but play and amusement, and the abode of the Akhirah is best for those who fear. What! Have you no intelligence?”**

The Qur’aan asks: Can you not understand that your sojourn on earth is transitory – extremely short? Every passing day brings you closer to your Maut and your Qabr. Is this haraam, kuffaar sport with its accompaniment of haraam paraphernalia in preparation for Maut and the Qabr? Did Allah Ta’ala create us to squander our short, but valuable lives, in evil, kuffaar sport, futility and haraam. Did you, O molvis of Darush Shaitaan, pursue the *Ilm* of the Deen for these haraam, rubbish, shaitaani events and activities? Did you

acquire the lesson of soccer from the Qur’aan and the Sunnah? Can you imagine or even hallucinate after taking drugs, Rasulullah (sallallahu alayhi wasallam), Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Khalid Bin Walid and the Sahaabah (radhiyallahu anhu) running like your soccer baboons after a stupid ball with its accompaniment of haraam *khuraafaat* which you are promoting and trying to ‘Islamicize’? If you are unable to understand the notoriety, villainy and filth of your soccer misdeeds now, you will most assuredly witness and suffer it when Malakul Maut stands on your head to harshly rip your souls from your bodies.

Rasulullah (sallallahu alayhi wasallam) said: *“If you knew what I know, you will laugh less and cry much. You will not derive pleasure from your wives on your beds. You will run into the wilderness wishing that you were a blade of grass....”*

Did your learning of Bukhaari Shareef, Hadith, Fiqh and Tafseer prepare you for indulgence in this supreme satanic *ghaflat* which you are organizing to destroy the youth of the community? Is it the function of molvis to inculcate haraam soccer ‘skills’ in the youth? Are Ulama not supposed to be *Warathatul Ambiya*? O Followers of Shaitaan and Slaves of the Nafs! Know that Rasulullah (sallallahu alayhi wasallam) said: *“Shaitaan sits glued on the heart of the son of Aadam. When he (man) engages in thikrullaah, shaitaan flees. When he indulges in ghaflat, shaitaan casts waswasah in him.”*

O Evil Ones of Darush

Shaitaan! Will your haraam, kuffaar soccer tournament with its accompaniment of *khuraafaat* go into the deeds of virtue of the participants, and will it benefit them at the time of Maut, in Barzakh and in Qiyaamah? Remember, satanic molvis will have to circumambulate their intestines in Jahannum. Sins committed in one’s ‘individual capacity’ bring about regret in the heart of the Mu’min, and this remorse constrains him towards Taubah, and in the wake of Taubah, Allah’s *Rahmat* settles on him. Hence, Rasulullah (sallallahu alayhi wasallam) said: *“A sincere repentor of sins is like one who has no sins.”* But the evils, sins, and rebellion committed by devils in molvi’s garb, and that too, committed in the name of the Deen, deprives them of the bounty of Taubah. They do not acquire the taufeeq for Taubah. They utilize Allah’s Name to mislead Allah’s Flock.

Even concerned laymen and even concerned juhala can understand the villainy of the haraam event which Darush Shaitaan is promoting. There is no need for presenting dalaa-il (Shar’i proofs) for misdeeds which are self-evidently haraam, morally and spiritually destructive – ruin in this dunya and in the Akhirah.

It is indeed lamentable and shocking to observe that molvis who set themselves up as leaders of the Muslim community, and who crave to be known as Ulama, indulging in haraam rubbish which they lap up like wild dogs from the western kuffaar culture. What relationship is there between haraam kuffaar sport and the Qur’an and Sunnah? Whilst the function of the Molvi is *Amr*

*Bil Ma’roof Nahy Anil Munkar*, the molvis of Darush Shaitaan, like munaafiqs, promote *munkar (evil)*. They will most assuredly not escape the Divine Whip when it strikes.

Fussaag molvis who organize haraam sport and lure youngsters into the den of shaitaan should be dismissed from imaamate posts. It is haraam to appoint such fussaag in positions of leadership. And, those miscreants who will be accompanying the haraam teams can by no stretch of Islamic imagination be Alims and Imaams. They are all the progeny of Iblees.

**MUSLIMS SHOULD NOT SOOTHE THEIR CONSCIENCE AND BELIEVE THAT THEY WILL NOT BE HELD ACCOUNTABLE FOR THEIR MISDEEDS SIMPLY BECAUSE THEY HAD FOLLOWED EVIL ‘ULAMA’ WHO HAD HALAALIZED THE HARAAM IN WHICH THEY INDULGE. WARNING THEM OF THE CONSEQUENCES OF THEIR MISDEEDS, THE QUR’AN MAJEED STATES:**

***“They took their ahbaar (ulama) and ruhbaan (sheikhs) as gods besides Allah.....”***

Allah Ta’ala has bestowed sufficient intelligence and Imaani conscience to every Muslim to understand issues which are manifestly haraam. Hiding behind the skirts of these shayaateen to justify indulgence in haraam will not be a mitigating factor in the Divine Court on the Day of Qiyaamah.

The book, *KUFFAAR SPORT* explains the prohibition of kuffaar sport in detail. Anyone interested, may write for the book.

## WHAT IS THABAH?

**THABAH IS NOT COMMERCIAL KILLING SANHA’S AND THE MJC’S HALAALIZED KILLING IS SHAREETATUSH SHAITAAN**

The type of cruel and barbaric killing which bodies such as SANHA, MJC and the conglomerate of other Muslim organizations have halaalized for the commercial enterprises of the kuffaar, and motivated by their (i.e. SANHA’s, MJC’s) mercenary objectives, has been described by Rasulullah (sallallahu alayhi wasallam) as ***Shareetatush Shaitaan (the Abominable Killing of the Devil)***.

*Thabah*, i.e. the Islamic system of slaughtering animals, is a holy institution said to be among the *Shi-aar* of Islam. *Shi-aar* refer to the salient or outstanding features which publicize Islam, e.g. Athaan, Jumuah Salaat, Eid Salaat, Islamic

Dress, etc. Rasulullah (sallallahu alayhi wasallam) designated the Islamic system of *Thabah* as evidence of Imaan.

*Thabah* is accompanied by a number of sacred rituals which are:

- Prior to slaughtering the animal, it should be fed and given water to drink.
- It is haraam to feed the animals/chickens filth and haraam feed as has become the standard practice in this age.
- It is haraam to drag the animal to the place of slaughter. Hanging them upside down on a swiftly-moving conveyer belt is worse than dragging.
- It is haraam to handle the animal roughly. Cruel mishandling is the standard practice at all killing plants.
- It is haraam to sharpen the knife in the presence of the ani-

mal.

- It is haraam to slaughter one animal in the presence of another animal.
- The blood of an animal slaughtered previously should be washed away. The next animal to be slaughtered should not see the blood.
- The knife must be exceedingly sharp.
- The *thaabih* (slaughterer) should not be a faasiq just as the Muath-thin should not be a faasiq.
- The animal must be faced towards the Qiblah.
- The Thaabih too must face the Qiblah.
- The Tasmiyah must be recited simultaneous with the application of the knife. In terms of the Shaafi’ Math-hab, Durood Shareef should also be recited.
- All Four neck vessels should be severed meticulously with one stroke of the knife. The application of the second and

third strokes is for making assurance doubly sure.

- The animal may not be skinned whilst there remains the slightest movement of life in its body.
- Pre-slaughter infliction of any type of injury whatsoever is haraam.

Chickens may not be immersed into hot water prior to removal of the entrails.

It should be conspicuous that due to these many Shar’i requisites, the Islamic system of *Thabah* can never be commercial nor is it valid to deceptively label the kuffaar brutal killing system as *Thabah* simply on the basis of the assumption that Tasmiyah is being recited on every animal/chicken which is subjected to *Shareetatush Shaitaan*. And, even if it be assumed that Tasmiyah is being recited on every animal/chicken subjected to *Shareetatush Shaitaan*, the entire brutal, corrupt system of killing is haraam,

hence it is not permissible for Muslims to consume meat and chicken which are the effects of the Devil’s Abomination. Every single one of these Shar’i requisites has been permanently displaced to give way to the kuffaar system known as *Shareetatush Shaitaan*.

From the numerous Shar’i requisites necessary for *Thabah* it should be evident that it is impossible to commercialize the Islamic system of slaughter. It is a very slow, dignified, humane system which was ordained by Allah Ta’ala to provide halaal, tayyib meat for Muslims. *Thabah* is not for the fulfilment of the commercial objectives of the kuffaar business empires nor for the money-motives of the SANHA-MJC kind of mercenary outfits which extravagante monetary gains from business people who are extremely reluctant to pay for haraam services imposed on

(Continued on page 12)



VALIDITY IS NOT NECESSARILY PERMISSIBLE

Some acts whilst having legal validity in the Shariah remain reprehensible and not permissible. For example, issuing Talaq during the state of haidh and nifaas or issuing three Talaqs in one session. Whilst the Talaqs will be valid and take immediate effect, administering Talaq in this manner is not permissible.

Similarly, repossessing a gift from someone who is not a close relative such as children, wives, brothers, sisters, while legally valid is reprehensible. One who reposes a gift is like a dog licking up its vomit according to the Hadith.

When arranging *Khulah*, the husband should not demand from his wife an amount more than the mehr he had paid. It is sinful to demand a higher sum. Nevertheless, if he had taken a higher amount, the *Khulah* will be valid despite the haraam oppression he has committed.

A Nikah performed without the consent of the girl's Wali (father, brother, uncle, etc.) whilst valid, is sinful. This validity is according to the Hanafi Math-hab. According to the Shaafi' Math-hab the Nikah performed without a contracting male is not even valid. A woman may not contract her own marriage according to the Shaafi' Math-hab.

There are many issues which in the kutub of Fiqh are described *saheeh (correct)*, *ya-jooz (permissible)* and *hallaal (lawful)* which mean only valid. Also, the term *mustahab* is sometimes used in the kutub of Fiqh for even Sunnatul Muakkadah acts. Even Molvis are confused by this usage of the Fuqaha, hence they form erroneous conclusions on the basis of misunderstanding the correct meaning of these terms in the context they are used. For example, it is mentioned in the kutub of Fiqh that it is Mustahab to face the animal towards the Qiblah when slaughtering it. The term *Mustahab* in this context signifies *Sunnatul Muakkadah*.

TASAWWUF IS SACRIFICE

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) and Hadhrat Ma'roof Karkhi (rahmatullah alayh) were among the great Sufiya of the Tab-e-Taabieen era. They lived more than 12 centuries ago. Once when these two Sufiya met, Hadhrat Shaqeeq Balkhi asked: "What is Tasawwuf according to you?" Hadhrat Ma'roof Karkhi said: "When we are given, we express gratitude (make shukr), and when calamity settles in us, we adopt Sabr." In other words, Tasawwuf according to him was to express gratitude for the bounties Allah Ta'ala bestows, and to adopt Sabr when Allah Ta'ala imposes trials.

Hadhrat Shaqeeq Balkhi commented: "This is like the dogs by us in Balkh." (*Balkh is today in Afghanistan*). Dogs are also grateful to their master when he feeds them, and they are patient when food is denied to them. Hadhrat Ma'roof Karkhi asked: "What is Tasawwuf by you?" Hadhrat Shaqeeq Balkhi said: "When bounties are withheld from us, we make shukr, and when bestowed to us, we sacrifice (the bounties)."

Once Hadhrat Khafeef (rahmatullah alayh) asked Hadhrat Abu Muhammad Ruwaim (rahmatullah alayh) for some naseehat, Hadhrat Ruwaim said: "*The least requirement in this Path (of Tasawwuf) is to sacrifice your Soul. If you are not prepared for this, then do not concern yourself with the pure and priceless issues of this Path.*"

*Ridha (i.e. to be happily pleased at all times with Allah's decrees)* is the lofty demand of Tasawwuf. In this regard Rasulullah (sallallahu alayhi wasallam) said: "*It is of the good fortune of the Son of Aadam that he is pleased with whatever Allah has ordained for him.*"

JUNAID'S CONCEPT OF TASAWWUF

Hadhrat Junaid Baghdaadi (rahmatullah alayh) describing a Sufi and Tasawwuf said: "Tasawwuf is a combination of ten acts:

1. Reduction in all worldly things which entails abstention from accumulation.
2. Dependence of the heart on Allah Ta'ala regarding as-
3. Enthusiasm for rendering Nafl acts of Ta-aat (Obedience).
4. Sabr when lacking anything of the world and abstention from asking and complaining.

SALAFISM - THE BLINDEST FORM OF TAQLEED

(Continued from page 1)

ation of the likes of Ibn Taimiyyah and Al-Baani.

Superior intelligence is not a requisite for understanding that it is haraam and downright moronic and spiritually dangerous to substitute the Golden Taqleed which has existed in the Ummah right from the Age of the Sahaabah for a baseless taqleed which developed under Ibn Taimiyyah seven centuries after Rasulullah (sallallahu alayhi wasallam). It is totally unintelligent to submit to such an unreliable and unsubstantiated blind taqleed. It is the blindest form of taqleed one could imagine.

The inception of Salafi 'islam' is seven centuries later than the Islam about which the Qur'aan Majeed states:

"*This Day have I perfected for you your Deen, completed for you My Favour, and chosen for you Islam as your Deen.*" (*Al-Maaidah, aayat 3*)

Allah Ta'ala did not leave any loose ends to this Deen, which had to be tied 7 centuries after Rasulullah (sallallahu alayhi wasallam). The islam of the Salafis date back to Ibn Taimiyyah, whilst the Islam taught by Imaam Abu Hanifah (rahmatullah alayh) and the Aimmah-e-Mujtahideen in general, has its roots in the *Ta'leemaat* (Teachings) of the Sahaabah.

People who lack Islamic Knowledge should not allow themselves to be ensnared in the deceptive 'Qur'aan-Sunnah' slogan of the Salafis. Whilst ordinary persons lack knowledge, they don't lack Aql (Intelligence), the utilization of which is Waajib. A little reflection should be adequate to dispel the false slogan of the Salafis. If persons in this belated century in close proximity to Qiyaamah – fourteen centuries after the perfection of Islam, claim that they are following the Qur'aan and Sunnah, then what were the Sahaabah and the Aimmah-e-Mujtahideen following? Were they following the law of Jaahiliyyah as these morons of the Saudi Salafi movement imply? Did those who sat at the feet of the Sahaabah not know what is the Qur'aan and Sunnah?

Since these Saudi Salafis suffer from the same mental disease which afflicts Shiahs, they accuse the illustrious Authorities of the Math-habs to have deviated from Siraatul Mustaqeem whilst Ibn Taimiyyah, seven centuries later, stumbled on the true meaning and import of the Qur'aan and Sunnah.

The entire capital of the Saudi Salafis centre around a handful of beliefs and practices, namely, *rafa' yadain (raising the hands repeatedly in Salaat)*, *stretching the legs to the maximum point of endurance with one leg in the east and the other in the west in the attempt to tickle the toes of the musalli alongside them*, *8 raka'ts Taraaweeh, consuming haraam meat which they halaalize simply by reciting the Tasmiya, women to perform Salaat like men*, and their perennial obsession with Allah Ta'ala sitting on the Throne like a human being. They hardly have anything else in their math-hab of deviation.

They swot off a couple of Ahaadith pertaining to these issues, and pretend to be Mujtahids when in fact they are blind morons unable to distinguish between right and left.

People should not fall into the morass of stupidity propagated by these Salafis. Whilst they proclaim their inveterate aversion of the authoritative Taqlid of the Ummah, they themselves have no option but to submit to taqleed of Ibn Taimiyyah *only*. To deceive Muslims, they guard against mentioning Ibn Taimiyyah too much because they do realize that such mention will give away their game of the blindest taqleed.

One Salafi moron, thinking to be too clever, while raising the Qur'aan-Sunnah slogan emphasized the imperative need to resort directly to the Hadith. He cited a Hadith for a certain mas'alah. When asked for his *daleel*, he quoted Bukhaari. We said to him that was taqleed of Imaam Bukhaari. We are not the Muqallideen of Imaam Bukhaari (rahmatullah alayh). Since the Salafi rejects the Taqleed of Imaam Abu Hanifah (rahmatullah alayh) to which we subscribe, he should not attempt to impose on us the taqleed of Imaam Bukhaari or of any other Muhaddith, and not even dream of citing the 7th century Ibn Taimiyyah to us. He may present such legless and corrupt dalaa-il to the moron flock whose brains are welded to the blindest concept of Taqleed.

We pressed him for original *daleel* – the kind of *daleel* on which the Aimmah-e-Mujtahideen erected the glorious Structure of Allah's Shariah. Since he implied that he was a mujtahid, he was under obligation to acquit himself like a Mujtahid. He had no *daleel* for establishing the authenticity of the Ahaadith in Bukhaari Shareef., and neither does the Qur'aan command us to submit to Bukhaari nor did the Sahaabah teach anything about Bukhaari, Muslim, Tirmizi, etc.

When arguing with moron Salafis who believe themselves to be the followers of the Qur'aan and Sunnah, hold them to principled debate. Let the morons prove from the Qur'aan and Ahaadith that what they are disgorging is in fact the Deen and the Qur'aan and Sunnah. Since their chain of knowledge terminates in mid-air, that is, at the seventh century after the era of *Risaa-lat*, they hang stupidly to a thread dangling over a precipice of destruction.

In the domain of *Aqeedah*, they are so terribly bankrupt, lacking in entirety in *daleel* that they have no option other than to cling with their jaws on to the Taqleed of *our* Imaams. Thus, for substantiation of their idea of Allah's *Sifaat (Attributes)*, they have no Qur'aan and no Sunnah *daleel*. They are constrained to sheepishly cite Imaam Maalik, Imaam Tahaawi, and other Salf-e-Saaliheen whose statements these Salafis misinterpret to provide some semblance of 'daleel' for their convolutions. These are *our* Imaams. Salafis have no alternative other than to present *our* Aimmah as *daleel* for their corrupt *Aqeedah* versions, yet they stupidly deny the validity of Taqleed of the Aimmah-e-Mujtahideen.

When discussing *Aqeedah* with a Salafi moron – and all of them are morons – firmly reject their basis of Taqleed. Let them prove their baseless case directly from the Qur'aan and Hadith. They are a floundering lot of *juhala* skating on extremely thin ice, devoid of *akhlaaq-e-hameedah* and spiritually barren, hence they make the noble Sufiya (Auliya) a constant target for their venomous criticism.

5. Discretion in acceptance when receiving something. The heart should not hanker for grabbing much.

6. Involvement with Allah Ta'ala. In all affairs to turn to Allah Ta'ala and to divert attention from people.
7. Thikr-e-Khafi – Silent Thikr in all forms of Athkaar.

8. Resolute Ikhlâas (sincerity) at the time of waswasah (satanic whispering).

9. Yaqeen (for conviction) at the time of doubt.
10. Attainment of peace and tranquillity with Allah Azza Wa Jal in times of confusion and fear.

When all these attributes combine in a person, then he is deserving of the title (Sufi) otherwise he is a liar."



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

**one recites the Sajdah Tasbeeh in Ruku' by mistake?**

**A.** Reciting the Sajdah Tasbeeh in Ruku' does not necessitate Sajdah Sahw.

**Q. Is synthetic alcohol also najis? Should it be washed off?**

**A.** Even synthetic alcohol is *najis* and should be washed off.

**Q. Does touching a pig nullify wudhu?**

**A.** It is not permissible to touch a pig. Nevertheless, whilst touching a pig does not nullify wudhu, it is only proper to renew wudhu.

**Q. Is it permissible to undertake a hunger strike in prison to claim one's rights?**

**A.** It is not permissible to go on a hunger strike which will lead to death. Prison is a sort of hell – and a filthy, immoral hell. There are no rights in that hell. Have sabr, recite Istighfaar in abundance, pledge to Allah Ta'ala that you will make amends for any rights of people you may have usurped or violated, and make much dua to be freed from the clutches of the barbarian zaalimeen.

**Q. After the Fardh Salaat in Jamaat is it permissible to stand up immediately to engage in the Sunnat Salaat?**

**A.** It is permissible to stand up immediately after the Salaat in jamaa't to engage in the Sunnah Salaat. However, one should not do so as a nor-

mal practice. Recite a short dua silently, then get up.

**Q. Is it permissible for the grandfather to make Aqeeqah for his grandson? If Aqeeqah had not been made for an infant, could it still be made after he has become an adult?**

**A.** A grandfather may also do the Aqeeqah for his grandchild. Aqeeqah may be done. Insha'Allah, for an adult whose Aqeeqah was not made during infancy.

**Q. While I was still a non-Muslim, I fathered an illegitimate girl. I am a follower of the Shaafi' Math-hab. What is the relationship between us? A paternity test has confirmed 99% that I am the biological father. Is such a test valid evidence in the Shariah?**

**A.** A paternity test is not accepted as Islamic evidence even if it is 100%. Besides this, even if the man and the woman accept that it is his child and there is no doubt whatsoever in this fact, then too the Shariah decrees that he is not the legal father. Bear in mind that the Shariah does not deny biological paternity. Whilst accepting that the man is the biological father, the Shariah says that he is not the legal father because rights (huqooq) are the products of Nikah, not of zina (fornication). Thus, you will not be the legal father even if the tests should establish 100% you are the biological father.

According to the Hanafi Math-hab, you will be her mahram. But according to the Shaafi' Math-hab you will not be her mahram. Regardless of what the kuffaar determine with their technology, the Shariah in terms of the Shaafi' Math-hab does not change. All rules applicable between a ghair mahram man and a woman will apply to you and the girl. Morally, you may support her financially, but you are not her mahram if you are a Shaafi'.

**Q. A Shaafi' man married a Hanafi woman. Does the woman have to adopt the husband's Math-hab?**

**A.** The husband and wife should follow their own respective Math-habs. They should not compromise merely to please one another. For example, if the wife is Hanafi and the husband Shaafi', then he should exercise caution and not compel her to cook such food which is haraam in the Hanafi Math-hab, e.g. lobsters, shrimps, etc. He should not compel her to perform Salaat in the Shaafi' time when it is not Hanafi time. Similarly, she should not do anything which will break his wudhu in terms of the Shaafi' Math-hab.

**Q. If a person believing suicide to be halaal, kills himself, will he be a kaafir?**

**A.** Believing any haraam act to be halaal, not only suicide, is kufr. If someone believes that suicide is halaal, then he is in the same category

as the person who claims that fornication is halaal, even if he does not commit suicide and zina. In both cases he loses his Imaan. If he does not return to the fold, he will dwell in Hell forever.

**Q. Where will Dajjaal emerge? And Imaam Mahdi?**

**A.** Dajjaal will emerge from a place called Baab-e-Ludd which is in Shaam (Syria). Imaam Mahdi (alayhis salaam) will appear in Makkah whilst making tawaaf of the Ka'bah.

**Q. If a husband delegates the right of issuing to his wife to someone else, does he still retain the right to issue Talaq?**

**A.** Whilst it is permissible for a husband to delegate the right of Talaq to another person, such delegation does not cancel his right of Talaq. At any time he issues Talaq it will be valid.

**Q. When according to the Hadith women attended Walimahs, why will it not now be permissible?**

**A.** When it is not permissible for women to attend the Musjid for Salaat, then to a greater degree is it prohibited for them to attend waleemahs. The same reasons on which the prohibition of attending the Musjid is based apply to waleemahs and all other functions. The Fuqaha and even our Akaabireen such as Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) have decreed that it is no longer permissible for women to attend waleemahs.

## WHAT IS THABAH?

(Continued from page 10)

them. While *Thabah* is a purely Islamic institution divinely ordained for the exclusive benefit of Muslims, 98% of the so-called 'halaal' chickens and meat are for non-Muslim consumption. This fact is a startling confirmation of the abuse to which *Thabah* is being subjected to by men driven to near insanity by their inordinate love for money. They have cast overboard every single incumbent requisite which Allah Ta'ala has attached to the Shar'i system of *Thabah*.

When this is the degenerate state of the killing of animals, how has it become possible for

Muslims to devour mountains of haraam carrion filth churned out by the system of *Shareetatush Shaitaan*? The abject state of moral corruption and total ruin of spirituality with the complement of physical diseases being on a wild increase are the consequences of the haraam filth which Muslims are consuming.

When your addiction to carrion constrains you to buy a halaalized haraam chicken, then for few brief seconds reflect on the 'pork' you will be eating. The chicken-carrion is akin to pork. And, remember that **all commercially killed chickens are haraam.**

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## SULAIMAN BIN ABDUL MALIK AND UMAR BIN ABDUL AZIZ

Sulaiman Bin Abdul Malik was the Khalifah in about 96 Hijri. He was extraordinarily handsome. It was his practice to marry four women at a time. After four days he would divorce all four and marry another four. He was a profligate and led a life of extreme pomp and pleasure. He died at the age of 35 years.

When Sulaiman was lowered into the grave, his body

began to quiver. His son exclaimed: 'My father is alive!' Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) who became the Khalifah after Sulaiman said: "Son, your father is not alive. Allah has made haste with his punishment. Bury him in haste." Afterwards Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) said: "I lowered him into the grave. I removed the

cloth from his face and saw his face turned away from the Qiblah. He was such a handsome man but his face had become black."

After Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) became the Khalifah, he summoned one of his ministers who used to advise Sulaiman, and said: "In the grave I have seen the faces of all three Khalifahs (who had preceded him). Their faces were turned away from the Qiblah. After I am buried see

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what happens to me." He was famed for his piety and justice. He is known as Umar, The Second for modelling the Khilaafate according to the Sunnah of Hadhrat Umar Ibn Khattaab (radhiyallahu anhu), the Second Khalifah.

When Hadhrat Umar Bin Abdul Aziz was about to be buried, a strong breeze began blowing. A letter fell from the

breeze. When it was opened, the people saw written therein: *Bismillaahir Rahmaanir Raheem. This is a notification from Allah of the salvation of Umar from the Fire.*

When he was laid in the grave, the minister opened his face and found it facing the Qiblah. The beauty of his face appeared as if it was the moon of the fourteenth night.





"VOICE of ISLAM"

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Roses have  
thorns  
The Haqq too  
has thorns!  
"We strike baatil  
with the Haqq.  
Then it crushes the  
brains of baatil."  
(Qur'aan)

The Majlis

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"There is no stage higher than  
conformity with the ahkaam and  
akhlaaq (i.e. the Sunnah) of Rasulullah  
(sallallahu alayhi wasallam)" – Ibn Ataa

## THE SMILES OF A ZINDEEQ- MUNAAFIQ IN DAJJAAL'S EYE

THERE IS NO SUCH  
THING AS 'ISLAMIC' TV.  
IT IS TV SHAITAAN – TV  
JAHANNUM

Rasulullah (sallallahu alayhi  
wasallam) said: "Sin is that  
which agitates your con-  
science." As long as Imaan has  
not been extinguished, it will  
always send a red alert light  
for sin even in the heart of the  
sinner. A sinful, but concerned  
Brother, watching TV SHAI-  
TAAN or TV-JAHANNUM,  
writes:

"Moulana, the other night on  
Islamic TV there was a pro-  
gram called MUSLIMS GOT  
TALENT. This show had men  
and ladies all seated mixed  
in the all. (Not half and half,  
but all were MIXED SEATED  
on fancy laid tables)  
Moulana this program was

almost identical to the world  
wide craze of the IDOL  
SHOW. All do their bit, and  
the judges chose the finalist  
OF THE YEAR.

Moulana the judges were  
seated in the front row of the  
stage. They were mixed men  
and lady judges. The BEST  
PART, QARIE BASHEER PA-  
TEL was also one of the  
judges in the hall. SMILING  
away for the camera that  
was being broadcast 200  
million viewers. the sad part  
was, when a pretty women in  
close proximity of qarie saab  
interview him. HE WAS FULL  
OF SMILES AND EVEN  
PROMISED BETTER talent  
next year round. please  
comment  
Mohamed"

These Zindeeqs and Mu-  
naafiqeen will still fornicate in  
public. What you have seen in

Dajjaal's Eye last night was  
the introductory stage to Zina  
per se. The Zindeeq Jahan-  
nami 'qaari' had publicly dis-  
played his indulgence in several  
categories of zina. He has to  
now only to publicly accom-  
plish the final act to earn a  
gold medal from Iblees-in-  
Chief. His nifaaq blinded him  
to the fact that he was display-  
ing his indulgence in zina dur-  
ing the auspicious month of  
Ramadhaan, and that too, at a  
time when Allah Ta'ala was on  
the First Sama'.

Another thing to remember is  
that there is no such creature as  
'Islamic' television. The medi-  
um is pure Shaitaan TV. May  
Allah Ta'ala destroy all these  
shayateen who are masquerad-  
ing as Muslims.

## TELEVISION SHAITAAN

Question: An Islamic  
Television has a regular  
feature of girls qiraa't  
where the girls are  
filmed. Most adverts have  
women. In fact, in one of  
the adverts the lady is at a  
hair salon and her hair is  
exposed. Cartoons for  
children depict the stories  
of the Ambiya (alayhimus  
salaam). There is music  
as interludes. Please  
comment on this Islamic  
Television which is being  
promoted by even Ulama.

Answer: Firstly, under-  
stand well that there is no  
such creature as "Islamic"  
television. Television is a  
pure shaitaani medium. It  
is haraam to describe a  
television station with the  
term 'Islamic'. The appro-

priate designation is Tele-  
vision Shaitaan or Da-  
jjaal's Eye. The haraam  
acts and antics you have  
mentioned are not surpris-  
ing. The television is a  
medium of zina. It por-  
trays and promotes zina.  
Those whom you call  
'ulama' who are promot-  
ing Dajjaal's Eye, are not  
Ulama. They are mu-  
naafiqeen and zindeeqs.  
They masquerade as Mus-  
lims and as Ulama whilst  
they are the agents of  
Iblees.

If the operators of Da-  
jjaal's Eyes profess to be  
Muslim, they have be-  
come murtads with their  
cartoon depiction of the  
Ambiya (alayhimus sa-  
laam).

## SANHA'S HARAAM CARRION

In his letter of Naseehat to Maulana Abbaas Ali  
Jeena, the Shaikhul Hadith of Azaadville Darul  
Uloom, Maulana Fazlur Rahmaan A'zami Sahib,  
says:

"SANHA: There are doubts regarding SANHA. After  
going to the abattoir it was observed that the method of  
slaughtering cattle was not reliable. (It was devoid of  
confidence.) For this reason the Mufti over here for-  
bids (consumption) of SANHA certified beef. People  
have apprized (us) of this.

Prior to Thabah (slaughter), a bullet is shot (into the  
head of the animal). If Thabah is not effected immedi-  
ately, the animal will die. Most of the slaughterers are

Muslim in name. They are not persons of the Deen.  
SANHA's supervisors are not always present, and the  
one who shoots the bullet is not a Muslim.

Once I had the occasion of visiting SANHA's office.  
I observed a woman in attendance. All those being  
served (by the female) were Ulama-e-Kiraam. (In fact,  
ulama-e-soo' – The Majlis) What! Was there no male  
available for rendering service?"

What The Majlis had been resolutely propagating for  
decades in the endeavour to save the destruction of the  
Imaan and morals of Muslims, numerous Ulama are  
now waking up to the reality and truth which the Car-  
rion Purveyors such as SANHA and MJC have always  
tried to conceal. Devour SANHA and MJC certified  
carrion meat and chickens, and destroy every fibre of  
spirituality of your Imaan.

## THEY ARE MUNAAFIQEEEN

Rasulullah (sallallahu  
alayhi wasallam) said:  
"The majority of the  
munaafiqeen of my  
Ummah are their  
qaaris."

All of these misera-  
ble TV-Dajjaal's Eye's  
molvis, sheikhs and  
qaaris are the Mu-  
naafiqeen mentioned  
by Rasulullah  
(sallallahu alayhi  
wasallam). Save your

Imaan from even their  
shadows. Salaat behind  
them is not valid. They  
are the enemies from  
within the community.  
They are the vilest ver-  
min who gnaw at the  
foundations of the  
Deen. They are the evil  
ones who undermine  
Islam for the sake of  
money, gratification of  
the immoral nafs and  
stupid public acclaim.

## HARAAM ALIMONY AND DEMANDS OF KUFR

ALLAH TA'ALA warning all those  
who usurp and devour the wealth of  
others in baatil and haraam ways,  
says in the Qur'aan Hakeem:

"Do not devour the wealth of each  
other with baatil, taking it to the  
Judges (courts) to enable you to  
devour sinfully a portion of the  
wealth of people whilst you are fully  
aware."

(Baqarah, aayat 188)

Devouring the wealth and property  
of others in ways of acquisition  
which are haraam according to the  
Shariah is in fact the ingestion of  
Fire into the stomach, for this will be  
the punishment in the Aakhirah for  
those who usurp wealth from others.

This Qur'aanic warning has special  
significance for women who employ  
the kuffaar courts to extract sinfully

money and property from their ex-  
husbands. The laws of the country  
allow women to usurp in baatil ways  
and devour the wealth and property  
of their ex-husbands. In addition to  
this conduct being sinful, these mis-  
erable women fail to understand that  
their attitude takes them beyond the  
confines of sin and casts them into the  
cauldron of irtidaad (apostasy). Since  
these women who run to the kuffaar  
courts for gratification of their avari-  
cious demands, believe that the laws  
of the Shariah pertaining to mainte-  
nance, etc. are unjust – Nauthubillaah! –  
they are not only sinful, but lose their  
Imaan. They are guilty of irtidaad (apo-  
stasy). In other words, a woman who  
proceeds to a kaafir court to claim alim-  
ony and the division of her ex-husband's proper-

ty in terms of the laws of kufr of the  
land becomes a murtaddah. She is no  
longer a Muslim. It is haraam for a  
Muslim man to marry a murtaddah.  
It is haraam to bury her in a Muslim  
Qabrustaan. Her dead body in terms  
of the Shariah is described as jeefah  
(rotten carrion) which must be  
dumped for the vultures to devour  
because she had devoured like a vul-  
ture the wealth and property of  
someone who had become a stranger  
to her in terms of the Shariah.

A divorced woman is entitled to  
maintenance for only the Iddat peri-  
od. After expiry of the Iddat, she  
becomes lawful for other men. There  
is therefore no relationship whatso-  
ever with her ex-husband. According  
to Allah's Law, the ex-husband owes  
her no duty of support beyond the

Iddat period.

Initially, a Muslim woman due to  
ignorance and her natural attribute of  
intellectual deficiency may be  
tempted to proceed to a secular court  
to lay hands on the wealth of her ex-  
husband. However, if her Imaan is  
not deficient, then a little reasoning  
will convince her of the villainy of  
her contemplated action. Such a  
woman will desist from sacrificing  
her Imaan and subdue her avarice.  
But, if the naaqisul aql (intellectually  
deficient) woman also suffers from a  
damaged Imaan – an Imaan corrupt-  
ed with kufr – then no amount of  
argument and admonition will avail.  
She will proceed to totally destroy  
her Imaan with her baatil court action.

Another equally disturbing aspect  
related to this issue is the Imaan of  
(Continued on page 10)



# Questions and Answers

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**Q. According to Imaam Suyuti, maouloud is permissible. Based on his view will it not be permissible to organize mouloud? He was a great scholar.**

A. Regardless of the greatness of a scholar, his views will be set aside if it is in conflict with the rulings of the Shariah as stated by the Aimmah Mujtahideen and the Fuqaha in general. Every great Aalim slips and errs. Allaamah Sha'raani (rahmatullah alayh) said:

*"He who holds on to the obscure (and rare) views of the Ulama makes his exit from Islam."*

There are some very bizarre opinions of great Ulama, which are in conflict with the Shariah. The isolated view of a scholar does not abrogate anything of the Shariah. The Shariah is what the illustrious Aimmah-e-Mujtahideen and the Fuqaha explained. An isolated view which conflicts with the Shariah shall be relegated to the realm of oblivion.

**Q. In Makkah, men and women make tawaaf of the Ka'bah together. Why then are women not allowed in the Musjids here?**

A. The haraam which is committed in Makkah whilst making tawaaf does not legalize the prohibitions of Allah Ta'ala. The actions of the ignoramuses in Makkah and of the faasiq Saudi government do not cancel any of the Shariah's laws. The *jahaalat* perpetrated in Makkah does not constitute the Shariah. The intermixing taking place during tawaaf is haraam.

**Q. Is it Sunnah to prepare meals for people when someone passes away?**

A. Meals served when someone passes away is bid'ah and haraam.

**Q. What should I do with the haraam food my husband brings home? He is a government employee who thrives on taking bribes. He also deals in other haraam activities. His money is only haraam. What is my position, and what am I supposed to do?**

A. You must clarify to your husband that he must feed you only what is halaal. He should not buy food and any items you need from any money which he acquires in a haraam manner. The 'gifts' which he takes are all haraam. You are not allowed to prepare the food acquired in a haraam way. You may not eat the food. You have to make your own arrangement to obtain halaal food. Return to your parents' home until your husband comes to sanity and understands the notoriety of his evil and of the haraam wealth with which he nourishes his family.

**Q. If in a canteen there is 100% separation between haraam and halaal foods, but the glass plates used are the same, but are washed after the haraam food has been served, will it be permissible to eat the food?**

A. If there is 100% separation and the halaal section is under constant -full time- Muslim supervision, then it will

be permissible for Muslims to eat the food. But, the plates must also be separate. The plates from which Muslims eat may not be the same plates in which pork and other haraam food are served. It is revolting for a Muslim to eat from the same plate in which pork was served even if the plate has been washed with the waters of the oceans. In this scenario washing is not sufficient. The plates have to incumbently remain in the Muslim section and be used for only Muslims. Surely, you will not eat from a washed-out chamber pot regardless of the *Fihi* ruling. In fact, you will not eat out from a brand new chamber pot.

**Q. I have heard that Allah's curse settle on seven generations of the people who listen to music. Is this correct?**

A. Undoubtedly, Allah's Curses settle on those who indulge in music. We are not aware of any narration stating that the curses which descend in the wake of music extend to seven generations. If anyone is aware of such a Hadith, we shall appreciate being informed. Punishment does sometimes extend to the succeeding generations as well. And Allah knows best.

**Q. What was so satanic about the girls qiraat jalsah? It was held in the morning.**

A. The whole event was satanic. Every moment that the females were out of their homes participating in the haraam event, they were under the Curse of Allah Ta'ala. The event having been held in the morning does not change the ruling.

**Q. Pamphlets advertising Hajj and Umrah packages are cluttering the Masjid foyers. What advice is there for this type of advertising?**

A. It is not permissible to utilize the Masjid premises or facilities for commercial purposes. The adverts of the travel agents should not be circulated at the Masjid even if these posters pertain to Hajj, Umrah and Qur'baani.

**Q. Are webcam and skype permissible?**

A. Webcam and skype are haraam. Regardless of the method of picture production, all pictures of human beings and animals are haraam. It is not permissible to install such equipment.

**Q. A husband became a Shiah. What is the status of the Nikah? What should his wife do?**

A. The husband has become a murtad. The marriage has automatically terminated. The wife may no longer live with him. She must move out from his house and be in Iddat - a period of three haidhs. Thereafter she may marry someone else.

**Q. Due to an eye operation, the patient has been instructed not to apply water to the eyes. How should she make wudhu?**

A. When making wudhu, she should cover her eyes with a cloth or an eye-cover, then make masah on the cover.

**Q. A man abused his aged mother (72 years) by using vulgar language. What amends should he make to be absolved of his grave**

**sin?**

A. There is the grave danger of the man who abused his aged mother dying without Imaan. He has to compulsorily, fall at her feet and beg her for forgiveness. Then, he should go out of his way to keep her happy. He should buy gifts for her and ask her repeatedly for her needs and satisfy her. If he fails in this, he will regret when it is too late to regret. That is, at the time of Maut.

**"When Allah Ta'ala intends evil for a person, then He causes the person to squander his wealth in two baked items (cement and bricks)." (Hadith)**

**Q. What should these Muslim-owned banks do to make their dealings Shariah-compliant?**

A. They only have to institute some simple changes. If the Muslim-owned banks discard interest, and if they fumigate their brains to eliminate pegging the Shariah with the capitalist system thereby making Islam subservient to the kufr riba system of the capitalist world, their system will become automatically Shariah-compliant. The Islamic system is simply not to charge interest. They should discard also their deception of promoting their business dealings as *muraabahah*, *mudhaarabah*, *musharakah*, etc.

**Q. How should the hands be placed during Sajdah?**

A. In Sajdah, the fingers of both hands should be in the direction of the Qiblah. The two thumbs must be in line with the eyes without touching the head. The hands should be kept a distance away from the head.

**Q. Could females occasionally perform Jamaat Salaat at home?**

A. It is not permissible for ladies to make Jamaat Salaat even at home, and even if sometimes.

**Q. Is it permissible when teaching little girls to perform Namaaz, to instruct them to recite loudly in order to correct their mistakes? Also, it helps to inculcate in them to perform Salaat slowly.**

A. Even little girls should not be made to recite Qiraat in Salaat loudly nor perform in Jamaat. They should be taught the correct method of performance from childhood. Performing quickly and haphazardly is in the nature of children. They should be reminded each time of the importance of Salaat and the Waajib need to perform calmly and with dignity. As they grow, they will learn, Insha'Allah.

**Q. Explain the specific acts of Ibaadat for the 15<sup>th</sup> Night of Sha'baan and the Night of Mi'raaj.**

A. There are no specific rules and acts of ibaadat to adopt on Lailatul Baraa't. As much of the Night should be spent in ibaadat of any and all kinds. The Night of Mi'raaj is not among the auspicious nights. It is a holy night just as every night is holy.

**Q. I loaned a sum of money to a friend. The loan was made by way of a cheque which incurred bank**

**charges. Who should pay the bank charge?**

A. A loan given is termed in the Qur'aan Majeed, *Qard-e-Hasanah* (Beautiful Loan), which the Qur'aan says is a 'loan given to Allah Ta'ala'. Surely, you would not dream charging Allah Ta'ala a fee. Look at all the millions of bounties (Ni'maat) Allah Ta'ala has bestowed to you. The reward of *Qardh-e-Hasanah* far exceeds the rewards of Sadqah. You have to pay the bank charge. You will be receiving the reward in the Akhirah and barkat in your Rizq here on earth for giving the loan.

**Q. A Zakaat-payer deposited R3,500 in my banking account. He has entrusted me with the task of distributing his Zakaat. The bank deducted R150 fees. Who has to pay the R150?**

A. The Zakaat-payer who had deposited the R3,500 Zakaat into your account has to pay the R150 bank fee. If he does not, the Zakaat on R150 will remain unfulfilled. It is not your obligation to pay the R150.

**Q. Is Zakaat payable on 9ct gold jewellery?**

A. Zakaat is not payable on 9ct gold. The gold has to be 12 ct and more.

**Q. Is Zakaat payable on an 18 ct gold ring which is less than the Zakaat Nisaab value?**

A. Zakaat is payable on the 18 ct gold ring if its value equals Nisaab. If the value is less than Nisaab, but one has other Zakaat assets such as cash, and if both amounts equal Nisaab, then Zakaat is payable.

**Q. If one has several types of Zakaat assets, does Zakaat have to be paid separately on each type of asset?**

A. If one has several kinds of Zakaat taxable assets (gold, silver, cash and stock-in-trade), one may calculate the Zakaat separately on each category of assets or one may combine the values of all the assets and pay on the one amount.

**Q. If one has several types of Zakaat assets, and one or two types do not equal Nisaab, is Zakaat payable on such assets?**

A. If any one category of asset does not reach Nisaab, its value has to be compulsorily added to the other Zakaat asset categories and Zakaat be paid on the combined value.

**Q. After Durood in the last raka't, is it permissible to recite additional duas after the usual Dua?**

A. Yes, after the Durood in the last Qa'dah, you may recite additional short Qur'aanic or Hadith Duas.

**Q. A Ma'zoor makes wudhu for Tahajjud time during Sehri. Is Fajr valid with the same wudhu?**

A. The Ma'zoor's wudhu made during Sehri is not valid for Fajr Salaat. However, his wudhu made for Ishraq is valid for Zuhr Salaat.

**Q. Is the Ma'zoor's wudhu valid for Maghrib Salaat if he makes wudhu a few minutes before sunset?**

A. The wudhu made just before sun-



# Questions and Answers

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set is not valid for Maghrib. The Ma'zoor should make wudhu for Maghrib immediately after sunset.

**Q. If I join the Fajr Jamaat in the second raka't, then while waiting in Tashahhud for the Imaam to make Salaam, should I recite Durood and Dua as well?**

A. When you sit with the Jamaa't in the Qa'dah, you should recite only Attahiyaat, not Durood. After Attahiyaat remain sitting silently until the Imaam begins his second Tasleem. Then you will rise.

**Q. Which colour turbans are we allowed to wear?**

A. You may wear any colour turban as long as the colour is not feminine such as red, yellow, orange, pink, purple, etc. It should also not be the colour which some deviant sect has adopted for its turbans.

**Q. I owe some people money which I had acquired from them many years ago. I am in prison. The persons too are not traceable. What should I do to absolve me of this obligation?**

A. If the person whom you owe the money is untraceable, and you do have funds to pay, then you have to try and trace his relatives and give it to them. If they too are untraceable, then give the money as Sadqah to the poor. If you lack the funds, then make a firm intention that the day you have money, you will pay, and make Taubah. Insha'Allah, you will be forgiven.

**Q. Is coffee halaal. I was told that due to the caffeine, coffee is not permissible.**

A. Coffee is permissible.

**Q. Is it necessary to be with wudhu when making Sajdah on hearing someone else reciting the relevant aayat?**

A. To make the Sajdah one has to have wudhu. All the conditions necessary for Salaat are also necessary for the validity of Sajdah Tilaawat. Facing the Qiblah, donning taahir (clean) garments, etc. are essential.

**Q. Is it permissible to make Sajdah Tilaawat on a bed?**

A. It could be made on the bed as well.

**Q. Is it permissible to make Sajdah Shukr on hearing good news?**

A. It is permissible to make Sajdah Shukr on hearing good news.

**Q. What is the status of Ithna Ashari Shiah?**

A. The Ithna Ashari Shiahs are not Muslims. They entertain clear beliefs of kufr.

**Q. I accept that Jumua Salaat is not valid in a prison. Is it permissible to sit only during the 'khutbah' for the purpose of ta'leem? A translation is also presented.**

A. It is not permissible to attend the mock/baatil jumua khutbah held in prison regardless of the intention. One may not participate in baatil on the basis of a good intention. Good intentions are valid for only acts of obedience, not for sinful deeds.

**Q. Is it permissible to delay the**

**Sunnatul Muakkadah Salaat for an hour or two but it will be made before expiry of the time of the Salaat?**

A. It is not permissible to delay the Sunnatul Muakkadah Salaat for even a few minutes, even if one wishes to recite the Qur'aan Majeed in the interval. It is not permissible to delay the Sunnatul Muakkadah Salaat unnecessarily. After the Fardh Salaat, it is mandatory to engage almost immediately in the Sunnat Salaat attached to the Fardh Salaat. The Fardh and Sunnatul Muakkadah Salaat may be separated by only a brief Dua.

**Q. Does speaking a lie or looking at a ghair mahram with lust nullify the Fast?**

A. Whilst speaking a lie and looking with lust do not physically break the fast, it does destroy the reward and the spiritual effects of the Fast, and the sin is multiplied manifold for committing such flagrant transgression whilst Fasting.

**Q. Will it be sinful to continuously omit Athaan?**

A. In fact, if Athaan is not recited in a town, the Shariah commands the Ameer of the State to wage war against that community – war with the Sword if the community refuses to proclaim Athaan five times a day. It is not permissible to omit the Waajib Athaan without valid reason.

**Q. It is mentioned in a Hadith that near to Qiyaamah, it will be valid to refrain from marriage. Is it permissible not to get married?**

A. If marriage becomes a threat for a man's Deen, then abstention will be best. This will be the situation close to Qiyaamah. Wives and children will become a man's enemies and threaten his very Imaan. The Qur'aan Majeed states: *"Verily, some of your wives and children are your enemies. Therefore, beware of them!"*

**Q. Is it kufr to correspond with an apostate?**

A. Writing a friendly letter to an apostate (murtad) is haraam. It is not kufr. If the letter is to invite him back to the Deen, then it will be permissible. But it is not permissible to maintain friendly ties with a murtad. He is the worst of the kuffaar.

**Q. In the U.S.A., insurance on cars is mandatory. Without insurance one may not drive a car. What is the ruling?**

A. If a car can not be operated without insurance due to government law, then it will not be sinful to take out insurance.

**Q. What is the position of a Muslim who has to pay haraam tax to the government?**

A. Paying taxes is haraam. However, one does not commit a sin when paying taxes in view of the compulsion by the government.

**Q. Are pictures of only faces and small pictures permissible?**

A. All pictures of animate objects, big or small, or only showing the face are haraam. Only if there is compulsion by the government, e.g. identity

## THE HARAAM 'BURKINI'

**Q. I am sending you an advert which advertises a so-called "Islamic" swimsuit called 'burkini' for Muslim women. It covers their entire bodies. May I circulate this advert?**

A. You should not circulate the 'burkini' e-mail. This 'burkini' is among the snares of shaitaan, the objective of which is the introduction of greater nudity among Muslim women. Shaitaan is an extremely cunning enemy. He first plants a seed, then he assiduously cares for and nourishes the growth of his tree of corruption. He first only touches a person's finger for a brief second. His flits of touching increase by the day until finally he swallows a person with one gulp without the victim even realizing that he/she has become a tool of the devil.

The 'burkini' will culminate in a real bikini in time to come. With this haraam 'burkini', Muslim women will become increasingly audacious, initially believing that this garb conforms to Shar'i Purdah. By degrees, the 'burkini' will begin shedding even its existing haraam form and give way to nudity. This will happen as sure as day follows night. Shaitaan has gripped the brains of the masses and the Ulama alike in this age. May Allah Ta'ala guide and protect us all.

pictures, licence pictures, pictures on stamps, money and the like, will one not be committing a sin.

**Q. Is it proper for me, a layman, to study the writings of Sayed Qutib, Hassan Banna, Maududi and Jalaluddin Afghani?**

A. Syed Qutub was not a follower of any Math-hab. Avoid reading his writings. He was not a follower of the Sunnah. The same applies to Hassan Banna, Maudoodi and Afghani.

**Q. If whilst lying on my bed I hear someone reciting an aayat of Sajdah, will it be permissible to delay the Sajdah for another time?**

A. Sajdah Tilaawat may be delayed for any length of time although it is better to do it the same time.

**Q. If I am performing Fajr Salaat alone, may I recite audibly?**

A. Even if you are performing Fajr alone, it is permissible to recite audibly.

**Q. While reciting a Surah in Salaat, if one mistakenly omits a whole aayat, does Sajdah Sahw have to be made?**

A. The erroneous omission of a verse does not necessitate Sajdah Sahw.

**Q. Is it permissible to watch Islamic DVDs which contain small pictures?**

A. It is haraam to watch so-called 'Islamic' DVDs which contain pictures of animate objects.

**Q. Is it permissible to say Eid Mubaarak on Eid Days when meeting people?**

A. Saying Eid Mubaarak and similar

words is *mubaah* (permissible). However, when a permissibility becomes entrenched and people begin believing it to be incumbent and Sunnat, then it becomes bid'ah. Therefore, if in any place this greeting is regarded necessary, then it will be bid'ah otherwise not. Also, if it is said before the Masnoon Salaam when meeting someone on Eid Day, then it will be bid'ah.

**Q. Is it Sunnat to lie down for a short while after the two raka'ts Sunnat Salaat of Fajr? A Mufti Sahib who is a Hanafi says that according to the Hadith it is Sunnat.**

A. According to the Shaafi and Hambali Math-habs, it is Mustahab to lie down a bit after the two raka'ts Sunnats of Fajr. According to the Hanafi and Maaliki Math-hab, it is not Mustahab. In fact, according to Ibn Umar (radhiyallahu anhu) it is bid'ah, and Ibn Mas'ood (radhiyallahu anhu) criticized it. It is improper for a Muqallid Mufti to dig out a Hadith and on its basis issue a Fatwa in contravention of the official position of his Math-hab. The Mufti is not a Mujtahid.

**Q. Is it permissible for the Imaam to hold the staff during the Friday Khutbah?**

A. The use of the customary *asaa*, the decorated staff used specially during the Jumua Khutbah is bid'ah.

**Q. Is it permissible to keep a dog for tracking criminals?**

A. It is permissible to keep a dog for tracking criminals and the like. Only pet dogs are not permissible.

**Q. Is congregational loud thikr permissible in the Musjid? The reason I ask is because I am an ex-'Barelwi' who has "converted" to Deobandi teachings but now I see Deobandi Musjids doing the same things that Barelwi Musjids are doing. Last night I went to a lecture programme in Durban. I was shocked to see the first half of the program being taken up by congregational loud recitation of 40 Durood and Thikr. Now I am confused.**

A. Whilst you are an 'ex-Barelwi', the crowd who had participated in the innovated (bid'ah) ritual in the Musjid is ex-Deobandi. Those who participate in such innovations are inclining towards Barelwi'ism. The time will dawn soon when these so-called 'Deobandi' bid'atis and the Barelwi Bid'atis will be one single soul in two bodies. They have no resemblance with Deoband or the Ulama of Deoband. They have lost the Path – the Path of the Sunnah – which the Ulama of Deoband had always defended and guarded. A bid'ah remains bid'ah and impermissible whether practised by Barelwis or Deobandis.

By having converted to Deobandi teachings, you have adopted the Sunnah of Rasulullah (sallallahu alayhi wasallam) which was the mission of the Ulama of Deoband. Whilst you have entered the Path of the Sunnah, the Bid'atis whom you have seen in the Musjid have entered into the Path



# Questions and Answers

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of Bid'ah.

**Q. Is it permissible to sing na'ts in the Musjid?**

A. The singing of na'ts, nazams/nasheeds in the Musajjid, is haraam. The Musajjid have been constructed and dedicated to Allah Ta'ala for the purpose of ibaadat. The Musjid is not a place for Satanism and nafsaniyat. Singing of songs – even so-called 'religious' songs – on an organized basis to a crowd is haraam even if the concert is held in a private house.

**Q. Is it permissible for a Muslim barber to shave the beards of non-Muslims?**

A. It is haraam for a barber to cut/shave the beard of even non-Muslims. Similarly it is haraam for him to cut the hair of females, even if they are non-Muslims. The Qur'aan forbids aiding and abetting in sin and transgression.

**Q. A senior Mufti says that prawns/shrimps can not be labelled haraam because there is no Qat'i Daleel to substantiate the prohibition. At most it will be Makrooh Tahrimi. Please comment.**

(1) Makrooh Tahrimi is also called haraam. If the honourable Mufti does not know this fact, then ask him to check the kutub of the Fuqaha and he will find innumerable prohibitions for which there is no *Qat'i Daleel*, but which the Fuqaha proclaimed Haraam. This is such a simple issue that it will be a waste of time for us to cite examples. The honourable senior Mufti will have access to the kutub. He only needs to expand his *mutaa-la-ah* (research) a bit. For Hanafis, prawns, shrimps, lobsters, crayfish and all sea animals besides fish are Haraam.

**Q. Is it necessary to prohibit Makrooh Tahrimi acts in the same way as Haraam acts are prohibited? The Mufti Sahib says that there is a big difference.**

A. By virtue of both categories of misdeeds producing the same consequence, viz., the punishment of the Fire of Jahannum, it is necessary to prohibit Makrooh Tahrimi just as one would prohibit Haraam. The Mufti Sahib is way off the track for regarding Makrooh Tahrimi to be insignificant. And, how can one view Makrooh Tahrimi lighter than Haraam when the consequences of both acts are the Fire of Jahannum?

**Q. Is it permissible to buy fish and chips from a restaurant that sells also prawns?**

A. Since the restaurant will fry its prawns, fish and chips in the same oil, it is not permissible to buy even fish and chips from a place which also deals in prawns, crabs, lobster, etc.

**Q. I am sending you an article on the permissibility of loud thikr written by a student of a Darul Uloom. He cites many proofs for the permissibility of loud thikr. He even claims that Hadhrat Maulana Thanvi had also practised congregational loud thikr. What is your response?**

A. We have answered the Thikr issue from all angles in our detailed book, *Thikrullah in the Mirror of the Sunnah*. Our kitaab is an adequate response for the incongruities and mixed-up 'proofs' of the student. Hadhrat Thanvi (rahmatullah alayh) did not advocate nor participate in loud congregational Thikr in the manner in which today's deviates are perpetrating and baselessly claiming. Hadhrat Masihullah (rahmatullah alayh), our Shailkh and Ustaadh, was an ardent devotee of Hadhrat Thaavi (rahmatullah alayh). In all the years we were with him, not once did he advocate such forms of Thikr, nor ever participate in it.

Furthermore, at no stage did we claim that loud thikr is not permissible. But, our critics behave like morons. They are too stupid to understand what they are reading, yet they are supposed to be molvis and muftis. If we say that it is haraam to recite the Qur'aan in the toilet, they slander with their claim that we are saying that it is haraam to recite the Qur'aan. They acquit themselves with typical Barelwi Qabar-Pujaari mentality. Insha'Allah, when time and life permits, and if Allah Ta'ala bestows to us the taufeeq, we shall publish a rebuttal of the half-baked 'proofs' of the half-baked student.

**Q. Are the latest types of mendhi designs permissible?**

A. These mendhi designs are in emulation of Hindus, hence not permissible. It is not a practice of Muslim women nor are such designs advocated in the Sunnah.

**Q. Are digital pictures permissible? Some scholars say that such pictures are permissible?**

A. Pictures and photos of animate objects are haraam. It is haraam to take and to keep such photos. The same ruling of prohibition applies to digital pictures and to all pictures regardless of the method of production. The method of producing pictures is not prohibited. The pictures are haraam regardless of the method of production. Do you have the following books:

- Picture-making and Photography in Islam
- Television
- Refutation of Mufti Taqi's Fatwa. These books explain this issue in detail.

**Q. A senior Mufti says that it is permissible for women to drive. Please comment.**

A. It is not permissible for females to drive. All reasons and 'emergencies' cited to justify this haraam and shameless act for women are figments of the nafsani imagination.

**Q. We sell motor vehicle parts. When a customer returns an item for a refund, we charge a 20% fee for our handling. Is it permissible to charge such a fee?**

A. When a customer returns a product and wants a refund, it is reprehensible for a Muslim to take undue advantage by charging him a fee for the refund.

## THE NIFAAQ OF NA'TS AND NAZAMS

**Q. Why are Na't and Nazam functions not permissible?**

A. *Na't* and *Nazam* functions are haraam. Such functions are based on the *hurmat of ghina*. This is just one factor of the prohibition. In fact, the current type of Qiraa't jalsahs are also prohibited. This prohibition is based on several factors: Riya, gathering of fussaaq, beardless qaaris, reciting for money, defiling the sanctity of the Musjid, etc. As for the newly-introduced satanic cult of *Na't* and *Nazam*, the Fuqaha have explicitly forbidden such organized *ghina* (singing). It is all nafsaniyat and shaitaniyat which according to the Hadith sows *nifaaq* in the hearts. When Rasulullah (sallallahu alayhi wasallam) said that most of the '*munaafiqeen*' of his Ummah are the Qaaris, then what epithet should be applied to these qawwaals who publicly, and even in the Musajjid rauciously and stupidly insult their intelligence and the intelligence of the stupid crowd trying to sway in tune of the Satanism which defiles the sanctity of the Musjid?

Firstly, if the item is returned without valid reason, then legally (i.e. from the Fiqhi point of view), the seller is not obliged to accept it and make a refund. However, if he does, then Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala will forgive his sins on the Day of Qiyaamah.

When this has been promised by Nabi-e-Kareem (sallallahu alayhi wasallam), then it does not behove any Muslim to levy a fee of 20% or even 1%. The fee is an act of *zulm* and is not permissible. The customer is compelled to pay it because for whatever reason, he has no need for the product and is in need of the money. Our Imaan does not permit us to resort to such exploitation.

**Q. Is it permissible to listen to thikr with a drum playing in the background?**

A. It is not permissible to listen to thikr with the drum playing in the background. It is a satanic way of defiling Allah's Name and corrupting the heart.

**Q. Is recreational fishing permissible, and may live bait be used?**

A. Recreational fishing being for satisfaction of the nafs at the expense of causing pain to animals is not permissible. It is haraam to use any kind of live bait even when fishing is necessary.

**Q. Is it true that excessive consumption of cheese causes forgetfulness?**

A. We heard from Hadhrat Maseehullah (rahmatullah alayh) that eating much cheese causes anger. We are not aware if it also causes forgetfulness. Besides this, excess of even very beneficial food items, even honey, is unhealthy. Everything should be in

moderation. It will definitely be unhealthy to have cheese on a daily basis.

**Q. Is it permissible to issue Talaq during the wife's state of haidh?**

A. Whilst it is not permissible to issue Talaq during the wife's haidh period, the Talaq will nevertheless, be valid.

**Q. When making niyyat for ghusl, is it necessary to recite the niyyat?**

A. Niyyat is the intention in the mind. The validity of niyyat is not reliant on verbal recitation.

**Q. Is it permissible for women to use chemical substances to bleach their skin a lighter shade?**

A. Skin bleaching is haraam. It comes within the scope of the prohibition of *taghyeer li khalqillaah* (changing the creation of Allah) which the Qur'aan attributes to shaitaan.

**Q. What should one who is reciting the Qur'aan do when the Athaan begins?**

A. When one hears the Athaan whilst reciting the Qur'aan Shareef, end the aayat, listen to the Athaan and respond in the Masnoon manner. One should not continue reading.

**Q. A Shaikh in Dubai has issued a fatwa to the effect that those high up in skyscrapers have to make iftaar a couple of minutes later than those in the lower floors. The skyscraper in Dubai is 828 metres high with 160 stories. People in this building, according to Shaikh Ahmad Haddad's fatwa, have to break the fast at three different times. Those living on the lower floors – 80 and below – have to break fast at the same time as all others when the Athaan for Maghrib is recited. Those from 80 floors to 150, have to make iftaar two minutes after the Athaan on the ground. Those above 150 floors have to break fast three minutes later. The same applies to their Maghrib Salaat. Is this correct? If those on the top stories perform Maghrib Salaat when they hear the Athaan in the Musajjid, will their Salaat be valid?**

A. The fatwa is correct. Maghrib and Iftaar are valid only when the sun has disappeared from sight. Those on the upper floors are still able to see the sun which has set for those at the bottom, hence they have to make iftaar after the sun has disappeared from their sight. If they break the fast together with those at the bottom whilst they are still able to see the sun, then their fast will not be valid. Similarly, their Maghrib Salaat will not be valid if they follow those on the ground.

**Q. Is it permissible to make Sajdah Tilaawat when it is Makrooh to perform Salaat?**

A. It is not permissible to make Sajdah Tilaawat at the times when it is Makrooh to perform Salaat. This applies to sunrise, zawwaal and sunset. However, Sajdah Tilaawat may be made at any time during the Fajr time, whether before or after the Fardh. Similarly, it may be made after the



# Questions and Answers

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Fardh of Asr as long as the rays sun have not completely cooled down.

**Q. Please comment on the Salafi teaching that Allah Ta'ala is only on the Throne.**

A. In brief, the belief of the Ahlus Sunnah Wal Jama'ah is that Allah Ta'ala is not confined to space or to a particular spot in space such as the created Arsh. The Arsh and space are creations of Allah Ta'ala. Allah Ta'ala is not confined to His creation. The belief that Allah Ta'ala is sitting on the Throne is baseless. This idea attributes human form, limitation and defect to Allah Ta'ala. The safest is not to probe issues which are beyond the understanding of our created, finite and limited minds. No one can ever fathom the infinite *Zaat* (Being) and *Sifaat* (Attributes) of Allah Ta'ala, The Eternal Being.

**Q. Are there things of the Ghayb which are not composed of atoms? Are Jannat and Jahannum physical places?**

A. Things of the *Ghayb* (Unseen Realm) consist of material and immaterial creations. No one knows the actual constitution of purely spiritual creations such as the *arwaah* (souls) and numerous other items and species of Allah's creation.

Jannat and Jahannum are both physical abodes of a vastly superior kind of physical material than what we can ever imagine or dream of. We are physical beings together with spiritual souls which give us our personalities. Allah Ta'ala will reward us with a physical Jannat. All the pleasures and comforts in Jannat will be of a physical nature, but infinitely superior to what we have, know and see on earth.

**Q. Did the Sahaabah interpret (make ta'weel) of the allegorical verses of the Qur'aan?**

A. The Sahaabah did not indulge in polemics, philosophy and the like as had become necessary in later years when Greek philosophy was translated into Arabic and Muslims began corrupting their Aqaaid (beliefs), and different baatil sects came into existence. *Ta'weel* within the confines of the Shariah had become necessary in the debate to negate and neutralize the heretics.

**Q. Does the word 'istiwa' have different meanings?**

A. The word '*istiwa*' has different meanings. To give it a meaning which fetters Allah Ta'ala to His creation or which creates the idea that Allah Ta'ala is a physical being located in a particular area of His created space and created Throne is corrupt and dangerous.

**Q. After man and jinn have entered Jannat and Jahannum, will Allah Ta'ala create more worlds and beings?**

A. In fact, Allah Ta'ala has millions, billions, trillions of universes which are inhabited by innumerable species of creation of a vast number of kinds of intelligences. And, even after the destruction of this world and after man's and jinn's fate has been decid-

ed, Allah Ta'ala will create as He wishes. This world and man are merely tiny particles in Allah's vast and limitless creation.

**Q. Is it correct to say that Allah Ta'ala is established over/on the Throne?**

A. It is correct to say that Allah Ta'ala is 'established' over the Throne without assigning any interpretation to it. In fact, this is the best way. Allah's *Istiwa* is *bila-kayf*. It is beyond our understanding. We believe in His *Istiwa alal Arsh* without assigning any meaning/interpretation to it. He Alone knows its meaning.

**Q. Are the heart, soul and nafs the same entity?**

A. There is the physical heart and the spiritual heart. Nafs most certainly is a distinct creation in us. It is neither the spiritual *qalb* nor the *rooh*. Whether the *qalb* and *rooh* are one and the same thing, only Allah knows. The Auliya who have attained very lofty stages of *ma'rifat* understand these issues better, but they too are unable to express it in human language to give us a 100% absolute understanding. The Qur'aan explicitly states that we have been given only a little knowledge of the *rooh*.

**Q. Salafis say that we should simply recite Bismillaah and eat the meat of Christians and Jews. Is this correct?**

A. It is baseless. Eating the meat of Christians and Jews in this age is *haraam*. Reciting Bismillaah on *haraam* meat does not render it *halaal*.

**Q. Does Allah Ta'ala create evil as well?**

A. Evil exists, and only Allah Ta'ala is the Creator of both good and evil. This is simple to understand when taking into account Shaitaan and the Nafs? Shaitaan and the Nafs are embodiments of evil. They are nothing but evil. Who created shaitaan and the nafs? There is only one Creator. There is much wisdom in the creation of even evil. But, only Allah Ta'ala understands His Wisdom.

**Q. When one performs the Jahri Salaat alone, may one recite everything in the Salaat audibly? What is the ruling when performing Nafil Salaat?**

A. When the *munfarid* (the one who performs alone) recites Qiraa't *jahri* (audibly) in a *jahri* Salaat, the Takbeers, Tasbeehaat, Tahmeed, Tasmee', Tashahhud, Durood and Dua have to be recited *sirran* (silently). Only the Qiraa't may be recited audibly. The same rule applies to Nafil Salaat.

**Q. If in the last Tashahhud, Durood is recited twice, is it necessary to make Sajdah Sahw?**

A. In Qa'dah Akheerah (the Last sitting), Sajdah Sahw is not necessary if Durood/Salawaat is recited twice.

**Q. If someone believes in the Oneness of Allah, will he still be a kaafir?**

A. If the Message of Islam has reached a person, then it is not enough for salvation to believe in the

## THE PIRAN-E-PIR EVENT

**Q. I am a member of the Nasserpuria Jamat, Mombasa, Kenya. We have an annual event called Piran-e-Pir Niyaz. This has been happening for more than 60 years. During this event, the entire community gets together and partakes of a meal. There are no special prayers, rites or rituals done over the food except a communal Bismillah. This event is held for esaal-e-thawaab of Piran-e-Pir, Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) who occupies a special place in the hearts of our community. Please advise of the validity of this event and if same can be continued without the word Niyaz.**

A. Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) occupies a special place in the hearts of all Muslims who know him. However, it is wrong, un-Islamic and sinful to innovate customs for displaying reverence and affection for a Wali. The manner in which your community organizes esaal-e-thawaab is baseless. It has no origin and no licence in the Sunnah. Getting together, eating and making merry is not the way for despatching thawaab to the deceased. There is no thawaab for the deceased in feeding the rich who have three sumptuous meals daily whilst there are millions of Muslims living in squalor and grinding poverty. There are millions of children whose stomachs are empty and whose bodies are exposed to severe whether conditions without suitable

garments to shield them. There are millions of Muslim children all over the world who are deprived of the very basic Deeni education to safeguard their Imaan. With what heart and Imaan can an entire Muslim community congregate, enjoy in a feast, laugh and make merry, then believe that their devouring of the food constitutes thawaab for Hadhrat Shaikh Abdul Qaadir Jilaani (rahmatullah alayh)?

The annual event is a huge waste of money, time and mis-directed spirit. If the community has true love for Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh), they should contribute the money which they squander on the meal, to the poor and destitute. When the Fuqara and Masaakeen consume the food, it will be accepted by Allah Ta'ala and the thawaab will be bestowed to the intended deceased.

The aggravating factor of this wasteful function is the Deeni hue with which it is portrayed. The annual event organized in the name of Hadhrat Abdul Qaadir Jilaani (rahmatullah alayh) is *bid'ah*, and not permissible. It is not permissible to organize any kind of annual celebration for any Wali or Nabi. There are no such practices in Islam. There is neither origin nor sanction for this practice in the Sunnah of Rasulullah (sallallahu alayhi wasallam).

The intelligent ones in your community should strive for the termination of this *bid'ah*, and to contribute the money to valid Islamic charity.

Oneness of Allah. Such belief will be valid for salvation only if Islam has not reached a person.

**Q. If only educational and religious programmes are shown on television, will TV then be permissible?**

A. Television is *haraam* regardless of the type of programmed shown. Even watching an educational or a religious film on television is *haraam*. As long as pictures of animate objects appear on the screen, it will be Dajjaal's Eye, hence *haraam*.

**Q. Is Salaat performed behind a zindeeq valid?**

A. If it is known that a man is a zindeeq, then Salaat behind him will not be valid. A zindeeq is not a Muslim. When a Muslim misinterprets the Qur'aan, Hadith or any law of the Shariah and presents it in conflict with the Ijma' of the Ummah, then such a miscreant is termed a zindeeq. Zindeeq is a kaafir, hence Salaat behind him is not valid. Those who justify music, intermingling of sexes, television and other absolutely *haraam* acts are zindeeqs.

**Q. Is it permissible to perform Janaazah Salaat for a Muslim who is a mushrik?**

A. A mushrik cannot be a Muslim. If a Muslim commits shirk, he becomes a murtad. Janaazah Salaat for a mur-

tad is not permissible.

**Q. A Masjid was built with funds contributed by a gambler. What is the status of such a Masjid and of Salaat performed therein if all the money was *haraam*?**

A. It is not permissible to perform Salaat in a Masjid built with *haraam* wealth such as money acquired from gambling or any other *haraam* act. However, the Masjid will be cordoned off and closed. It will remain a Masjid, but Salaat is not permissible therein.

**Q. Is it permissible to nod the head when making Salaam to seniors?**

A. Nodding the head whilst saying 'Assalaamu Alaikum' to even a senior is not permissible. It is in conflict with the Sunnah.

**Q. How is Sadqah Fitr calculated?**

A. We calculate Fitr in terms of the price of 2 kg bread flour. The actual weight is about 1.7 kg. However, since this weight is not generally available when purchasing flour, we have adopted 2 kg. Furthermore, when a 2.5 kg packet flour is cheaper than two 1 kg packets, then we adopt the price of 2.5 kg. Nowadays the price of two one kilogram packets is more than the price of one 2.5 kg

(Turn to page 12)



## THE KUFR OF INTERFAITH

THE INTERFAITH MOVEMENT which is being led by Saudi Arabia and promoted by the West is the very antithesis of *Da'wat and Tableegh*. Whilst *Da'wat* demands the proclamation of the unadulterated Haqq of Islam, the interfaith movement disallows it. Among the cardinal articles of faith of the interfaith kufr movement is that all religions and ideologies are on par, and that no religion is the absolute truth since all religions and ideologies are products of the human mind.

A Muslim who becomes an inter-faither has therefore to accept suppression of the Deen and abstention

from *Da'wat and Tableegh*. It is a capital crime in the interfaith movement to proclaim that idols, the trinity, and the doctrines of kufr of all the false religions are *baatil*. Whilst Muslims who support the kufr interfaith movement have to incumbently consort with the kufr ideology of this satanic cult, the Qur'aan commands:

*"Allah says: 'Do not take (i.e. do not believe in) two gods. Verily, He is One God. Therefore, fear Me Alone. For Him is whatever is in the heavens and the earth, and for Him*

(Continued on page 10)

## WOMEN - THE MAJORITY IN JAHANNUM

Hadhrat Abu Saeed Khudri (radhiyallahu anhu) narrated that once Rasulullah (sallallahu alayhi wasallam) addressing a group of women said: "O Women! Give Sadqah (Charity) because I have seen you (females) more in Jahannum." The women enquired: "O Rasulullah! What is the reason for this?" Rasulullah (sallallahu alayhi wasallam) said: "You curse in abundance and you are ungrateful to your husbands. Furthermore, despite the deficiency in your Aql (intelligence) and your Deen, I have not seen anyone more capable of making a moron of an intelligent man."

The women asked: "O Rasulullah! What is the deficiency of our Aql and

our Deen?" Rasulullah (sallallahu alayhi wasallam) replied: "What! Is the testimony of one woman not equal to the testimony of half a man? (In other words, the testimony of two women equals that of one man.)" Responding, the women said: "Yes, O Rasulullah."

Rasulullah (sallallahu alayhi wasallam) said: "This then is the deficiency of the intelligence of women." Then Rasulullah (sallallahu alayhi wasallam) said: "Is it not that when a woman is in the state of haidh neither does she perform Salaat nor does she fast?" The women said: "Yes, O Rasulullah!" Rasulullah (sallallahu alayhi wasallam) commented: "This is the deficiency of

your Deen." (Bukhaari and Muslim)

While the westernized modern women - the zindeeqahs - of today take umbrage at these holy words of Rasulullah (sallallahu alayhi wasallam), the Sahaabiyaat (the females of Rasulullah's era) did not feel affronted. They were not annoyed. They accepted wholeheartedly every word spoken by Nabi-e-Kareem (sallallahu alayhi wasallam), and they immediately began to give Sadqah generously. They did not belong to the gender-equality mob of mentally deranged characters who seek to invert the natural order of Allah Ta'ala by transforming women into males, and men into females.

## TARAAWEH 8 OR 20?

Stupid followers of Salafi'sm, a cult which originated in the 7th century of the Islamic era, display their profound *jahaa-lat* by claiming that Taraaweeh Salaat consists of only 8 raka'ts. These *juhhaal* (monstrous morons) are like Christians whose religion (Christianity) was formulated several centuries after the ascension of Hadhrat Nabi Isaa (alayhis salaam) into the heavens. The inception of Salaf'ism was during the 7th century when Ibn Taimiyyah broke away from the Ahlus Sunnah Wal Jama'ah and initiated his own sect.

From the time of the Sahaabah until the 7th century, and from the 7th century to this day, and from this day until Qiyaamah, Taraaweeh was and will remain 20 raka'ts in the manner in which the Ummah is today performing. Prior to Ibn Taimiyyah, the entire Ummah had performed 20 raka'ts Taraaweeh.

The Deen of Islam was not completed and perfected almost seven hundred years after Rasulullah (sallallahu

alayhi wasallam). It had attained its completion and perfection in the very age of Rasulullah (sallallahu alayhi wasallam), hence Nubuwwat terminated with Muhammad (sallallahu alayhi wasallam). In this regard the Qur'aan Shareef declares: *"This Day have I perfected for you your Deen, and completed for you My favour, and (on this Day) have I chosen for you Islam as your Deen."* (Surah Maa'idah, aayat 3) Islam did not stand in need of 'perfection' by a deviant luminary who appeared almost 7 centuries after Rasulullah (sallallahu alayhi wasallam). *"This Day"* does not refer to 7 centuries after Rasulullah (sallallahu alayhi wasallam).

It should be noted that every Mujaddid who appeared at the beginning of every Islamic century always without fail weeded out the bid'ah accretions and restored the Deen to the original pristine purity as it was left by Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. They do not introduce new and extraneous

practices into the Deen as Ibn Taimiyyah and other deviates have done and will continue to perpetrate. The unanimous practice of the Salf-e-Saaliheen was always 20 raka'ts. The greatest and most powerful *daleel* (proof/evidence) for 20 raka'ts is the *Ijma'* (Consensus) of the Salf-e-Saaliheen as is substantiated by the many centuries prior to the arrival of Ibn Taimiyyah on the scene. It is haraam for Muslims to look beyond this powerful and glittering *Ijma'*, and to present spurious and dubious Hadith narrations (full of *Idhtiraab*, i.e. academically problematic) to scuttle the *Ijma'* of the Sahaabah, the *Ijma'* of the Aimmah-e-Mujtahideen, the *Ijma'* of the Four Math-habs - the *Ijma'* of the entire Ummah for centuries before the accretion of Salaf'ism.

Today we find a myriad of  
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## LOUDSPEAKERS AND HADHRAT THANVI'S FATWA

**Q. In the Dhameemah (Appendix) of Hadhrat Maulana Ashraf Ali Thanvi's Imdaadul Fataawa, Vol.1, Mufti Muhammad Shafi says that it is permissible to use loudspeakers for Salaat in the Musjids. He adds that if Hadhrat Thanvi was alive, he would have retracted his fatwa and concur with the permissibility view.**

**A.** In the Dhameemah to Imdaadul Fataawa, Mufti Shafi' (rahmatullah alayh) does not say that if Hadhrat Thanvi (rahmatullah alayh) was alive "he would say that the usage of loudspeakers for Salaah is permissible". Mufti Shafi said: *"In these circumstances, Hadhrat Thanvi would retract his fatwa of fasaad-e-namaaz."* That is, he would retract his view of Salaat of the muqtadis not being valid if a loudspeaker is used.

Using the loudspeaker in Namaaz and the *Fasaad* of the Namaaz are two separate issues. Whilst Namaaz will not be *faasid* if a loudspeaker is used, the *karaahat* (abomination and impermissibility) of the instrument in Salaat remains intact.

Besides the issue of invalidity of Salaat which was Hadhrat Thanvi's Fatwa, Hadhrat had also presented other reasons for the prohibition. Study the entire Fatwa in Imdaadul Fataawa. In his Fatwa he had mentioned that it is not permissible to even bring the loudspeaker into the Musjid. Read the Fatwa with concentration to understand the Shar'i abhorrence for the introduction of the loudspeaker into the Musjid and Salaat. Even if he would retract one view (i.e.

if he had been alive today), there are still several other factors which render the loudspeaker impermissible for Salaat.

At no stage did we ever say that Salaat with the loudspeaker invalidates the Salaat despite this being our inclination. But, the use of the loudspeaker in the vast majority of cases remains haraam. In most Musjids the loudspeaker is used even if there is a half saff of musallis. Many Musjids are so small that there is totally no need for a loudspeaker which has become merely a style and fashion. We have seen in many Musjids, the mike switched on when there are just a dozen musallis or less and the Musjid itself is small making it totally unnecessary for a loudspeaker. Besides the waste, *riya* (show) and stupidity, the *khushu'* of the Salaat is disturbed with this unnecessary apparatus attached to Salaat. Furthermore, nowadays they have a new style. They tie the mike to the Imaam giving the impression of him being a dog on a leash.

All the arguments which Hadhrat Thanvi (rahmatullah alayh) explained in his lengthy Fatwa remain valid to this day. The only issue which *may* change is the question of *fasaad-e-namaaz*. We are averse to research the loudspeaker from the technological aspect, because we know that we shall ultimately be forced to say that the Salaat of the musallis becomes *faasid* if a loudspeaker is used. The explanation which the India and Pakistan university professors gave the Ulama about the tech-

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## WHAT IS TASAWWUF?

The meaning and soul of Tasawwuf are lost to both the Shaikhs and Mureeds of this era. In our day, Tasawwuf has largely become confined to public sessions of halqah thikr, singing of naa'ts and nazams, jalsahs and merry-making functions where mureeds and others fill their bellies gluttonously with sumptuous dishes in complete contradiction of the principles of Tasawwuf..

Some of the Akaabir Sufiya described Tasawwuf as follows:

- \* "Tasawwuf is to shun all nafaani desires." (Abul Hasan Noori)
- \* "Tasawwuf is to guard time." Time should not be squandered in futility and acts which displease Allah Ta'ala.
- \* "Tasawwuf is to hang on to the Haqq." (Ibnul Ataa)

\* "The Sufiya are children in the abode of Haqq." (Abu Yazeed)

\* "The basis of Tasawwuf is adherence to the Kitaab (Qur'aan) and Sunnah, shunning bid'ah and base desires, acceptance of the excuses of people, regular observance of *auraad*, abstention from concessions and interpretations." (Abul Qasim Nasraabaadi)

\* "Tasawwuf is the elimination of every evil attribute and adornment with every beautiful attribute. It also means the annihilation of the nafs and existence for the Sake of Allah." (This is the definition according to the Mutaqaddimeen Sufiya)

\* "Tasawwuf is abstention from everything in which there is even a shadow of haraam and to protect the

tongue from futile talk," (Shaikh Ash-Sheer Baaftadah Efendi)

\* "Tasawwuf, the whole of it is Adaab. There is an adab (etiquette) for every time; an adab for every condition and an adab for every place. He who observes the aadaab will reach the rank of Men - i.e. the Auliya."

These are a few from the numerous similar descriptions of Tasawwuf proffered by the Sufiya. Tasawwuf is the development of moral excellence. It is not a mysterious cult which ignoramuses have made of it. The Qur'aan and Sunnah are replete with Tasawwuf. Just as Rasulullah (sallallahu alayhi wasallam) was the first proponent of Fiqh, so too was he the first proponent of Tasawwuf.



# HORRIFIC DESECRATION OF THE QUR'AAN MAJEED

## A WARNING FOR THOSE WHO GIVE QUR'AANS TO PRISONERS AND NON-MUSLIMS

**A concerned Muslim prisoner from the U.S.A. writes:**  
Assalaamu Alaikum Respected Brothers, many times I have read in "The Majlis" someone asking a question : "Is it permissible to give a non-muslim a copy of the Qur'an". (*We have always said that it is haraam – The Majlis*)  
If I may, I would like to comment on this issue and to relate what I have personally witnessed, Insha'Allah.

I have been in prison now for 14 years and the past 12 years have been spent in solitary confinement. There have been countless times when I have overheard or seen a Muslim inmate giving a copy of the Qur'an to a non-muslim inmate who requested it. This is a huge problem! Not only as you state, are these non-muslims in a constant state of janaabat, and they will never respect the Qur'an as a Muslim would do, but these non-muslim shaitaans (devils) ask for these Qur'ans so they can intentionally desecrate and destroy them!

I once moved into a new cell and the inmate who lived there before me left a bunch of torn up "trash" on the floor under the bed. As I began to clean the cell and gather all the "trash" from under the bed, I quickly

realized that the "trash" was all wet and smelled of urine. To my horror, as I looked, I discovered that all this torn up "trash" was in fact a copy of the English Qur'an – with the Arabic text! Someone had torn it into small pieces and then urinated all over the torn up pages. Many other times I've seen inmate workers or guards sweeping trash along the walkway in front of the cells and there will be copies of the Qur'an in the trash – some of them intact, some torn up and missing pages. When I see these Qur'ans in the trash, I will plead with the guards to remove the Qur'an from the trash and give it to me. Sometimes they do, but often they refuse. I have taken in 7 copies of the Qur'an that someone had thrown into the trash heap and all of them have been in very bad condition – torn, pages ripped out, written in - vile/vulgar statements written across the pages.

This is the sort of thing non-muslims do with copies of the Qur'an and the so-called "Muslims" (*These so-called 'muslims' are in reality Zindeeqs or worst - they are Munaafiqeen – The Majlis*) who provide them with these Qur'ans are committing a vile, evil sin against Allah Ta'ala. They should be ashamed, (*Zindeeqs have no shame –The Majlis*). However, I can assure you they are not. Just like me, they have eyes to see and they

have ears to hear – they see, hear, and witness these evil non-muslim devils engage in desecrating and destroying the Qur'an.

I have seen this vile evil first hand and **I absolutely agree with you that copies of the Qur'an should never be given to a non-muslim.** What purpose does the kuffaar have for a copy of the Qur'an? None! The Qur'an cannot serve any purpose for the kuffaar, because they do not believe the words of Allah Ta'ala. Imaan certainly must come first!

Thank you for the truth you declare and know that you all are in my Dua'. May Allah guide and protect you. Was-Salaam      Abdur Rahman

### OUR COMMENT

*The Majlis* has often warned Muslims to desist from the haraam practice of doling out Qur'aan Majeed copies to non-Muslims and to even Muslim prisoners. In fact, the Fuqaha have proclaimed it forbidden for the Mujaahideen to take Qur'aan copies with them on their Jihad campaigns.

Miscreant and evil so-called 'Muslim' propagation organizations consisting of modernists who are Zindeeqs specialize in perpetrating desecration of the Qur'aan Majeed. They are the worst shayaateen who dole out Qur'aans to non-Muslims, duping themselves and deceiving stupid Muslims

with the argument of da'wat. The cases of Qur'aan desecration are numerous. How is it possible for non-Muslims who perpetually wallow in spiritual and physical *janaabat* to ever honour the Qur'aan Majeed when even professed 'muslims' such as these zindeeq 'da'wah' workers have no respect for the holy Mushaf?

The clogged brains and darkened hearts of these Zindeeqs fail to understand that it is haraam for even a Muslim to recite the Qur'aan from memory whilst in the state of janaabat. How then can it ever

be permissible to give the Qur'aan Majeed to those whose salient feature is perpetual *janaabat* and *najaasat* – *spiritual and physical*?

When Muslims are not allowed to touch the Qur'aan without wudhu, how can a person of true Imaan ever venture to disgrace and desecrate Allah's Kalaam by giving it to a desecrator of the Qur'aan wallowing in janaabat and najaasat, consuming haraam, pork and liquor? This attitude of these modernists shayaateen testifies to their *nifaaq*. It is proof that they are not Muslim at heart.

## THE FOUR MATH-HABS?

**Q. Rasulullah (sallallahu alayhi wasallam) used to perform Salaat in different ways. Why can we also not do so?**

**A.** Brother, you are occupying an insignificant stratum in an epoch which is separated from Rasulullah (sallallahu alayhi wasallam) by a chasm of about 14 centuries. The greatest authorities of Islam, viz., the Sahaabah and the Aimmah-e-Mujtahideen of the first era of Islam, have taught this Ummah the Islam which was perfected in the very age of Rasulullah (sallallahu alayhi wasallam). These illustrious authorities imparted to the Ummah the teachings of Islam as they had understood, and the Math-habs have come down to us reliably from great authorities.

These Math-habs are as old as Islam because they are in

fact Islam. You and us in this belated age in proximity to Qiyaamah are non-entities which could be equated to morons. You and we possess no licence for digging out from the kutb Hadith narrations, then subjecting the Ahaadith to our personal, wildly fluctuating opinion to formulate masaa-il. Such a methodology will be the inspiration of shaitaan who is adept in the art of deceiving and entrapping Muslims via 'deen' channels.

Our function is only to accept, believe and practise the teachings of Islam as they have reached us from *Khairul Quroon (the First three Noblest eras of islam)*. There is no scope now for fabricating another math-hab for achieving some sort of corrupt unification of math-habs. Allah Ta'ala, in His Infinite Wisdom, has willed the presentation of Islam in the form of the existing Four Math-habs.

# EFFECTS OF MUDHAARABAH

**Q. Zaid and Bakr entered into a partnership to buy and sell property in Dubai. Zaid invested \$100,000 which he gave to Bakr who is experienced in the property market in Dubai. At the height of the property boom in Dubai, the investment appeared sound with the promise of lucrative profit. Zaid's profit share was 60% and Bakr's 40%. The property transactions were structured as follows: Bulk property was bought 'off-plan', i.e. the properties had yet to be built. The property**

**would be built as payments towards the full price would be made.**

**Usually 5% or 10% deposit would be paid on the purchase price. The 'property' would then be sold to other investors before the next payment, at a profit. Bakr would charge a small fee, about 1%, to cover running costs. Khaalid had introduced Zaid to Bakr. He was not paid any commission by any of the parties.**

**Suddenly the real estate market in UAE crashed. No one was prepared to buy even at a loss. In the aftermath of the collapse, the best case is that they will lose 50% of the investment. The worse case is, total loss. There is a possibility that something could be recovered, and there is also the possibility of losing all monies invested.**

**Zaid claims that Bakr had guaranteed there would be no loss. He had guaranteed the initial capital investment. Zaid believed Bakr was a pious man who understood the rules of the Shariah. However, Bakr denies this. This sce-**

**nario raises the following questions:**

- **What is Bakr's Shar'i liability to Zaid?**
- **Assuming that Bakr did guarantee that there would be no loss, would this affect the validity of the agreement, and under such circumstances what is Bakr's liability?**
- **Does Zaid have the right to claim his capital from Bakr?**
- **What is the Shar'i liability of Khalid?**

### ANSWER

(1) The deal which was arranged between Zaid and Bakr is a *Mudhaarabah* transaction.  
(2) All the property dealings in which Bakr had engaged are baatil and haraam. Property which was not in their possession was being bought and sold. They were dealing initially in non-existent commodity, i.e. "off plan". Then they would sell the non-existing property at a 'profit' after paying a small deposit. This is termed *bay'ul ma'doom* which is baatil. If these dealings are scrutinized in detail, many un-Islamic and baatil elements will surface. Thus, any gains

which these sales generate are haraam riba which is *Wajibut Tasadduq*, i.e. the gains have to be compulsorily given to charity without niyyat of tha-waab.

(3) In a *Mudhaarabah* contract, the *Rabbul Maal* (the one who invests the capital) stands to lose his entire capital investment in the event there are not sufficient profits which were made in the past to offset the loss. The *Mudhaarib* (the manager of the *Mudhaarabah* partnership – Bakr in this case) loses only to the extent of profits which he had acquired. For example, if he had obtained \$10,000 profit in a venture, and in a subsequent venture the business sustained a \$20,000 loss, then he has to pay back the \$10,000. The *Rabbul Maal* (Zaid in this case) will suffer whatever other loss there may be even if it means his whole invested capital.

(4) Even if the *Mudhaarib* (Bakr) had assured: "*You will get your money back*", it is meaningless in the context of the partnership. The *Rabbul Maal* (Zaid), unfortunately, is the only one who suffers the

loss of his invested capital.

(5) If Bakr had taken any sums of money from the business for whatever reason, e.g. the 1% fee, which he took for himself, then he has to return it to Zaid. However, if the 1% or whatever percentage it may be, was not for his own pocket, but was for actual running costs of the business, then it will be a trade expense for which he is not liable. If it was a trade expense, then he is not required to repay it.

(6) Bakr's Shar'i liability is to make the best endeavours to recover as much of Zaid's money which is still clogged up in the unsold properties. Every penny he obtains from the properties has to be compulsorily given to Zaid since it constitutes part of his capital investment.

(7) If Bakr had guaranteed that there would be no loss, then such a *faasid* (corrupt and Islamically invalid) 'guarantee' falls away. The *Mudhaarabah* remains valid. The guarantee is simply invalid and there is no liability on Bakr to honour this corrupt and

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## LOUDSPEAKERS FATWA

(Continued from page 6)

nological aspects of the loudspeaker is inaccurate. We are positive that a proper study of the loudspeaker will establish that the end sound is not the original voice of the Imaam. But, as mentioned above, we have no intention to explore this issue in view of the *Ibtilaa-e-Aam* of the entire Ummah.



# SALAFIS ARE NOT OF THE AHLUS SUNNAH

**Q. It is contended by an internationally recognized Mufti that, notwithstanding the Salafis advocating views that are in conflict with the Ahlus Sunnah Wal Jama'ah school of thought, they cannot be excluded from the Ahlus Sunnah Wal Jama'ah. Is this contention correct?**

**A.** The view of the 'internationally recognized' Mufti Sahib is incorrect. If the Salafis who follow the likes of Albaani and Ibn Taimiyyah have to be included within the confines of the Ahlus Sunnah Wal Jama'ah, then we might just as well also include the deviate aunts and witches who insanely clamour for a woman's eidgah and for women to rub shoulders in public with males. We can then also include all hues of modernists in the folds of the Ahlus Sunnah because all of these unfortunate deviates proffer Qur'aanic aayaat and Ahaadith to bolster their corruption and stupidity.

The view of the 'internationally recognized' mufti sahib opens a wide gate for inclusion of the myriad of miscreants and deviates because all of them purport to be following the Qur'aan and Hadith.

Salafis like all other deviant

sects, whilst professing to follow Qur'aan and Sunnah, subject these two primary sources of the Shariah to their nafsani opinion. Furthermore, they are dishonest just as the Shiahs. Whilst they pretend to be mujtahideen, they in fact are blind followers of Ibn Taimiyyah whose blind taqleed was advocated in this age by their Imaam Al-Baani. Whilst they are the blindest followers – following like dumb sheep, they most dishonestly scream: 'Qur'aan and Sunnah!' This slogan is to beguile the ignorant and the unwary.

Whilst the Taqleed of the Ahlus Sunnah is rooted in the Sahaabah via the Aimmah Mujtahideen who were either the Students of the Sahaabah or the Students of the Students of the Sahaabah, the blind taqleed of the Salafis of our time comes to an abrupt halt in the person of Ibn Taimiyyah. From Ibn Taimiyyah to Rasulallah (sallallahu alayhi wasallam) there is a vast chasm of almost seven centuries. This chasm is too wide to jump and to link the chain to the Sahaabah.

Ibn Taimiyyah had no alternative but to make blind taqleed of the kitaabs of Muhadditheen for his stock of Ahaadith. And, the Muhadditheen appeared on the horizon of Islam a couple of centuries

after Nabi-e-Kareem (sallallahu alayhi wasallam). After selecting Ahaadith from the *kutub* of the Muhadditheen, he formulated his own masaa'il based on his personal opinion.

On the basis of the logic of the 'internationally recognized' mufti sahib, Rasulallah's Hadith pertaining to the 73 sects will be negated because in terms of the wide and unlimited scope with which this august Mufti Sahib has painted the concept of *Ahlu Sunnah Wal Jama'ah*, all deviant groups will come within the fold of the Ahlus Sunnah, and this is manifestly *baatil*.

The problem with 'internationally recognized' molvis, sheikhs and muftis is the loss of their Deeni bearings as a consequence of mixing and sitting in the company of fussaqa Middle Eastern and other modernist 'scholars', and participating in conferences and meetings organized by the Saudi Salafi regime and other modernists such as the capitalist bankers, etc. The thrust of modernism has knocked these 'internationally recognized' ulama out of their Deeni wits. *Ikhtilaat* (mingling) must compulsorily exercise its influence.

An Aalim of the Haqq who is supposed to be the Representative of Rasulallah (sallallahu alayhi wasallam) may not mingle and sit in the company of rulers and fussaqa men of wealth. Warning against such mingling, Rasulallah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): *"If you intend linking up with me (in Qiyaamah), then content yourself with worldly provisions sufficient for a rider on horseback. Never regard a garment old (and fit to be discarded) as long as you can patch it, and beware of the companionship of the wealthy."*

Further, warning the Ulama and the Qurra', Nabi-e-Kareem (sallallahu alayhi wasallam) said: *"Verily, the most hated of the Qurraa' by Allah are those who visit the rulers."*

Since the honourable 'internationally recognized' Mufti Sahib has modernist and Salafi company to placate and appease, he is constrained to baselessly include the Salafis within the confines of the Ahlus Sunnah Wal Jama'ah. But this is manifestly *baatil*. Polished brains are not a requisite for understanding this fact. In this age, the Ahlus Sunnah Wal Jama'ah is confined to the Four Math-habs.

## TARAAWEEH 8 OR 20?

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ignoramuses who, despite being deficient in knowledge of the masaa'il of Tahaarat and Salaat, believe themselves to be qualified to address this issue in terms of Ahaadith of which they are grossly deficient in understanding

An interesting feature in this stupid 8 raka't saga, is the practice in the two Harams (Makkah and Madinah). Despite the Saudi regime being staunch followers in the *Aqeedah* (Belief) of the Salafi'i cult which propagates 8 raka'ts, the Saudis, notwithstanding their brutality, have hitherto been unable to displace the 20 raka'ts Taraaweeh in the Haramain Shareefain. They have failed to abolish the 20 raka't practice which has existed in the two Harams since the age of the Sahaabah. This by itself should also be an eye-opener for the ignoramuses who propagate 8 raka'ts.

Another incongruity of the *juhhaal* Salafis is their practice of 8 raka'ts for which they lack any proof. Whilst Rasulallah (sallallahu alayhi wasallam) did not perform 8 raka'ts nightly with Jama'at, the stupid Salafis proclaim their 8 raka't practice to be the Sunnah. All narrations pertaining to 8 raka'ts with reference to Taraaweeh are dismissed on the basis of the following two facts:

- \* They refer to Tahajjud Salaat throughout the year, not to Taraaweeh.
- \* They are spurious in terms of the principles of the Muhadditheen.

Taraaweeh consists of 20 raka'ts Sunnatul Muakkadah with Jama'at. Abandonment of this important obligation is a major sin.

jjaal's Eye (television), haraam sport, etc.

Since the intention is to acquire the Treasure, not to display ability for reciting during Taraaweeh, the learning process should continue unabated. If by the time Maut arrives, the learner has not completed the Hifz, then Allah Ta'ala will appoint an Angel in Barzakh to be his/her teacher. The process of teaching will then continue wonderfully to ensure that on the Day of Qiyaamah this person rises in the assembly of the Huffaaz. It is a wonderful *ni'mat* within the reach of everyone.

## EFFECTS OF MUDHAARABAH

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invalid 'guarantee'.

(8) Zaid has no Shar'i right to claim from Bakr his initial capital investment or whatever of it has been genuinely lost. Zaid can only claim from Bakr if he has evidence to prove that Bakr had perpetrated fraud/theft.

(9) Mr. 'A', the middleman who had introduced the parties to the deal whether he was paid a commission or not, has absolutely no Shar'i liability over

the debacle created by the property market collapse.

(10) Let us assume that there is a sudden miraculous property market boom in that evil and napaak (impure) land (Dubai), and the remaining properties bring in substantial profit. In any such scenario, all the 'profits' will be haraam riba which will be *Waaajibut Tasadduq* – to be given to charity without niyyat of thawaab. This is because the manner in which

the transactions of buying and selling ghost property (non-existing commodity) had been structured, is *baatil* and haraam. Hence the proceeds are contaminated and not permissible for either of the partners in the *Mudhaarabah* venture.

(11) A factor of importance to remember is that piety is not an adequate basis for barging into a venture. It was imperative for the partners to first have consulted with experienced Ulama to acquire the Shariah's viewpoint regarding the contemplated enterprise.

### SHAITAANI INTERFERENCE

Rasulallah (sallallahu alayhi wasallam) said that shaitaan interferes with every child who is born. It is for this reason that the baby screams when it is born. However, Allah Ta'ala

had protected Hadhrat Maryam (alayhas salaam) and Hadhrat Isa (alayhis salaam) from such shaitaani interference.

Parents should supplicate to Allah Ta'ala to protect their children from shaitaani interference.

### SWEETNESS OF IMAAN

Hadhrat Anas (radhiyallahu anhu) narrated that Rasulallah (sallallahu alayhi wasallam) said that a person in whom there are three conditions tastes the sweetness of Imaan:

1. His love for Allah and Rasulallah (sallallahu alayhi wasallam) exceeds his love for all other things.
2. His friendship with any

person is only for the Pleasure of Allah Ta'ala (i.e. not for any worldly or nafsani motive).

3. He abhors plunging into kufr just as one abhors (and fears) plunging into a fire."

### THE CONFINES OF AQL

Rasulallah (sallallahu alayhi wasallam) said: "Allah Ta'ala

### RETURN TO ITS ORIGIN

Narrating an episode of *ibrat* (lesson), Hadhrat Hasan Basri (rahmatullah alayh) said: "Once I saw a lad with a lamp in his hand. I asked him: "From whence did this flame come?" As I spoke, the lad extinguished the flame and asked: "Where has the flame gone?" It has gone to the abode from where it came." Hadhrat Hasan Basri (rahmatullah alayh) would frequently comment: "To this day I am amazed at the quick-witted response of the lad."

has divided *Aql* (Intelligence) into three portions. Whoever is within the bounds of these divisions has excellent intelligence. He who is beyond its

## HIFZUL QUR'AAN

*Hifzul Qur'aan* or memorizing the Qur'aan Majeed is a wonderful treasure, the attainment of which is within the ability of everyone. The niyyat (intention) for pursuing Hifz of the Qur'aan Majeed is to gain Allah's Pleasure and thawaab in the Akhirah. The motive should not be to flaunt one's ability to recite during Taraaweeh Salaat.

A simple method for the acquisition of this wonderful treasure is to memorize one or two lines of the Qur'aan Majeed daily. This method is suggested for those who are fully engrossed in worldly activities such as traders, employees and professionals. It requires only a few minutes. No one has a valid argument for believing that he/she is unable to spare a few minutes when it is seen that all people squander hours on even haraam activities such as Da-

confines is devoid of Aql (intelligence). (1) Proper ma'rifat (recognition) of Allah Azza Wa Jal. (2) Perfect obedience to Allah Azza Wa Jal. (3)

Beautiful patience regarding the commands of Allah Azza Wa Jal." Thus those lacking in ma'rifat, taa-at and sabr are devoid of Aql.



MAUT IN A BEAUTIFUL FORM

A *nisbat* (spiritual relationship) with a Buzrug is a Treasure which comes to one's aid even at the time of Maut. Once a lady became bay't to Hadhrat Qaari Muhammad Tayyib (rahmatullah alayh) who was the Muhtamim (Principal) of Darul Uloom Deoband. After becoming his mured,

the lady did not keep contact for 20 years. However, she diligently practised the *ma'mulaat* (*acts of ibaadat*) which Hadhrat Qaari Tayyib had prescribed for her.

Now after 20 years she was on her deathbed. Suddenly she said: "Look! Hadhrat is coming!" After a few moments,

she said: "Look! Hadhrat has reached me." Then she said: "Hadhrat is instructing me to recite something." Then she asked the form who had the appearance of Qaari Tayyib Sahib: "Hadhrat", what are you instructing me with?" Then she said: "Good. I am reciting it." Then she recited: "*Lailaha il lallahu Muhammadur Rasulullah*", and her soul took flight from her earthly body

The Angel of Death had assumed the form of her Shaikh to comfort her. This is the value of *nisbat* with a Wali of Allah Ta'ala.

LOVE FOR ALLAH'S WALI

A Buzrug in a dream saw an evil man who had died, being ushered into the Divine Presence. His Book of Deeds was filled with evil. However, Allah Ta'ala forgave him. The evil one asked: "O Allah! Why have You forgiven Me? All my deeds were evil." Allah Ta'ala said: "Once a Wali, Bayazid Bustaami, was walking in the road. You were not aware who he was. When someone informed you that he was Bayazid Bustami, you cast a glance of affection and respect towards him. Since you looked with love at My Wali, I have forgiven you."

Although we are not among the Auliya of Allah, we should love them. Perhaps Allah Ta'ala will grant us piety and forgiveness on the basis of such love.

ALLAH'S NAME AND ZUNNUN

Once before his reformation, Hadhrat Zunnun Misri (rahmatullah alayh) was on a journey with some companions. At a place where they rested, one of the group removed a boulder. It appeared to them that something was underground where the stone had been. When they dug up the spot, a big treasure of

gold, silver and precious stones was discovered. Among the treasure was a frame with Allah's Name beautifully inscribed.

The friends decided to divide the treasure among themselves. Hadhrat Zunnun (rahmatullah alayh) said: "I shall take the Name of Allah. Divide the treasure among yourselves." He was thus given the frame with Allah's Name. That night, a Buzrug appeared in Zunnun's dream and said: "Since you had sacrificed gold and silver, and had selected Allah's Name, Allah Ta'ala too has chosen you for Himself."

When Hadhrat Zunnun's eyes opened, he perceived that his heart was filled with divine love and the *Ma'rifat* of Allah Ta'ala.

FASTING LIKE A DOG?

RASULULLAH (sallallahu alayhi wasallam) said: : "*There is many a fasting person in whose fast there is nothing for him but hunger.*" In other words, he 'fasts' like a chained dog which is denied food and water the whole day.

Abstaining from food and drink is only one dimension of *Siyaam* (Fasting). It is only the physical side of Fasting. The greater and primary objective of *Siyaam* is the reformation of the nafs – to subdue the evil qualities of the lustful nafs and to adorn it with the attributes of moral excellence. Thus, the one who abstains from food and drink

during Ramadhan, but give vent to all his bestial dictates, is like a chained dog which is denied food and water.

Sin and indulgence in futility, nonsense, drivel, sport and the like are all destructive of the spiritual dimension of *Siyaam*. Squandering the precious moments of the glorious Nights of Ramadhan listening to the rubbish disgorged by media such as Radio Shaitaan and Television Shaitaan utterly destroy the benefits and the reward of *Siyaam*. In addition to the destruction of the benefits, the punishment for indulgence in sin and futility is multiplied manifold.

CONCEALED CHARITY

Rasulullah (sallallahu alayhi wasallam) said: "Help (yourself) in your needs by means of giving Sadqah in concealment."

WATER AND SAND

Rasulullah (sallallahu alayhi wasallam) said: "*When barkat (blessing) is not bestowed in the wealth of a man, then he squanders it in water and sand.*" This is a reference to unnecessary construction of buildings – palaces, palatial homes and mansions. When a

person intends to squander money in mansions of riya (show and ostentation), he should contemplate on Maut and the Qabr which will be his ultimate worldly abode where his body will be food for worms, and where the dreadful torments of the grave await him.

LOVE ALLAH'S BELOVED

Even if you are not a Sufi (i.e. one who loves Allah with every fibre of his heart, body and soul), do not despise Allah's devotees. Love Allah's Beloved one, for then He will love you. Once in a dream, an

Angel informed Hadhrat Ibraaheem Bin Adham that Allah loves those who love His devotees.

Those who criticise and mock the mendicants of Allah Ta'ala invite His Wrath and Curse. Love for His devotees is a medium for the attainment of Divine Love.

RIZQ AND EFFORT

*Rizq* (worldly sustenance – food, clothing, shelter) is predetermined. Rasulullah (sallallahu alayhi wasallam) said: "*Rizq is sealed and the avaricious one is deprived.*" Regardless of business acumen and effort, everyone will receive only the amount of Rizq Allah Ta'ala has determined for him, nothing more and nothing less.

*Rizq* is not the product of our efforts. It is the decree of Allah Ta'ala. Whilst effort is a channel through which our predetermined Rizq reaches us, it is not the creator of the Rizq. Another channel through which Rizq is delivered to us is the weak and the poor. In this regard, Rasulullah (sallallahu alayhi wasallam) cited the following Hadith Qudsi (i.e. a statement of Allah Ta'ala): "*Search for Me among your weak ones, for verily, you are being provided Rizq or being helped via your weak ones.*" Assist the weak and the poor. Allah Ta'ala will grant barkat in your Rizq.

A HERO OF SHAITAAN

**Q. May I have your views on a South African Muslim cricketer who is being extolled as a hero. Is it proper to call him a hero for playing cricket in England during the month of Ramadhaan and not fasting? What is the Shariah's ruling regarding this 'hero'?**

**A.** The miserable character who is an addict of haraam cricket is astray and the ignorant are being led astray by him. It is a case of a shaitaan being admired by shayaateen. Rasulullah (sallallahu alayhi wasallam) had declared all sport haraam. This refers to even sport which is not accompanied by the many haraam acts which the cricketer travelling to England has to perpetrate. Among the major sins he is guilty of are:

- Abandoning the holy month of Ramadhaan for the sake of haraam sport. His abstention from fasting for the sake of haraam sport, riya and prizes is absolutely heinous, despicable and akin to kufr. His Imaan is at such an ebb of degeneration that his brains are clogged with the attitudes and norms of the kuffaar. Just imagine that haraam cricket is more important for him than the glorious month of Ramadhaan. In fact, in view of him having preferred haraam sport over the Fardh obligation of Ramadhaan, there is the grave danger of him having become a murtad – having lost his Imaan with the consequence of even his Nikah becoming invalid.
  - Intermingling with the opposite sex
  - Viewing women and women viewing him
  - Prancing and tripudating like an ape in front of millions of people
  - Conveying to the world that cricket is more important than Ramadhaan. Thus, bringing disrepute to the Deen.
  - Mingling unnecessarily with the kuffaar on the field, in the dressing rooms and participating in almost all the haraam paraphernalia associated with international sports. Intentionally having his photo taken, and exposing himself to haraam photography.
- He is undoubtedly a 'hero',

but of a different kind. He is a hero among the shayaateen and a hero for those who follow Iblees. This character needs to be buried alive and stones and thorns filled into the pit in which he should be thrown.

Travelling for the sake of sport even during other months is haraam. Doing so in this great and glorious month of Ramadhaan is infinitely worse. This character is under divine curse for every moment that he is on the haraam journey among the kuffaar during this auspicious month. Just as the thawaab of good deeds is multiplied manifold in this month, so too is the athaab and curse for sin multiplied in this month of Barkat, Maghfirah and Rahmat.

Men who behave like apes are not heroes for Muslims. Our heroes are the likes of Umar Ibn Khattaab and Khalid Bin Walid (radhiyallahu anhu) who raised the Flag of Islam on to the hilltops of the world by playing with swords, not hitting balls and running like monkeys with kuffaar. Our hero's are men such as Sultaan Salaahuddin Ayyubi who conquered Jerusalem from the Crusaders. Our heroes are valiant sons of Islam like Taarik Ibn Jabal who swam into the Atlantic ocean when he reached the furthest edge of Islam's conquered territories in the west, exclaiming: 'O Allah! If it was not for this ocean, I would have gone on conquering the world for Your Sake.'

Our hero, Hadhrat Ali Bin Abi Taalib (radhiyallahu anhu) who said in the thick of a battle:

*"The sword and the dagger are our flowers  
Confound the daffodil and the myrtle  
Our drink is the blood of our enemies  
Our cups are the skulls of their heads*

The kuffaar have succeeded in making apes of Muslims, convincing them that it is honourable to hit a ball, to run after a ball and to tripudiate like a baboon when you hit and catch a stupid ball. May Allah Ta'ala save us all from the disasters which our Imaan is suffering nowadays at the hands of the agents of Iblees.

THE SIGN OF IMAAN AND SIN

HADHRAT Abu Umaamah (radhiyallahu anhu) narrates that a man asked Rasulullah (sallallahu alayhi wasallam): "O Rasulullah! What is the sign of Imaan?" Rasulullah (sallallahu alayhi wasallam) said: "When your good deeds are pleasing to you and your evil deeds repug-

nant, then understand that you are a Mu'min."

Then the man asked: "O Rasulullah! What is the sign of sin?" Rasulullah (sallallahu alayhi wasallam) said: "Anything which agitates your conscience, is sinful."



HARAAM ALIMONY AND DEMANDS OF KUFR

(Continued from page 1)

the Muslim lawyer who advises and assists the *murtaddah* to pursue the *baatil* route of the kuffaar court. The lawyer should understand well that he too becomes a *murtad*. He is not only sinful. Since he believes in the rectitude of the secular kufr law and the ‘legitimacy’ of the *murtaddah*’s haraam and avaricious demands, he too becomes an apostate.

According to the Shariah, whatever a wife contributes towards the upkeep of the matrimonial home whether in cash, kind or service, and even if the contribution is in her husband’s business, such contributions do not make her a joint owner in the wealth and property of the husband. The same applies to children who contribute to the home and business of their father. The husband/father remains the sole owner, and all of

them (the wife and children) will inherit the estate of the husband/father. Their ownership develops in the estate by way of inheritance only. It is therefore *baatil* and haraam for the ex-wife to stake any claim in the wealth and property of her ex-husband.

When the kuffaar courts make awards of *baatil* in favour of recalcitrant women who have become apostates, they (*these murtaddahs*) tripudiate with joy and believe that a great victory has been achieved. It is in fact a victory for their kufr. They have sealed their fate in Jahannum. Rasulallah (sallallahu alayhi wasallam) described such haraam court decrees as “sparks of Jahannum”. The woman should thus remember that there is no joy in a *baatil* court decree. It is in reality the “spark” with which she ignites her Jahannum.

ABU MUSA KHAULAANI

Hadhrat Abu Musa Khaulaani (rahmatullah alayh) was among senior Taabi-een. During the khilaafate of Hadhrat Abu Bakr Siddique (radhiyallahu anhu), the impostor Musailamah Kath-thaab had claimed to be a nabi. He had captured Hadhrat Khaulaani and had threatened to cast him into a blazing fire if he refused to accept his (Musailamah’s) nubuwwat. Hadhrat Khaulaani refused and said: ‘Do as you please.’

A huge blazing fire was lit and Hadhrat Khaulaani was cast into it. He exclaimed : ‘Allaahu Akbar! Bismillaah! The fire had absolutely no effect on him. Musailamah

him free. News of this episode reached Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) in Madinah.

After some time, Hadhrat Khaulaani decided to make ziyarat of Rasulullah’s Grave. He set off from Yamaamah for Madinah. When he reached Masjid Nabawi, he entered and performed two raka’ts Salaat. Just as he completed his Salaat, Hadhrat Umar (radhiyallahu anhu) seeing the stranger, approached him and asked: “Who are you?”

Khaulaani: “I am Abu Musa Khaulaani.”

Hadhrat Umar: “From where are you?”

Khaulaani: “From Yamaamah”.

Hadhrat Umar: “We have heard that in Yamaamah

there is a man whom Musailamah Kath-thaab had cast into a fire, but the fire had no effect on him.”

Khaulaani: “Yes. I am that person.”

Hadhrat Umar’s face became radiant with delight. He said: “Come! I shall take you to the Khalifah of Rasulallah (sallallahu alayhi wasallam), Abu Bakr Siddique (radhiyallahu anhu).” When they were in the presence of Hadhrat Abu Bakr (radhiyallahu anhu), Hadhrat Umar (radhiyallahu anhu) said: “O Ameerul Mu’mineen! Allah Ta’ala has raised today in this Ummah someone who has freshened the memory of Nabi Ibraahim’s Imaan. Subhaanallaah! By virtue of Imaan, Allah Ta’ala has protected him from burning in the fire.”

A SULTAN IS FORGIVEN

After his demise, someone saw Sultan Mahmoud Ghaznawi in a dream. (He was the Sultan of Afghanistan). The person saw the Sultan strutting happily in Jannat. He asked the Sultan: “How come you are so quick in Jannat? The condition of kings is usually deplorable and

lamentable in the Hereafter?” Mahmood Ghaznawi responded: “Allah Ta’ala forgave me on account of a very small act. Once I visited the khaanqah of Hadhrat Shaikh Abul Hasan Khirqani (rahmatullah alayh). Some persons were sweeping the khaanqah. Dust was flying

about. I took some of the dust and rubbed it on my face. I did so because I believed that it was the dust from the garments and bedding of the devotees of Allah Ta’ala. Allah said to me: “You had honoured even the dust of the Durwaishes who were in My path. By the barkat of that dust I have freed your face from the Fire of Jahannum.”

THE BARKAT OF THE AULIYA

After Hadhrat Ahmad Ali Lahori (rahmatullah alayh) was buried, a wonderful fragrance emanated from his grave similar to the fragrance which had exuded from the Qabr of Imaam Bukhaari (rahmatullah alayh). All who visited the Grave were wonderstruck by this phenomenon. Hadhrat Lahori (rahmatullah alayh)

was almost always in a state of grief and shedding tears. After many days, one of his khaleefas saw him (Hadhrat Lahori) in a dream. He enquired of his condition. Hadhrat Lahori said: “When I was ushered into Allah’s Presence, Allah Ta’ala said: ‘Ahmad Ali! Why were you so fearful of Me?’”

Hadhrat Lahori said to his khaleefah in the dream: ‘When I heard this, I became more fearful and began to cry profusely.’ Allah Ta’ala said to me: ‘Ahmad Ali! You are still so fearful. Today is not a day to grieve. It is a day of reward. We are today honouring you. We have forgiven you, and all those who are buried in the Qabrustaan where you are buried.”

UMAR’S RUMAAL

(Rumaal is a cloth worn on the head). During the khilaafate of Hadhrat Umar (radhiyallahu anhu), a huge fire broke out in Madinah Tayyibah. As the fire was raging, Hadhrat Umar

(radhiyallahu anhu) gave his Rumaal to Hadhrat Tameem Daari (radhiyallahu anhu) with the instruction to strike the fire. Hadhrat Tameem (radhiyallahu anhu) struck at

the fire with the Rumaal as if he was striking an animal with a whip. With each strike, the fire receded until it was finally extinguished. This was the effect in even the garment of Hadhrat Umar (radhiyallahu anhu) by virtue of the Rasulullah’s duas.

“When Allah desires goodness for a servant, He hastens his (the person’s) punishment (for his sins) in this world.” -- Hadith

THE DUNYA

Hadhrat Nabi Isa (alayhis salaam) once in a dream saw a cow. Its head was smashed open and its tail was cut off. Hadhrat Isaa (alayhis salaam) asked: “Who are you?” The cow responded: “I am the dunya (the world).” Nabi Isaa (alayhis salaam) said: “Why are you in this condition?” The dunya (the cow) said: “My lovers pursue me. They

have managed to cut my tail but are unable to catch me.” Nabi Isaa (alayhis salaam) said: “Why is your head smashed?” The dunya said: “I run after those who flee from me. They have rebuffed and severely wounded me, but I am unable to apprehend them” The Mashaaiikh say: “He whose zuhd (renunciation of the dunya) is true, the world comes to him in humiliation.”

THE DEPARTURE OF THE SAALIHOO

Rasulullah (sallallahu alayhi wasallam) said: “The Saalihoon (the Pious people, especially the Pious Ulama) are departing in rapid succession, one after the other. There will then remain only Rubbish such as the chaff of barley or dates. Allah has no care whatsoever for them.”

The molvis, sheikhs and qaaris who appear in Dajjaal’s Eye and who promote the so-called haraam, satanic television called ‘Islamic’ Television come within the scope of the “Rubbish” mentioned here by Nabi-e-Kareem (sallallahu alayhi wasallam).

BARKAT IN RIZQ

Rasulullah (sallallahu alayhi wasallam) said: “Whoever desires that his rizq (sustenance, wealth, earnings) be increased, should be kind to relatives.”

A Sahaabi said to Rasulullah (sallallahu alayhi wasallam): “I desire that my rizq be increased.” Rasulullah (sallallahu alayhi wasallam): “Always be with wudhu, and your rizq will be expanded.”

SIGNS OF QIYAAMAH

Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) narrating a Hadith, pertaining to the Signs of Qiyaamah, said that among these signs are: “When your Ulama (i.e. genuine Ulama-e-Haqq) have departed (from this dunya) and your qaaris (such as these moron, munaafiq television qaaris and molvis) have become abundant, when your Fuqaha are depleted; when your rulers (the civil service)

have become abundant; when your trustworthy ones are few; when the dunya (the world) is pursued with deeds of the Aakhirah (as these moron qaaris and molvis are perpetrating with TV Shaitaan and Radio Shaitaan) and when Knowledge (of the Deen) is acquired for purposes other than the Deen” – These are among the Signs of Qiyaamah which are unfolding in front of our eyes.

THE KUFR OF INTERFAITH

(Continued from page 6)

is the Deen exclusively.”

(An-Nahl, Aayat 51 and 52)

Commanding the Mubaligh to proclaim the Haqq, the Qur’aan says: “Do not associate with Allah another god, for then you shall be cast into Hell-Fire disgraced and accursed.”

(Bani Israaeel, Aayat 39)

“Say (to the interfaithers,

idolaters, Christians, etc.): ‘If there were gods with Him as you are fabricating, then they would have pursued a way to the Owner of the Throne (to displace Him).”

(Bani Israaeel, Aayat 42)

Emphatically commanding the proclamation of Islam, the Qur’aan says: “Say (to all the kuffaar): ‘Verily, it has been revealed to me that most certainly, your God is One God. Thus, will you become Muslims?’” (Ambiyaa, Aayat 108)

With great clarity, Hadhrat Hood (alayhis salaam) discharging the obligation of Da’wat, said to the mushrikeen: “Verily, I testify to Allah. (Now) you (O Mushrikeen!) testify that verily, I have dissociated from those (false gods) whom you assign

(Continued on page 11)



## DIVINE LOVE REPLACES A PERISHABLE LOVE

A VERY handsome young man was a worker in the king's palace. Everyone in the palace commented on his handsomeness. Once when his eyes fell on the princess who was famed for her beauty, the worker fell in love for her. The princess too had fallen in love with him. But there was no possibility of them meeting in the palace. They exchanged letters surreptitiously.

A plan dawned on the princess. She wrote to the young man that her father, the king honoured pious people. She suggested that he should abandon his work at the palace and take up residence in a hut on the outskirts of the city and engage in ibaadat. Soon the news will spread of a holy man in the vicinity. She will take permission from her father to visit the 'holy' man to gain dua and blessings from him.

The young man acted accordingly. He abandoned his post at the palace, donned the garments of a Sufi and set himself up in a hut in the woods outside the city. Soon word spread in the vicinity that a pious man had taken up residence near to the city. People visited him and would find him in ibaadat. They requested for duas and sought naseehat. The impostor would satisfy them with his duas and advice.

The king also was informed of the Sufi. The princess asked her father for permission to visit the Sufi to gain his benediction. The king readily granted her permission. When the princess arrived at the hut, there were many people outside waiting to be granted permission to enter. However, being the princess and known to all, she entered alone.

When the young man saw

her, he sternly rebuked: "Who gave you permission to enter? Lady, immediately go out! How dare you enter without permission?" The princess responded: "I am your beloved one whose beauty had captivated you, and for whom you had yearned in solitude night and day. I have now come to present myself to you."

The Sufi turning away his face from her said: "Lady that was a bygone time. That time has departed. My heart is now filled with the Love of my True Beloved. Now, I can not tolerate even looking at you. So take leave."

Although the young man had entered the realm of ibaadat with insincerity, his engrossment with Allah's Thikr effaced the perishable love from his heart. Then Allah Ta'ala bestowed to him the treasure of His Own Love. This was the barkat of Thikrullaah.

## THE KUFR OF INTERFAITH

(Continued from page 10)

as partners (of Allah). — (Hood, Aayat 54)

Commanding that the Haqq be delivered unambiguously without compromise with baatil, the Qur'aan orders: "Say: O people! If you are in any doubt regarding my Deen (Islam), then (know) that I do not worship those (false deities) which you worship besides Allah. But, I worship Allah, The One Who will take your life, and I have been commanded to be among the Mu'mineen, and that I establish your focus on the Straight Deen. Therefore never be among the mushrikeen. And, do not call (on false gods) besides Allah that which cannot benefit or harm you. Verily, if you do so, then you are among the oppressors." (Yoonus, Aayaat 104,

105, 106)

The Qur'aan is replete with commands to proclaim the pure Deen of Islam without the slightest ambiguity. This was Rasulullah's mission, and this is the mission which Muslims have to perpetuate. But the conspiracy of the kufr interfaith movement has been created by the West to undermine and destroy Islam. To achieve this nefarious plot, they have placed their surrogate Saudi Arabia to lead the vile movement.

Muslims should understand that whilst we can and have to be tolerant with non-Muslims and live in harmony with them, kufr doctrines are intolerable to Muslims. Islamic toleration is limited to harmonious social life. It is not extended to the domain of belief and practice. Toleration of kufr beliefs is kufr.

## THE "ISLAMIC STUDIES" CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

### PART 15

#### SAUDI POLITICAL AND MILITARY COLLABORATION WITH THE KUFFAAR

In his book, *SUBVERTING ISLAM: THE ROLE OF ORIENTALIST CENTRES*, Dr. Ahmad Ghorab who was a professor at many secular universities, exposes the western conspiracy to undermine Islam. In this nefarious plot Saudi Arabia is a prime role player. The recruits for this satanic movement are 'Muslim' products of the 'Islamic' Studies Centres of the many Kuffaar universities. Continuing his exposure, Dr. Ghorab says:

"The nature of the alliance between the kuffar of the West and the rulers of Saudi Arabia has three defining characteristics. Let us now examine these characteristics in the light of the Qur'an and Sunnah:

- ♦ that the alliance constitutes a joining of forces between the kuffar and the Munaafiqun, the unbelievers and the hypocrites. The Munaafiqun are those who pretend to rule according to Islam but in reality have an alliance with the kuffar by which they are maintained in prestige, power and privilege. It is an historical fact that the power of the Saudi royal family was established by the British who paid King 'Abdul 'Aziz regular salary and surrounded him with 'advisers and helpers', no-

tably the notorious British spy, John Philby. Such an alliance and collaboration is indicated in the Qur'an:

*Convey to the hypocrites the news that for them there is a painful doom - those who choose unbelievers for their allies instead of believers! Do they look for Power at their hands when surely all power belongs to Allah? (an-Nisa', 4:138-9)*

- ♦ that their relationship is not one of equals but of master and servant. The psychology of willing servitude to human masters is such that, inevitably, the servants do more to ingratiate themselves with their masters, more even than is asked, becoming ever more eager to please. In the end, they not only betray their religion, their nation, but little by little acquire the habit of vilifying both religion and nation by word and deed, and lose all sense of judgement and decency until, in the case of the Saudi princes and princesses, they have become the source of contempt in the world.
- ♦ that there is a powerful tendency for the wrongdoers and the corrupt to be attracted to one another so that they flock supporting each other in their wrongdoing and corruption. This condition is described in the Qur'an:

*Now We have set you on a clear road of authority, so follow it, and do not follow the caprices*

*(ahwa') of those who do not know. Surely they can do nothing to help you with Allah; and surely the wrong-doers, they are allies of each other, whereas Allah is the ally of those who have taqwa (al-Jathiyah, 45:18-19).*

The corruption of the rulers of Saudi Arabia has four major attributes. Firstly, their rule is dynastic, in a fashion very similar to that of the Umayyads: *(We differ with the author on the issue of 'dynastic' rule. Monarchy is not haraam in Islam. Allah Ta'ala Himself had established monarchy. The Qur'aan informs that Allah Ta'ala had created Ambiya and kings among Bani Israaeel. If a king rules according to the Shariah, then he will be a just and a pious Vicegerent of Allah Ta'ala. He will be a legitimate Khaleefah of Rasulullah (sallallahu alayhi wasallam). The Umayyad Dynasty had produced one of the finest Rulers the world had ever witnessed, viz., Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) who is known as Umar The Second*

*Islamic government is an autocracy. The Khaleefah, whether he is a monarch or one appointed by a small group of elite Muslims, will be the legitimate ruler of the Ummah if his khilaafate is according to the Shariah. The reign of the Khulafa-e-Raashideen was autocratic. They were not appointed the Rulers on the basis of universal suffrage which is alien to Islam.*

*Western democracy is a haraam system which Islam*

*does not tolerate. The First Four Khulafa were autocrats. After them, all the Khulafa who rules the Islamic empire were monarchs of three dynasties - Ummayd, Abbaside and Ottoman. — The Majlis)* they have appointed for themselves the worst of advisors, and go far beyond the Umayyads in favouring members of their own family. The injustice and illegitimacy of their government is such that they can trust no one else and so are obliged to trust the least trustworthy in their kingdom, themselves. (One American official is reputed to have remarked that the Gulf States were the only countries he knew of where it was considered unremarkable that all senior and junior ministers should have the same surname.) The purpose of this favouritism is not to exploit the special talents or patriotism of a particular family, but simply to retain all wealth and power of patronage within one group, like a family business. The Western powers, having engineered this situation, are, naturally, very content with it. It enables them to control, through the privileged family, the wealth and resources of the whole nation. The tyranny of the Saudis is described in the West as a force for moderation and stability. But anyone who has lived there knows that the Saudi government is a *hukm al-Jahiliyyah*; it is very far removed indeed from having any Islamic character.

Secondly, there is no shura or consultation in the Saudi government, nor any justice. Their rule is based on strict policing and coercion, on massive bribery, and on the 'protection' of the kuffar. Violation of even minimal human rights is wide-

spread - the Shi'a minority (who are the majority in the main oil-producing region of the country) have been continually victimised for years with many well-documented cases of brutal tortures and killings. More recently, there was the case of the expulsion of more than 600,000 Yamanis for no fault of their own, but simply because the Yamani government had refused to support the kuffar in their war against Iraq.

Thirdly, the Saudis have consistently followed the policies, both domestic and foreign, dictated to them by the Americans, even when these policies are obviously anti-Islamic. For example, the Saudis gave support to Islamic movements when these were judged by the Americans to weaken the forces of Arab nationalism. Then, when the Americans judged that the danger to their interests was from the Islamic movements, the Saudis switched their support to the Arab nationalists, now regarded as 'moderates'. This is precisely what has happened in Algeria. Again, in Sudan, now that the Islamic movement has become established there, the Saudis have been instructed to support the animist/Christian rebels in the south of that country against the Muslims, and they are doing so. Similarly, as the battle lines become clearer, the Saudis have been advised to give visible support to the cause of 'peace in the region' which is a euphemism for supporting the Israelis who, able to cope with Arabs fighting as nationalists, are unable to cope with the resistance of Arabs fighting as Muslims."

(To be continued, Insha 'Allah)



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

packet, hence we almost always adopt the price of 2.5 kg. Cake or bread flour may be given or used to calculate the amount.

**Q. A woman who has embraced Islam has no Muslim male guardian. Before marrying, she wants the man to sign a Tafweedhut Talaq form. Who should represent her in this matter?**

A. A woman may have the right of Talaq delegated to herself. If there is no Muslim male available, then she should write her own name in the Tafweedhut Talaq document. When the occasion occurs, then she can opt out of the Nikah by pronouncing: "I pronounce one Talaq Baa-in on myself."

The only reason why a male is advised is because women lack patience and react quickly in an emotional state. Afterwards they regret and cry to no avail. In Talaq matters, one should be extremely cautious.

**Q. In the Qur'aan, Hadhrat Maryam (alayhas salaam) was addressed by the people: "O sister of Haaroona!". Did she have a brother?**

A. There are two versions. She was from the progeny of Nabi Haroon (alayhis salaam), hence this manner of address. That was the customary manner in addressing someone related to a great person. The other view

is that Maryam (alayhis salaam) according to the Mufasssireen had a half-brother, i.e. same father but different mothers. Her own mother did not have a son.

**Q. Is it permissible to wear graduation caps and gowns at a function held at an Islamic school?**

A. It is not permissible for Muslims to wear graduation caps and gowns at school or college or university. Emulation of the kuffaar is haraam. Furthermore, there is no such thing as 'Islamic' school. All these secular schools have been falsely labelled 'Islamic'. They are bogus 'Islamic' schools.

**Q. At the Musjid where I attend (in New York), feasting takes place at the time of iftaar. A full meal is eaten. So much food is brought to the Musjid that about 20 plates of this food is thrown into the garbage almost daily. A non-Muslim neighbour has asked me for some of the food. Is it permissible for me to give him the food without the permission?**

A. You don't need the permission of vile gluttons who eat like animals and waste like devils. They are brothers of the shayaateen according to the Qur'aan Majeed. If the people of the Musjid are committing the heinous and major sin of throwing so much food in the garbage, then you may give the food to the non-Muslim neighbour. May Allah Ta'ala guide

those who are displaying so much satanic ingratitude to Allah Ta'ala for the bounty of food. It is haraam to devour so gluttonously at the time of iftaar as you have described. The Sunnah way is to break the fast with a couple of dates or water, then to immediately begin Maghrib Salaat.

**Q. When making a bequest, is it permissible to have more than one beneficiary of the bequest as long as the total sum is not more than one third the estate?**

A. A wasiyyat (bequest) may be made for any number of people who are not heirs. As long as the total amount is not more than one third the value of the estate, the many wasiyyats will be valid.

**Q. Is it permissible to perform Salaat in a church?**

A. Even entering a church is Makrooh Tahrimi. In fact, showing the direction to a church/temple is not permissible. It is not permissible to perform Salaat in a church.

**Q. Is it permissible to enter into a business partnership with a non-Muslim?**

A. Partnership of any kind of business with non-Muslims is Makrooh Tahrimi and not permissible.

**Q. Are the feet of a woman part of her Satr which have to be compulsorily covered during Salaat?**

A. According to the Hanafi Mathhab, the feet are not Satr for Salaat. However, the female's feet are part

of her aurah. It is not permissible for a male to look at her feet.

**Q. Whose property are wild animals in a game reserve?**

A. If the animals have not been introduced into the reserve by the owner of the place, but are inhabiting the reserve naturally, then such wild animals are not the property of the reserve's owner. They are not the property of anyone.

**Q. Is it permissible for a woman to take medicine for preventing menses when going for Hajj or Umrah?**

A. It is unnatural, harmful and not permissible.

**Q. A husband has become a murtad. What should his Muslim wife do?**

A. The nikah terminates immediately with the man's irtidaad. After a period of three haidhs (menses), she will be free to marry someone else.

**Q. During the daytime is it permissible to recite the Qiraa't audibly in Nafl Salaat?**

A. It is not permissible. Only during the night time may Qiraa't be recited audibly in Salaat.

**Q. Whilst reciting the Qur'aan Shareef, if one hears someone mentioning Rasulullah's name, should one stop and recite Durood?**

A. No, one should continue reciting the Qur'aan Shareef. After terminating tilawat, the Durood should be recited.

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*Conversation in the Musjid, devours good deeds in the way that cattle and sheep devour grass." Hadith*

## ALLAH IN EVERY DROP OF BLOOD

Hadhrat Shibli (rahmatullah alayh), annihilated in the Love of Allah Ta'ala, was considered to be mad. Once thinking him to be mad for his utterances, he was stoned. Blood

flowed from his body. Every drop of blood which fell to the ground formed the Name of Allah. This was the effect of Divine Love which pervaded every vein and drop of blood in the body of Hadhrat Shibli (rahmatullah alayh).

## THE BOND OF DIVINE LOVE

ONCE THE great Imaam of Tasawwuf, Hadhrat Shibli (rahmatullah alayh) after making wudhu set off from his home to the Musjid. Along the road, by way of *Ilhaam* Allah Ta'ala said to him: 'O Shibli! Do you proceed to My House with such a disrespectful wudhu?' Jolted by this Divine Reprimand, Shibli turned to go back to renew his wudhu. As he started to retrace his steps, came the Divine Voice: "Shibli!

Where are you going – abandoning My House?" Fear overtook him. He loudly exclaimed: "Allah!"

Again came *Ilhaam*: "Shibli! Are you displaying your power to Me?" Hearing the Divine Rebuke, Shibli was overwhelmed. The force of the Rebuke constrained him to buckle and sit down. Once again he heard the Divine Voice saying: "Shibli! Do you demonstrate your Sabr to Me?"

Perplexed and smitten with fear, Hadhrat Shibli said: "O Allah! I supplicate to You (for guid-

ance and aid)."

The Mashaaikh – the accomplished Sufiya – say that Allah Ta'ala loves to commune with His beloved devotees in such ways. In fact, according to the Hadith of Rasulullah (sallallahu alayhi wasallam), on the Day of Qiyaamah too, there will be some light-hearted conversation between Allah Ta'ala and some of His servants. (*Ilhaam is a kind of revelation/inspiration from Allah Ta'ala into the purified and radiant heart of His devotee*).

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## FOUR VILLAINS

Hadhrat Zainul Aabideen (rahmatullah alayh), offering *naseehat* (advice and admonition) to his son, Hadhrat Baaqir (rahmatullah alayh), said: "O my son! Never associate with four kinds of persons. Don't walk with them even briefly in the road. They are:

- 1) A bakheel (miser). Never befriend him. He will deceive and strand you at a time

when you are in need of him.

2) A liar. He will portray a distant one to be close to you, and a close one to be distant from you.

3) A faasiq. He will betray you for a morsel of food.

4) One who severs family ties. In several places in the Qur'aan Majeed such a person has been cursed.





"VOICE of ISLAM"

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Roses have thorns



The Haqq too has thorns!  
"We strike baatil with the Haqq. Then it crushes the brains of baatil."

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"Verily, lengthening of Salaat and shortening of the Khutbah are signs of a man's intelligence." - Hadith

## THE WORLD-WIDE "HALAAL" RACKET AND THE FRAUDULENT HALAALIZERS OF CARRION

### POINT TO PONDER: HOW GENUINE IS A HALAL STAMP?

**JEDDAH:** Exhibitors at the recent Halal Expo 2008 reportedly closed more than SR41.2 million (\$11 million) worth of deals over the course of the three-day event and successfully ushered in a number of international players into the region's Halal market, which is already worth an estimated SR7.8 trillion.

Products being negotiated for potential import into the Kingdom and the GCC region include snacks, vegetable oils, dairy products, health foods, fruit juices and

meat products stamped with the halal signature.

However, many international companies — in accordance with plans for global expansion and to stay financially afloat in the current financial crisis — are using the halal industry to get an edge on their competitors without using or even being correctly educated on methods of Islamic slaughter.

"Ninety-five percent of American food items found in supermarket shelves in the UAE and other GCC countries are not halal even though they may be certified as such," said Jalel Aosse, director of Midamar, a US-based international food supplier and one of the first Muslim — owned business groups to offer halal food and food-service equipment to North America since 1974.

Aosse, who was speaking at the Halal World Expo, said there is a significant flow of non-halal food items entering the local region especially from meat-supplying countries. He added that Gulf countries need tougher regulations to stop the flow.

Corrupt certifiers, he said, are also to blame for the problem as they get a taste for the money generated producing halal certificates for companies without actually performing any work. He added that he advises countries such as the UAE and Saudi Arabia to send inspectors to food producing countries to ensure proper halal standards are being upheld.

"This is nothing when you consider the huge dollar volume of food products exported to Gulf countries," he said.

In November 2000, Mohammed Mazhar Hussein, co-founder and former executive director of Islamic Food and Nutrition Council of America (IFANCA), a major halal certifying body in North America that is widely accepted as providing quality certification by many Muslim countries including Saudi Arabia, officially put in his resignation to the organization that he helped create nearly 30 years ago.

"They (IFANCA) are interested in charging fees and certifying products (as halal) and getting commission," he said in an interview with Sound Vision, an Islamic information website.

"To speed up production time, some halal slaughterhouses have begun using an integrated approach to traditional, Islamically-recognized hand slaughtering," the authors of the book said.

One method mentioned is the mechanical or machine slaughtering approach, which was first initiated by slaughterhouses in Western countries and which has gained momentum as being

acceptable in other Muslim countries such as Malaysia, Indonesia, and Singapore.

The method consists of a Muslim pronouncing the name of Allah as he switches on a machine that inserts a cut into an animal's neck. The problem, however, according to the authors, is that up to 30 percent of the initial incisions made to the animal by the machine does not accurately go all the way through in killing the animal the first time. There is, therefore, a second Muslim butcher standing by to re-cut the neck to conclude the procedure, causing undue suffering to the animal. The book also stated that some non-Muslim companies who are diversifying their product lines to include halal products have got round certain Islamic procedures to gain certification. "Some companies have been found to use a recording of a Muslim pronouncing the name of Allah before the butcher proceeds with slaughter," it said.

Not only are corrupt certification methods going on in

(Continued on page 9)

### JUBBUL HUZN -THE PIT OF GRIEF

**RASULULLAH** (sallallahu alayhi wasallam): "Seek refuge with Allah from Jubbul Huzn?"

The Sahaabah: "O Rasulallah (sallallahu alayhi wasallam)! What is Jubbul Huzn?"

Rasulullah (sallallahu alayhi wasallam): "It is a valley in Jahannum. Daily Jahannum seeks Allah's protection from

it 400 times."

The Sahaabah: "O Rasulallah! Who will enter it?"

Rasulullah (sallallahu alayhi wasallam): "It has been prepared for the Qur'aa' (qaris) who display their deeds (for public acclaim). Verily the worst of the qaris are those who visit the rulers."

### DECADES AGO WE INFORMED THE UMMAH!

SEVERAL decades after *The Majlis* has steadfastly informed the Ummah of the rot and corruption of the halaal-certifying bodies

such as MJC and SANHA, now even modernists and liberals all over the world are waking up to this horrible reality. This realization

and the extent of the haraam carrion corruption are portrayed in the *Arab News* report appearing on this page. The 'halaalization' industry is a massive fraud and deception. Muslims have

been fed rotten, diseased carrion chickens and meat, and even 'halaal' pork by these vile haraam 'halaal' certificate vendors. May they be doomed in their mountains of rotten, diseased carrion.

### THEY WILL BE DISGRACED

HADHRAT Junaid Baghdaadi (rahmatullah alayh) said: "He who searches for honour with baatil (haraam, filth and immorality), Allah will disgrace him with the Haqq."

### "CORRUPT CERTIFICATION"

"Not only are corrupt certification methods going on in Western countries but also in the Middle Eastern and African regions, said a local businessman who asked to be anonymous. He said he once imported sheep from South Africa and although the certifying body knew

that the animals were not slaughtered according to proper Islamic procedure issued a halal certification and sold the animals to him.

"I bought close to 150 sheep and wanted them slaughtered and shipped here to Jeddah for sale," he said. "In order to speed the process of certification I offered

him a bonus on top of the regular fees and was automatically issued Halal documents for export that moment," he said.

(Extract from *ARAB NEWS*)  
*Who was the unscrupulous culprit?*  
*SANHA, MJC, ICSA, NIHT?*

### THE QUR'AAN PROHIBITS INTERFAITH

THE INTERFAITH movement of which the West has made the Saudi king the leader, is a sinister plot to undermine and destroy Islam. A cardinal article of faith of this shaitani plot is total abstention from Da'wat and Tableegh. In the name of 'harmonious co-existence' Muslims are required to become dumb shayaateen. This religion of Shaitaan (the interfaith movement)

requires respect and acceptance of the beliefs of all religions and ideologies. Kufr and shirk have to be incumbently tolerated in terms of the principles of the interfaith movement founded by the oriental enemies of Islam and currently headed and funded by Saudi Arabia.

(Continued on page 9)



# Questions and Answers

**THE MAJLIS Q & A**  
**P.O. BOX 3393**  
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**SOUTH AFRICA 6056**

**Q. Is it Sunnat to have a short nap after the Sunnat Salaat of Fajr?**

**A.** It is not Sunnat according to the Hanafi Math-hab.

**Q. Can Qur'aan be recited during Tawaaf?**

**A.** It is Makrooh to recite Qur'aan Shareef during Tawaaf.

**Q. Are food products which contain bovine gelatine halaal?**

**A.** All products containing bovine gelatine are haraam.

**Q. A woman in her Iddat moves from house to house. Is this permissible?**

**A.** It is haraam for a woman in her iddat to move from house to house without valid Shar'i reason.

**Q. Is there a hadith which mentions that one loses one's Imaan if one speaks while the Athaan is being called?**

**A.** The Shariah prescribes a certain act of ibaadat whilst the Athaan is being recited. It is Sunnatul Muakkadah to remain silent and respond to the Athaan. This is the instruction of Rasulullah (sallallahu alayhi wasallam). Some Fuqaha have mentioned that one's Imaan can be in jeopardy if one does not observe the respect of the Athaan and on the contrary engages in conversation. There is no Hadith which mentions that one loses one's Imaan, nevertheless, it is sinful to engage in conversation during the Athaan.

**Q. Is it permissible to sing and listen to nazams and na'ts which are sung with the tune of film songs?**

**A.** The tune of film songs is haraam. It is fisq and fujoor. It is not permissible to sing and listen to na'ts if they are sung in the style and tune of the fussaag and fujaar.

**Q. Is loud congregational dua after the Taraweeh Salaat Sunnah?**

**A.** Loud congregational dua after Taraaweeh is bid'ah. It has no origin in the Sunnah. It is not permissible to participate in acts of bid'ah.

**Q. After the Taraaweeh and before the Witr, the imaam got up and instructed the musallis to say loud 'Aameen' when he makes dua. Is this appropriate?**

**A.** The Imaam who instructs musallis to say Aameen loudly to his duas is a deviate. He is a bid'ati. It is haraam to obey such deviation.

**Q. How should an Islamic bank acquire profit? Are there any true Islamic banks in the world?**

**A.** A genuine Islamic bank will become an active partner in business. There are various transactions of trade and ways in which the bank will profitably participate. It will also charge service fees for services rendered. There is no genuine Islamic bank anywhere in the world.

**Q. Is it Sunnat for a male to wear a silver ring?**

**A.** Whilst it is permissible for a male to wear a silver ring not more than 4.37 grams, it is discouraged. It is not a Sunnat for practicing. It is similar to the permissibility of females wearing jewellery. Whilst this is permissi-

ble for women, Rasulullah (sallallahu alayhi wasallam) nevertheless discouraged them from wearing jewellery, especially when it is excessive.

**Q. Should Zakaat be paid on outstanding money owed to one?**

**A.** You will become liable for Zakaat on the money only when it comes into your possession. There is no Zakaat payable on it currently although it is permissible to pay the Zakaat even before receiving payment. However, if the money is repaid after two years, for example, then Zakaat for the past two years has to be paid on the amount received.

**Q. When calculating Zakaat on stock-on-trade, which value should be considered? The wholesale price or the retail selling price?**

**A.** The current wholesale value of the stock has to be taken for calculating Zakaat, not the retail selling price.

**Q. Is it permissible for a Mutawalli of a Waqf institution to allow a piece of the Waqf land for private use without charging rental? And, if he had done so and the occupier did not pay rent for several years, what should be done? The Mutawalli's son is also occupying a shop premises in the Waqf building and paying a nominal rental. Is this proper?**

**A.** It is not permissible for the mutawalli to allow any part of the Waqf land for private use without stipulating a rental. The rental should be fair, and not just nominal. Whatever the market rental for such a plot of land is in that area, should be stipulated. If rent was not paid for the past years, the tenant should pay it now. It is *khiyaanat* (gross abuse of Amaanat) for the Mutawalli to charge his son a nominal rental. The rent must be market-related. This Waqf property will constitute a major calamity for the Mutawalli on the Day of Qiyaamah.

**Q. Is Dajjaal a human being? If not, then what is he?**

**A.** Dajjaal is a human being.

**Q. A Muslim woman's non-Muslim husband died. Does she have to observe Iddat?**

**A.** The Muslim woman did not have a husband. Marriage to a kaafir male is not valid. She was therefore living in the state of adultery with the man. Nevertheless, she has to remain in Iddat which is a period of three haidhs (menses) from the time of separation.

**Q. Can we use eye drops while fasting?**

**A.** It is permissible to use eye-drops whilst fasting.

**Q. Is there a Hadith which says that a woman is naaqisul aql (deficient in intelligence)?**

**A.** The Hadith in which Rasulullah (sallallahu alayhi wasallam) mentioned that women are *Naaqisaatul Aql* is authentic and appears in the authentic kitaabs of Hadith.

**Q. I am a Hanafi. Do I have to pay Zakaat on the money of my minor children? And what about Sadqah Fitr?**

**A.** Zakaat is not payable on the

## IS ALLAH ONLY ON THE ARSH?

**Q. Salafis are vigorously propagating that Allah Ta'ala is only on the Arsh and that He is not Omnipresent. Please explain this intricate mas'alah.**

**A.** Allah Ta'ala is the uncreated, eternal, boundless Being who has no dimensions. Our minds are created and finite. Our understanding is extremely limited. It is therefore impossible for a created entity with an extremely limited sphere of comprehension to encompass in entirety The Being Who is limitless and infinite. No matter what explanation is presented to explain Allah's Presence, it will not be convincing nor can a person gain an all-embracing understanding. It will suffice for our purposes to say that place is a creation. Allah Ta'ala has created space,

hence space cannot contain Him.

The Arsh is a physical creation of Allah Ta'ala. A created entity cannot bear and contain the Uncreated, Eternal, Boundless Creator, Allah Azza Wa Jal. The Salafi belief leads to anthropomorphism, i.e. physical and human limbs and dimensions. Attribution of anthropomorphism to Allah Ta'ala is kufr.

The Qur'aan Majeed states in several verses, that Allah Ta'ala is everywhere. Now exactly how He is everywhere, we do not know, and no one knows. Only He knows. We believe what the Qur'aan says. We believe without probing the details which are incomprehensible to our finite created minds. Salafis are morons, hence they propagate drivel. Probing and delving into issues related to Allah's *Zaat* and *Sifaat* can culminate in kufr. Therefore, beware of this danger.

wealth of na-baaligh (minor) children according to the Hanafi Math-hab. The father has to pay the Sadqah Fitr for his minor children as well.

**Q. A Muslim employee of SARS wants to know if he should resign and join FNbank What do you advise?**

**A.** Both entities (SARS and FNB) are haraam. It is not permissible to work for either of these evil entities. The brother should be on the lookout for Halaal work.

**Q. In the last raka't of my Zuhur Fardh, I mistakenly recited a Surah. Is my Namaaz valid? What is the ruling?**

**A.** In the last two raka'ts of any Fardh Namaaz it is not necessary to recite a Surah. Even if a Surah was recited, the Namaaz remains proper, and there is no compensation for such an error. Your Namaaz is valid.

**Q. A loan of 106,000 kwacha was given to someone. Sometime thereafter the government devalued the currency by 50%. How many kwachas should the debtor repay? Also, what is the ruling if the currency is completely phased out?**

**A.** When a currency is devalued by the government, then a debt which had been incurred prior to the devaluation should be repaid by adding the amount lost as a consequence of devaluation. Example: Prior to devaluation the debt was K106,000. The currency is devalued by 50% as mentioned in your example. The amount which the debtor has to pay after devaluation is K159,000 (K106,000 + K53,000).

If the currency is completely abolished/discontinued, then the debtor has to pay the amount of gold or silver which K106,000 could have bought prior to the discontinuation of the currency.

**Q. We are increasing the number of toilets at the Musjid to accommodate the large number of musallis. The only space available is to convert a classroom into toilets. Pres-**

**ently the Qur'aan and Deeni subjects are being taught in the classroom. Is it permissible to use this classroom for building toilets?**

**A.** The classroom is the venue for teaching the Qur'aan Majeed and Deeniyaat. In our opinion it is not permissible to convert such a holy place into toilets.

**Q. A person is unable to make Sajdah, but he can stand and make Ruku'. How should he perform Salaat?**

**A.** If the ailing person is unable to perform a normal Sajdah, then it is preferable to sit and perform the entire Salaat even if he is able to stand.

**Q. Can a person who sits and performs Salaat be the Imaam for those who perform Salaat fully? Please state the Hanafi and Shaafi views.**

**A.** According to the Hanafi Math-hab, a person who sits on the ground and makes a proper/full Sajdah may be the Imaam and those who are standing may follow him. However, if the person sits on a chair, then others may not follow him in the Namaaz.

According to the Shaafi' Math-hab, it is permissible. They may follow even if the imaam does not make a full Sajdah.

**Q. Is it true that boys may not be clothed with red garments?**

**A.** Red garments, and all feminine colours such as bright yellow, pink, etc. are not permissible for males. This is according to all Math-habs.

**Q. Should one sit when reciting the Qur'aan by a grave?**

**A.** When reciting Qur'aanic verses at the graveside, one should stand, not sit. Rasulullah's and the Sahaabah's practice was to stand. This is according to all Math-habs.

**Q. After the grave has been filled up, what is the procedure of Dua and Thikr?**

**A.** After the grave has been closed up, there is no congregational act of ibaadat. Everyone may make a dua, short or long, and leave whenever he wishes. They should stand and recite



# Questions and Answers

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and make Dua silently without raising their hands. The many practices one observes on this occasion are all bid'ah.

**Q. Someone says that according to a Hadith, the hands may be raised when making dua in the Qabrastaan. Please comment.**

**A.** We do not deduct the masaa-il of the Shariah from Ahaadith and the Qur'aan. We are not qualified for this nor is anyone else in the whole world qualified for that. It was the function of the great Imaams of the *Khairul Quroon* era to formulate the masaa-il of the Shariah on the basis of the Qur'aan and Hadith. Your friend has no right to dig out a Hadith and present it to negate what the Math-hab teaches.

**Q. A Madrasah charges students fees. Although there is no insistence on paying the fees and students who do not pay the fees are not penalized, nevertheless, the shortfall for running the Madrasah is subsidized from Zakaat funds by the method of *Tamleek*. According to the principal, he is the owner of the fees – the fees paid by the students as well as the shortfall subsidized from Zakaat funds. The principal says that some Ulama say that fees paid by the students become the property of the principal who uses the money for his personal expenses. Is this correct?**

**A.** Remember that a Madrasah is not a business venture. The objective (Maqсад) of operating a Madrasah is to gain Allah's Pleasure and Thawaab in the Aakhirah. The principal is not allowed to convert the Madrasah into a business venture for personal monetary gain. The Principal, should stipulate for himself a wage just as the Ustaadh is paid. Fees for teaching the Deen are despicable, and should be the very last resort, and then too, taken according to need.

*Tamleek* too, is a last resort stratagem for the sake of preserving the Deen, not for personal gain. Furthermore, the stratagem of *Tamleek* may not be adopted for the acquisition of adornment or luxury items or non-essentialities even if these are associated with the Madrasah. For example, Zakaat funds may not be subjected to *Tamleek* for paint, carpets, tiles and the like. The subsistence of the Madrasah is not reliant on these non-essential requisites.

According to Imaam Ahmad Ibn Hambal, those who resort to *Tamleek* are like dogs who lick up their vomit, hence the Hambali Math-hab does not permit *Tamleek*. Although the Ahnaaf differ with the strict view of the Hambalis, and condone permissibility in cases of dire need, this is not a licence for unbridled employment of the stratagem of *Tamleek* for non-essential expenditure nor may *Tamleek* be employed for self-enrichment.

It should be remembered that the Fuqara and the Masaakeen have a prior right on Zakaat Funds. The world is filled with the poor who are

battling for food and other absolute needs. It is thus in conflict with the tenets and ethos of the Deen to resort to *Tamleek* of Zakaat funds to cater for such expenditure of the Madrasah which the Shariah does not regard to be absolutely necessary. If Zakaat funds are used for non-essential expenditure even after *Tamleek*, then it is grievous error.

The Ulama who say that the principal becomes the owner of the fees and the transformed Zakaat funds, are in error. The purpose of fees and the objective of *Tamleek* of Zakaat funds is the maintenance of the essential Madrasah institution of the Deen. The objective is not monetary gain and enrichment. The principal should ensure that all such funds (fees and transformed Zakaat) are used strictly for the operation of the Madrasah. This will include the salaries of the Asaatizah as well as the salary of the principal, and there should not be great disparity between the salary of the teachers and the salary of the principal. Even the Ameerul Mu'mineen during the era of the Khulafa-e-Raashideen was paid a very small wage from the Baitul Maal. The wage was the amount which a menial labourer would earn, or perhaps less than his wage. Elsewhere in these pages also appears further elucidation on this subject.

**Q. Is it permissible to stick up advertising posters on the outside walls of a Musjid or on the boundary wall of the Musjid?**

**A.** It is not permissible to utilize the Musjid or any part of it, even its external walls for advertising material. The walls of the Musjid even on the outside should not be defiled and used to promote the commercial interests of traders.

**Q. Is it true that if one misses three Jumuah Salaats in a row, one becomes a kaafir?**

**A.** Such a vile person is close to kufr. However, as long as the one who has missed three Jumuah Salaat believes that Jumuah is Fardh, he remains a Muslim. He does not become a kaafir by abstaining from Salaat. He will become kaafir if he denies Salaat.

**Q. In Zimbabwe we are required to cancel our British passports. The British authorities charge \$350 for this. Is it permissible to pay the charge with interest money?**

**A.** This haraam charge required by the British may be paid with the filth of interest money.

**Q. I have read about an amal (Thikr consisting of Durood Shareef and Qur'aanic Surahs) to be recited after Zuhr Salaat. Should the thikr be made after the Fardh or Sunnat Salaat?**

**A.** The amal should be recited after having completed the Sunnat and Nafil Salaat, not after the Fardh. It should be remembered that amals should never be recited after any Fardh Salaat if there are Sunnat Salaat after the Fardh. *Ittisaal* (i.e. performing the Sunnatul Muakkadah Salaat immedi-

## GIFTS FOR CHILDREN

**Q. Please explain the mas'alah of making gifts to one's children. If I purchased 3 kurtas for my son for R300, and 3 cloaks for my daughter for R1,000, do I have to give my son R700 to ensure equality? If I buy a house for my son, do I have to buy a house for my daughter also even though she is married?**

**A.** There is flexibility in the rule of making gifts to children. Whilst the general rule is to make equal gifts, the father may use his discretion. His intention should not be to deprive a child nor to act spitefully. Circumstances and need dictate the issue. For example: one child may need a pair of shoes immediately whilst the other children are not in need. The father may therefore buy shoes for only the child who needs it, and when the other children are in need, he will satisfy their need at the time.

It does not mean that if the father spends R100 on medicine for one sick child, he has to give R100 to every child. Such expenses pertain to the domain of *Nafqah* (Maintenance) which will be doled out as occasion and need demand.

But, as far as fixed property or expensive items are concerned, the father may not buy a house for only one child and deprive the others. In this matter, if the father's financial position does not allow him to buy a house for every child, then he has to retain the house in his ownership, and permit his son who will be getting married to live therein. This house will not belong to the son, but will be inherited by all the children.

However, if a father makes a gift purely out of love to one child, e.g. he gives the one child R100 or a R1,000, then it is Waajib to give each child the same amount. The father returns from a journey and brings gifts for his children. He has to maintain strict equality in such gifts. The values must be the same.

There is a difference between Nafqah (maintenance) and Hadyah (gift). Inequality in gifts is not permissible whereas it is permissible in maintenance. The element of equality relates to pure gifts, not to necessities.

Furthermore, if the father refuses to make a gift to a particular child because of his gross insolence and disobedience, or his flagrant sins, then he (the father) will be entitled to deprive that child from the gifts he makes to the other obedient children.

ately after the Fardh) is Waajib. It is not permissible to recite anything in between the Fardh and Sunnatul Muakkadah Salaat. Only the short Sunnat Dua may be recited. From this should be understood that the new innovation of kitaab-reading immediately after Fardh Salaat, thus compelling the musallis to sit and delay the Sunnat Salaat, is not permissible. It is a new bid'ah which should be abandoned.

**Q. This year in Zimbabwe, Ulama connected with Madinah University have organized Taraaweesh Salaat for ladies in a secular school hall. We know that this is wrong. But the Ulama here who are aware of this fitnah are all silent. Please comment.**

**A.** Those connected to Madina University are Salafis, hence they are propagating the Saudi brand of liberalism. It is not permissible for the ladies to perform Taraaweesh in the school hall. It is Waajib for women to perform Taraaweesh individually at home, not in any public venue. The fitnah of modernist Salafi'ism exported by Saudi Arabia via its Madinah University products is plaguing the Ummah in many countries. Such Salafis masquerading as Hanafis are embedded in Zimbabwe and also in South Africa. All over there is a universal disease among the Ulama of this age. They maintain silence when they see baatil and bid'ah. They come fully within the purview of the following Hadith of Rasulullah (sallallahu alayhi wasallam): **"The**

**one who is silent regarding the Haqq is a dumb shaitaan."** Rasulullah (sallallahu alayhi wasallam) did not compare the silent suppresser of the Haqq to a 'Dumb Devil'. He said that such a silent person is in fact a *"Dumb Shaitaan"*. He is a shaitaan in human form. The condition of the Ulama is lamentable in this age. They are silent when they see the Shariah being distorted and mutilated. They are guilty of concealing the Haqq. Are they awaiting the Athaab of Allah Ta'ala mentioned in the following Qur'aanic ayat:

**"Beware of such a fitnah (punishment) which will not overtake only the transgressors among you."**

All the halqah thikrs, seerah jalsahs, na't and nazam functions and outward displays of piety will be of no avail when Allah's Athaab strikes as a consequence of having abandoned *Amr Bil Ma'roof Nahyi Anil Munkar*

**Q. A Muslim who is a haafiz has a muti-medicine business. Animal parts such as monkey hands, etc. are also sold. He justifies the business on the basis of the items being used for medicine. The owner says that it is jaa-iz.**

**A.** A muti business is HARAAM. It primarily deals with issues pertaining to Sihr (jadoo/black magic) which is kufr. The 'medical' argument is a deceptive front. Do not believe the owner.

Selling parts of haraam animals is haraam. Using parts of haraam animals for medicine is likewise haraam.



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Using it for sihr is even worse. The owner who says it is 'jaaiz' has sucked this haraam view from his thumb. A muti shop is worse than a brothel.

**Q. Is it permissible to sell mercury? The reason why I ask is that it is used for purifying gold. The gold is obtained illegally. During the night time some people dig illegally in the land belonging to companies.**

**A.** If it is known that the mercury will be used on stolen gold and illegal digging in the property of others than it will not be permissible to sell the substance to such persons. It is best not to stock mercury.

**Q. Many Muslim women are soaked in reading novels, especially romance. Please comment?**

**A.** Not only women. Men too are soaked in this haraam filth. They are riveted to the filth, relishing it for hours. They read these haraam books late into the night whilst the world is deep in slumber. While they indulge in this spiritually destructive exercise, shaitaan is their constant companion. Instead of falling asleep with Allah's Name on their tongues and be recorded to be in Thikr the rest of the night, they sleep with shaitaan and wake up with shaitaan. Allah Ta'ala says in the Qur'aan Majeed: "*Whoever abstains from the Thikr of (Allah) Rahmaan, We appoint for him a shaitaan who becomes his constant companion.*"

Those who indulge in the filth of novels, struggle to make Tilaawat of the Qur'aan. Since their hearts are polluted with the filth they are reading, they do not derive pleasure from Tilaawat nor from Salaat. Even in Salaat their minds are polluted with thoughts of the filth they have read. The eyes, mind, heart and time are all bounties of Allah Ta'ala. These favours should not be repaid with the ingratitude of sin.

**Q. How important is it to wear a topi?**

**A.** It is absolutely necessary to don Islamic headgear at all times, not only in Salaat. A person who struts about without topi is a faasiq. A bare head is the style of the kuffaar.

**Q. Are there any secrets of the Shariah which are known to only a few select Auliya?**

**A.** It is simple to understand that Allah's Knowledge is infinite, eternal, all-embracing and perfect. In relation to man, almost everything of Allah's Knowledge is a secret. However, regarding the Shariah as related to mankind, there are absolutely no secrets. The very objective of the Shariah will be defeated if there had to be secrets unknown to every adherent of the Shariah. How are people expected to follow a Shariah in which secrets are a constituent?

Secrets such as the Huroof-e-Muqat-taat, the appearance of Nabi Isaa, Imaam Mehdi and Dajjaal, the nature of the Rooh, the date of Qiyaamah, the date of Resurrection, etc. are not related to the *ahkaam* of the Shariah. Following the *ahkaam* is

not reliant on the knowledge of these secrets.

Allah Ta'ala has revealed a complete and perfect Deen for our Hidaayat. Everything required for our guidance and the attainment of salvation is in the Shariah delivered to mankind. It is a Shariah devoid of secrets. The claim of there being secrets in the Shariah as it relates to the *ahkaam* which are imposed on us is baseless.

**Q. Is it permissible to research the time of Imaam Mehdi's appearance?**

**A.** Researching the time of Imaam Mehdi's appearance is futile. It is a waste of time. He will appear whenever he has to appear. Whatever the result of such research is, will be conjecture – personal opinion devoid of certitude. Furthermore, there is no benefit in it. If there was any benefit for mankind in knowing the exact time of Imaam Mehdi's appearance, Allah Ta'ala would have included it in the Shariah, and handed it to us on a platter in the same way as all the other Ahkaam have been presented to us on a platter.

Whatever the Shariah has kept *majhool* (ambiguous and unknown) should be left in that department. If someone should waste time researching something which in terms of the Shariah is superfluous, it will be in the category of *laghw* (futility). The Shariah commands abstention from futility. Whilst futility in its inception stage is a permissibility on which the Shariah frowns, it ultimately leads to sin.

**Q. In Hidaayah and other Fiqh books it is clearly stated that the meat of the Ahl-e-Kitaab is halaal. Why then would meat and chickens imported from Christian countries not be halaal?**

**A.** What is written in Hidaayah and other kitaabs regarding the meat of the Ahl-e-Kitaab is not applicable to the situation in this age. In this age even Muslims deal in and consume carrion. Experience has established that the animals and chickens are killed in haraam ways. Furthermore, the total supervision which is required is nowhere to be found. Supervision is a myth. The reality is only money for the coffers of the halaal-certifiers. They are operating a racket in the name of the Deen for the sake of money.

The situation on the ground determines the fatwa. If it is known that the Ahl-e-Kitaab is selling pork as beef, will it be permissible to consume it without investigating? When it has been established beyond doubt that the chickens for example are not slaughtered, but are killed incorrectly, then it will be stupidity manifest to aver that such improperly cut animals are halaal simply because the slaughterer happens to be a Muslim or a Kitaabi. If a Muslim does not recite Tasmiah intentionally, the chicken is haraam. Now this is what is happening in all the chicken-killing facilities.

## THE DEVIL'S SLAUGHTER

**Q. If someone slaughters a chicken while it is hanging upside down, but he recites the Tasmiyah, will it be permissible to consume such a chicken?**

**A.** It is not permissible to consume the chickens which are slaughtered at all these commercial plants in the haraam manner which you have explained. Furthermore, the killers at these plants generally do not recite Bismillaah.

If a Muslim at home deliberately and flagrantly without valid reason slaughters a chicken in the despicable manner described by you, then too such a chicken should not be consumed. And, if the person intentionally abandons the Islamic system of slaughter because he despises it, then he becomes a *murtad*. Since there is no valid reason for a person at home to kill a chicken in this haraam kaafir way, it is not permissible to consume it even if he recites Bismillaah.

The systems and institutions commanded by Allah Ta'ala and designated Sunnah by Rasulullah (sallallahu alayhi wasallam) are not hobbies to be adopted, distorted and mutilated at will and fancy. The Divine System of Thabah is a scared institution which has been categorized to be among the *Shiaar* (Salient Features) of Islam. The Sahaabah would refuse to consume meat if the animal slaughtered had not been faced towards the Qiblah. Imaam Maalik (rahmatullah alayh) banned a group of butchers from slaughtering goats because the animals were not facing the Qiblah and they were being slaughtered in front of one other. There is no room in Islam for SANHA, MJC and ICSA style *shareetatush shaitaan* (satanic slaughter). These haraam entities and purveyors of carrion have commercialized for their mercenary objectives the Devil's form of slaughter which they market in the name of Islam. It is not permissible to consume the meat of an animal which is slaughtered in the Devil's style such as the method described by you.

If a Muslim does not sever the requisite number of neck vessels, the chickens are haraam. This is precisely what happens, and what our investigations and experience have confirmed. And, this is besides the other factors of *hurmat* which we have explained in numerous articles and booklets. Christians no longer effect *Thabah*. They kill animals brutally. When it is an irrefutable fact that machines are killing the chickens, etc. which are imported, then by what stretch of Shar'i reasoning can it be claimed that such carrion is the halaal meat of the Ahl-e-Kitaab? The Orion people are Christians or Jews. The scandal of pertaining to these members of the Ahl-e-Kitaab in cahoots with the MJC gang is still fresh in the mind.

**Q. Is it permissible for a person travelling in comfort to abstain from fasting during Ramadhaan?**

**A.** Whilst it is permissible for a traveller to abstain from fasting, if the journey is not arduous, it will be better to fast. If he avails himself of the concession and abstains from fasting, then he has to make qadha of the days he misses.

**Q. During I'tikaaf is it permissible to take a Masnoon ghusl?**

**A.** Only an obligatory bath may be taken whilst observing I'tikaaf. Emerging to take a non-obligatory bath nullifies the I'tikaaf.

**Q. Is it permissible to study actuarial science?**

**A.** If the objective of pursuing an Actuarial Science degree is to pursue the profession with banks and insurance companies, then it is not permissible. The earnings derived from this profession are not permissible.

**Q. Is it permissible to join the Mus-**

**lim Student Organization at university? I feel uncomfortable with some of their activities which appear to be un-Islamic?**

**A.** Organizations such as the MSA are modernists and un-Islamic. Their ideas are liberal. They are ignorant of the Shariah and there is mingling of males and females. It is not permissible to participate in the activities of this type of organization.

**Q. A woman has only gold jewellery. She has no cash nor any other Zakaat assets. What is the Nisab for her?**

**A.** The gold Nisaab is 87.48 grams. If she has this amount or more gold, then Zakaat is Waajib on her. She has to pay Zakaat on the current buying value of the gold.

**Q. Zaid owes the bank R200,000 which is the balance of the bond on his house. He arranges with Bakr to buy 40% of his house for R200,000 which will be paid to the bank to cancel the bond. Bakr will then sell his 40% to Zaid for a much higher price which will be payable over 10 years by Zaid. Is this transaction permissible?**

**A.** It is not permissible to arrange two deals in a single transaction. Rasulullah (sallallahu alayhi wasallam) himself had forbidden this. If Bakr buys a portion (40%) of the house with the condition that Zaid will re-buy that portion for whatever price, then this whole transaction is haraam since it consists of two deals.

If Bakr buy's a portion of the house for R200,000, it has to be a straight transaction without the condition of Bakr having to sell that portion to Zaid. After the first deal has been concluded, Bakr will be the sole owner of that portion, and he will be un-



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der no obligation to sell it to Zaid nor will he have the right to demand that Bakr sells his portion to him.

After Bakr has purchased a portion of the house and **paid for it**, then at some future date a decision to sell it to Zaid may be made. But it is essential to explain to Zaid before buying the portion that, the deal will be a real and valid sale in terms of the Shariah, and that he will not have the right to demand that Bakr sells the portion to him. Should Bakr then sell to Zaid, it will be a mutual voluntary agreement.

**Q. A man who is about to close down his business informs his creditors to uplift their respective stocks, for if they don't, they stand to lose considerably when his business is liquidated. The creditors have agreed. One creditor is now demanding from the debtor a 20% handling fee. Is this fee permissible?**

A. In this case, the creditors are under duress. The circumstances had compelled them to uplift the goods. Creditors are not in the market to uplift stock which they have sold. The debtor in this case has put the creditors to difficulty, inconvenience and involved them in cost (the cost for uplifting the goods). If the uplifting of the goods was done by the creditor at his (the creditor's) expense, then the debtor is liable for these costs. This was not a normal purchase of goods.

The person who has returned the goods is still indebted to the creditors for the amounts he owes them, i.e. the balance remaining after deducting the returned goods.

**Q. What is the meaning of *Sawaad-e-A'zam* (the great majority) mentioned in the Hadith?**

A. The *Sawaad-e-A'zam* refers to the Ahlus Sunnah Wal Jama'ah. It refers to the Ahl-e-Haqq. It does not refer to numerical superiority or majority. Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "*The Ahlus Sunnah Wal Jama'ah are those who are on the Haqq, even though it may be just one person.*" He gave this same answer when someone asked him the same question which you are asking us, viz., 'Who is the Sawaad-e-A'zam?' Imaam Baihqi (rahmatullah alayh) had also given a similar answer.

**Q. I am an employee in a non-Muslim bank. My work entails marketing and promoting the bank. I am not involved in calculating interest or drawing up interest contracts. Is my job permissible?**

A. Banks are institutions of riba. They are the worst shayaateen in this field. Regardless of the capacity you are working in, you are aiding a riba institution – a haraam enterprise. A farmer who is not involved in making liquor, grows grapes specifically for a winery. He has a contract with the winery. It is haraam for him to grow grapes for this purpose, and it is haraam to sell the grapes to the winery. His argument of not being involved in the actual manufacture of the liquor is baseless. He is an active

conniver in sustaining the haraam winery. Similarly, you are an active conniver promoting the riba institution. In fact, riba is worse than liquor. Your job is not permissible. It is in flagrant violation of the Qur'aanic prohibition: "*Do not aid in sin and transgression.*"

**Q. What does the Shariah say about fishermen who fish with live bait?**

A. Fishermen who use live bait, may be punished on the Day of Qiyaamah in the same way in Jahannum. The brutalized bait will become a huge beast and pierce sharp rods through the bodies of these cruel fishermen whose hearts are harder than stone. We say this on the basis of the Hadith in which it is mentioned that a woman who had tortured a cat will be cast into Jahannum, and the cat will become a huge beast and claw at her.

## CARMINE DYE

**Q. I have a query regarding a dye found in most cosmetics with a red/purple/pink/orange base colour or colour. The dye (Carmine) originates from the cochineal (a scale insect). These insects are bred and harvested solely for the production of the dye. The insects live on cacti and they have to be harvested and killed by boiling, sunlight, steam or the heat from an oven. Each method produces a different intensity or variation in the colour of the dye. The insects are then dried to 30% of their body weight and then thrown into an ammonia solution where they are boiled. The solution is then strained for insoluble parts. Alum is added to the strained solution to arrive at what is known as carminic acid or carmine.**

Carmine is used as a food dye as well as a dye found in most cosmetics. Most of the opinions I have come across so far state that carmine is haraam insofar as consumption is concerned. The problem occurs with application of the product. Those institutions who say that carmine is halaal for application state the following reason:

1. The scale insect is only haraam insofar as consumption is concerned.
2. The scale insect is not 'najis' and therefore application is permissible because if the insect were to sit on you or you were to swat it on your skin, you would not become impure.
3. They also mention that they cannot say that is 'haraam' for application because of the information they have at hand. The most one can say is that it is makrooh.

I'm struggling to understand the reasoning behind the permissibility granted for application purposes. Is carmine dye permissible for consumption and external application or just for external application, or is it not permissible for both?

A. There is no conundrum for issuing a fatwa on the dye carmine. The reason for all the labyrinthal arguments

## MISCREANT IMAAM

**Q. A recent episode at our Musjid has made many brothers upset and disgruntled. Last Friday after Jum'ah Salaat our imaam made a speech about the 27<sup>th</sup> Night of Ramadhaan when the Qur'aan will be completed in our Musjid. He added that we should bring our cheque books with us because there will be a fund-raiser for the extension of our Musjid.**

Last night, the 27<sup>th</sup>, after the completion of the Taraaweeh and before the Dua and Witr Salaat, a fund-raiser was started. Musallis were asked to pledge money towards the building of the new extension. On such an auspicious Night when we are supposed to engage in ibaadat and seek Allah's guidance, the imaam was pre-occupied with money-matter to the extent that he interrupted the normal Sunnat practice of the Dua and Witr. What is your comment on this sad state of affairs?

A. Brother, the predictions made by Rasulullah (sallallahu alayhi wasallam) must necessarily materialize. One such manifestation is what

you have witnessed with the deviate imaam calling on the production of cheque books on the auspicious Night of the 27<sup>th</sup> when people are supposed to concentrate on pure ibaadat.

Rasulullah (sallallahu alayhi wasallam) said that among the Signs of Qiyaamah is that "*The dunya will be pursued with the amal of the Aakhirah.*" This is exactly what the errant imaam had done. He was utilizing the ibaadat of the 27<sup>th</sup> Night (which is an amal of the Aakhirah) as a fund-raising stunt for the acquisition of the dunya (money). It was incumbent on the musallis not to have contributed one cent in response to the baatil call of the Imaam. He polluted the sanctity of the Musjid and the Holy Night with his haraam call, and those who supported and answered his baatil call did likewise.

Voicing his fears regarding such miscreant imaams, Rasulullah (sallallahu alayhi wasallam) said: "*Verily, I fear for my Ummah the misleading imaams (Al-Aimma Mudhilleen).*"

and endeavours to split hairs for a fatwa on such a simple issue is because Muslims, especially the Ulama of this era, have lost the path. They fail to understand that it is their duty to strengthen the Muslim's bond with Allah Ta'ala and to constantly remind him of the Aakhirah.

Muslim *Insaan* is not a beast nor is he supposed to conduct himself like an unbeliever whose objective is nothing but this dunya. In every fatwa a Mufti issues, along with the Fiqhi technicalities, he has to incumbently take into account the ethos and spirit of the Deen. A Mufti is not a secular lawyer. He is supposed to be a guide unto the Aakhirah.

To even contemplate the horrendous brutality to which these tiny *Makhlooqaat* (creatures) of Allah Ta'ala are subjected to is spine-chilling. Boiling live creatures and baking them alive in ovens are absolutely Haraam. It is Haraam (not Makrooh) to kill insects so horrifically for the sake of a non-essential item such as dye.

Apart from the insect being *taahir Pure*), in terms of the principles of Fiqh and the force of Islamic ethos, it is HARAAM to use, buy and sell Carmine.

A Mufti should shun the loophole provided by Fiqhi technicality, and proclaim carmine Haraam on the basis of the brutality perpetrated in order to acquire the dye. What fatwa will a Mufti issue if human bones and flesh are reduced to ashes and the ashes used in foodstuff as well as in other items? What will be the Mufti's fatwa? Or what should be his fatwa? Assuming that products yield excel-

lent results if baby bones and baby fat are used, therefore babies are kidnapped, killed, and their parts used in the products after the bones and fat undergo the process of *Tabdeel-e-Maahiyat*, rendering the resultant substance *taahir*. Shall we have to scratch our heads and juggle with the fact that the new substances derived from human bones and flesh are *taahir*, hence the products are halaal? No Mufti, at least today, will venture to say that the products are halaal regardless of the *tahaarat* of the substances acquired from human bones and flesh after transformation..

However, since insects are not regarded to be worthy of mercy and kindness despite it being Waajib to be merciful to them, the Muftis of this era issue drivel and haraam fatwas. Their fatwas are just as Haraam as carmine or worse than carmine. It is haraam to kill animals and insects with water and fire. The cruelty to which millions of these insects are subjected to for obtaining the dye is horrendous and incompatible with Imaan. Muslims should not utilize this dye of brutality.

**Q. At the Musjid I attend there is a Hifz class. Three students will be completing Hifzul Qur'aan, and a Hifz jalsah is planned for the 18<sup>th</sup> November 2012. Preparations for meals for 900 people are being made. Tents are to be put up outside the Musjid to serve these meals. The other issue is that the ustaadh and qaari are guilty of trimming their beards and the students who are baaligh are guilty of shaving their beards. Can such peo-**

(Turn to page 12)



# PURSuing THE DUNYA WITH DEEDS OF THE AAKHIRAH

*Narrating a Hadith in which some signs of Qiyaamah are mentioned, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said:*

**"The dunya will be pursued with deeds of the Aakhirah."**

*"Deeds of the Aakhirah"* are acts of Ibaadat and all ways and means of establishing and achieving the goals of the Aakhirah. Rasulullah (sallallahu alayhi wasallahu alayhi wasallam), stating this very same theme in another form, said: **"Recite the Qur'aan. Do not eat by means of it."**

During the *Khairul Quroon* era, i.e. the First Three Ages (Sahaabah, Taabieen and Tab-e-Taabieen), remuneration for teaching the Deen, reciting the Athaan, performing the duties of Imaamate, Ifta, etc., was

haraam. After the *Khairul Quroon* era, when the Fuqaha-e-Muta-akh-khireen (the Later Fuqaha and Ulama) discerned that these vital Deeni obligations could not be fulfilled because of the acute dearth of men of Taqwa, living only for the Aakhirah, they (the Fuqaha) were constrained by the prevailing situation to invoke the Shar'i principle: *"Dire needs legalize prohibitions"*, to issue the verdict that henceforth it will be permissible to remunerate monetarily Ustaadh, Muath-thins, Imaams, etc. – those engaged in vital Deeni capacities.

Since this permissibility was dictated by dire need, it applies to only vital Islamic institutions. It may not be extended to acts and practices on which the subsistence and endurance of the Deen are not reliant. For

example, if in this age of moral and spiritual corruption in which the Ulama-e-Soo' preponderate, and also due to the almost total lack of Taqwa which is essential for devotion and sacrifice, Ustaadhs are not paid salaries and Imaams are not paid for executing imaamate duties, and Muath-thins are not paid, then all the Madaaris will close down; the Musaa'jid will be without Imaams and Muath-thins. In brief, the Deen will be severely prejudiced. All of its vital institutions will be severely affected and even terminated.

However, despite this lamentable permissibility of accepting wages for pure Deeni services and ibaadat, the ruling may not be extended to non-essential acts. Hence, it remains haraam to remunerate a

Haafiz for only reciting the Qur'aan Majeed in Taraaweeh Salaat. The practice of giving gifts to the huffaaz on the completion of the Qur'aan Majeed during Ramadhaan; the practice of huffaaz travelling to other countries to lead the Taraaweeh purely for the sake of monetary gain; operating a Madrasah as a business venture for monetary gain by way of charging fees; operating Zakaat-collecting organizations for monetary gain; operating Daarul Iftas for monetary gain, are all haraam.

If an Ustaadh is wealthy or has an income which is sufficient for his needs, then it will not be permissible for him to teach the Qur'aan and Deen for a wage. If a Madrasah has adequate funds – funds contributed by the community or ac-

quired from Waqf property, then it will be haraam to charge fees for imparting *Ilm-e-Wahi* (Knowledge of the Qur'aan and Deeni subjects). If a Mufti has personal wealth or an income, he may not demand a wage for manning the Darul Ifta. Those who have set up organizations to collect Zakaat funds, may not remunerate themselves from the Zakaat funds they collect.

In our present age, the Deen is despicably exploited and commercialized for personal monetary gain. All departments of the Deen are for the attainment of Thawaab in the Aakhirah and for gaining Allah's Pleasure. The objective of the Deen is NOT monetary gain and worldly status. Allah Ta'ala says in the Qur'aan Majeed:

**"Do not purchase with My Aayaat a miserable price (bargain, gain)."**

## MADRASAH FEES

Fees which some Madrasahs charge for imparting Deeni education, the objective of which is the Aakhirah, are in reality despicable and lamentable. It is a sad commentary of the *maqsad* of the Madrasah. Such fees may be levied only if there is a dire need. Furthermore, it will be haraam to refuse admission to a pupil whose parents are unable to afford the fees.

The purpose of the fees may not be monetary gain. The fees have to be utilized for the essential services of the Madrasah, i.e. to keep the institution afloat and functioning. The operators of the Madrasah are not allowed to make a 'profit' from the fees for their own pockets, comfort and luxury. Nor should fees be utilized for adorning the Madrasah build-

ing or for the acquisition of non-essentials, be it for the Madrasah. Fees are in the category of pork which becomes temporarily permissible due to the dire need. If there is a surplus after fulfilling the needs of the Madrasah, the fee-amount should be decreased.

Sight should not be lost from the fact that in reality the fees are 'carrion' which dire need has legalized in the same way that a dire need legalizes the consumption of a little pork to save life.

The fees have to be compulsorily used for the general upkeep of the Madrasah such as wages for the Ustaadhs, for the principal, for the workers, for boarding and lodging costs of the students and the like – i.e. for the essential needs of the

Madrasah. The fees are not the personal property of the founders and organizers of the Madrasah or Deeni institutions, e.g. Darul Ifta, etc. Those in charge of the Madrasah are entitled to only their wages. There should not be a large disparity between the salaries of the Ustaadhs and the Principal.

Fees should not be regarded as a permanent feature of the Madrasah. As soon as adequate funds to operate the Madrasah become available from other sources, fees should be terminated. The Madrasah should exercise extreme caution in this regard. It should not degenerate to the level of secular schools and colleges whose objective is the *dunya* whereas the sole objective of a Madrasah is or should be the Aakhirah.

## PAYING ZAKAAT-COLLECTORS WITH ZAKAAT



Another example of pursuing the dunya with a deed of the Aakhirah, is a Zakaat Fund or an organization which collects Zakaat monies. Such bodies, especially if staffed by modernist miscreants, justify their fat 'salaries' usurped from the Zakaat they collect, on the basis of the Qur'aanic aayat which entitles the *Aamileen* (*Workers*) who collect funds to be paid from Zakaat funds.

This argument is totally *faasid* – corrupt and baseless. The *Aamileen* mentioned in the Qur'aan Majeed are the Zakaat-collectors employed by the Ameerrul Mu'mineen or the Islamic state. Self-appointed persons who act voluntarily to collect Zakaat funds are not the *Aamileen* mentioned in the Qur'aan.

These corrupt Zakaat-

collectors are pursuing and earning the dunya –monetary gains – with the *amal of the Aakhirah*. They deceptively peddle the idea that they are rendering a Deeni service for the sake of Allah's Pleasure, when this notion is the furthest from the truth. They squander, embezzle and steal Zakaat funds. They, in fact, pillage and plunder the Zakaat funds using it for a variety of corrupt and haraam purposes such as personal enrichment, personal luxuries, traveling in style to meetings and conferences, adorning their offices, purchasing vehicles, etc., all with Zakaat funds.

People should understand that their Zakaat obligation is not discharged correctly by these dishonest Zakaat-plunderers.

## MEAT IN NAPA-KISTAN ‘HALAAL’ DOG MUTTON AND CARRION

A concerned sister from Napa-kistan (known as Pakistan) writes:

**"We stopped eating beef after we found out that the slaughter of cattle here (in Karachi) is done by Christians. Even sick and dead animals are brought to the slaughter house. Even dogs are slaughtered and sold for**

**mutton.**

**In Pakistan, especially here in Karachi, the policy of the Ulema is: 'Do not ask what it is. Just eat it.' Only the taste matters, and looking into the ingredients causes too many difficulties (according to the ulema), and the ulema have to protect the ummat from sins as their Imaan is weak, and so**

**they make matters easier for them, meaning: Haraam becomes Halaal!**

**Recently we were given some local sweet dish in Ramadhaan. I refused to eat it and prevented the kids from eating it. My guts told me to keep asking the nice sender what is it made from. It was made from battery eggs. The last**

**time we ate battery eggs, the kids and I had stomach trouble. I had nausea the whole night. So I guess my inner feelings are not too wrong then? May the Ulama-e-Haqq always be under the guidance and protection of Allah Ta'ala."**

Rasulullah (sallallahu alayhi wasallam) said: *"A time will dawn when the worst of the*

*people under the canopy of the sky will be their Ulama. From them (the Ulama-e-Soo') will emerge fitnah, and the fitnah will rebound on them."*

The Ulama over there who say "just eat, don't ask questions" are saying: Eat the dog 'mutton' and the carrion. Instead of making it easier for the Ummah, they are destroying the Ummah.

## KUWAIT - PORK IN HOTDOGS

The Kuwaiti authorities have blocked a shipment of hotdogs which contain pork. *The Kuwait Times* reports:

"News about prohibited food entering Kuwait is not new, and will continue as long as the government does not make efforts to restructure departments assigned with testing and authorizing of imported products," said MP Khalid Al-Sultan in a statement

Thursday, adding that strict penalties must be handed over to traders who sell their products before test results are released."

The Kuwait Municipality closed a store where a shipment of chicken hotdogs mixed with pork and lard and imported from Brazil was found, announced Mohammed Al-Otaibi, the acting general manager. He told Al-Rai daily that municipality inspectors are working

toward recalling around 1,688 large cardboard boxes containing the product which was made available to customers.....

"State departments should bear their responsibilities fully." Said member of the annulled 2012 parliament, Mohammed Al-Khalifa, who explained that the recent incident is part of "flaws and negligence that most state departments are guilty of."

"Halaal" pork and "halaal" carrion have become perennial

and universal problems and debacles. As long as Muslims consume the meat products of non-Muslims on the strength of the rubbish, haraam 'halaal' certificates and 'halaal' labels of the *Maitah* outfits such as SANHA, MJC, ICSA, NIHT, etc., Muslims will remain vulnerable to pork and carrion consumption.

The deceptive argument of 'labeling error' has become the

stock response and defense of the pork and carrion entrepreneurs, and of the halaalizers of pork and carrion. One of the most important causes for the plethora of physical diseases, moral and spiritual ruin of the community is the avalanches of haraam and diseased carrion meat, rotten chickens, and the poison of soft drinks consumed by Muslims.



# LOUDSPEAKERS IN THE MUSJIDS?

**QUESTION:** *What do the Ulama of the Deen say regarding the use of a loudspeaker for Salaat? (The following answer is from Fataawa Rahimiyyah)*

**ANSWER:** There is difference of opinion of the Ulama regarding the sound emitted by a loudspeaker. Some say that the sound being emitted is the actual and original voice of the Imaam. According to others, it is not the original voice, but is the reconstructed voice similar to an echo. Those Ulama who hold the second view say that Salaat will not be valid if the loudspeaker is used.

On the other hand, those Ulama who are of the opinion that it is the original voice of the Imaam, do not decree invalidity of Salaat. However, despite validity of Salaat, they too do not permit the use of this instrument in Salaat. In fact, they say that it is prohibit-

ed. This view the most authentic, most cautious and befitting for implementation.

Namaaz is the noblest act of ibaadat. There is the imperative need for great caution in this regard. Using a loudspeaker is not befitting the status of Namaaz. Nowadays people have become worshippers of fashion. Without the adornment of a loudspeaker, they do not derive pleasure. *Khushoo' and Khudhoo; (humility, fear and concentration)* are the soul of Namaaz. A loudspeaker most certainly inhibits these attributes.

Hadhrat Maulana Mufti Saeed Ahmad, the Grand Mufti of Mazaahirul Uloom Saharanpur said: "The safest course is that this instrument should never be used in Namaaz."

Hadhrat Maulana Mufti Mahmudul Hasan Gangohi, Chief Mufti of Darul Uloom

Deoband (whom many Ulama of South Africa have designated as 'Faqeehul Ummah') said: "A loudspeaker should not be used in Namaaz.. The Imaam should prevent its use."

Hadhrat Maulana Muhammad Yahya, Mufti of Mazaahirul Uloom Saharanpur said: "It is not permissible to use this instrument in Namaaz."

Hadhrat Maulana Mufti Muhammad Shafi', the Grand Mufti of Pakistan, said: My final opinion on the use of the loudspeaker in Namaaz is this: Its evils are much more than its benefits. Therefore, one should abstain from using it in Namaaz. The fatwa should be on abandoning it and prohibiting it." (THE ABOVE ARE EXTRACTS FROM FATAAWA RAHIMIYYAH, VOL.3)

Even on the basis of accepting that Salaat in which a loudspeaker is used is valid, all our Akaabir Ulama are

unanimous on the prohibition of using it for Salaat and Jum'ah Khutbah. There is complete consensus on the prohibition of using the microphone for Salaat and Khutbah.

The utilization of a loudspeaker in the vast majority of the Musajid is in fact a despicable superfluity. Even in small Musjids the loudspeaker is used even if there is just half a saff of musallis. The Imaam is ridiculously tied like a poodle on a leash. The instrument fixed to the Imaam gives the impression that he is a dog on a leash.

Modernists and liberal molvis seek to support their permissibility view by arguing that confusion will reign without loudspeakers in Musajid such as Musjidul Haraam and Musjid'e Nabawi and similar other large Musjids where it is not possible for all the musallis to hear the Imaam. In response to this argument we say, at this juncture, you are

employing deception by using the Huge Musajid as a smokescreen for your haraam use of the loudspeaker in your small Musajid where there is absolutely no need for a loudspeaker. Forget for a while Musjidul Haraam, and focus your attention on the numerous small Musajid which constitute the vast majority of Musjids in the world.

If you argue in a principled manner with sincerity and a desire to attain the truth, then you will readily understand that loudspeakers in most Musajid are superfluous and are spiritual contamination. Regarding superfluity and futility, the Qur'aan, the Sunnah and the ruling of the Fuqaha are a categorical *hurmat (prohibition)*. So first get rid of these superfluous and wasteful instruments from all the Musajid where they are not needed. At that stage we shall bring the huge Musjids within the focus of the discussion.

## THE BAMBOOZLING ATTEMPT OF THE REVEREND

**Q.** *I was in Hamidia Masjid, Newtown, Johannesburg on the 27<sup>th</sup> Night of Ramadhaan. Just before Esha Salaat, the Reverend Bham was giving a gist of what is to be recited in the nights during Taraaweeh Salaat. A point he made and he said it thrice that 'According to the basic rule of Fiqh everything is halaal unless proven haraam except in South Africa of course'. He was obviously hinting at The Majlisul Ulama and Jamiatul Ulama Gauteng. Being a layman, and out of respect for the sanctity of the Masjid, I kept quiet. Please comment on his statements. (NB. The questioner did not say 'Reverend Bham'. He mentioned the miscreant character's undeserving Muslim title. We have substituted it for the proper designation. After his deturbinization, he has become transmogrified into a Reverend.)*

**A.** Firstly, there is nothing special or extraordinary to recite on the 27<sup>th</sup> Night. It is a Night like all Nights of Ramadhaan. However, one should endeavour to spend as much time during the last ten Nights in individual, silent ibaadat at home. There are no congregational acts of ibaadat for observation on the 27<sup>th</sup> Night besides the usual 20 raka'ts Taraaweeh Salaat.

The rule that 'everything is halaal, unless proven haraam, is not a binding *Mansoos Alayh* law of the Shariah. *Mansoos* refers to a rule substantiated on the basis of the Qur'aan and Hadith. It is a circumstantial principle. Circum-

stances will determine the applicability of the principle. The Reverend gentleman had tried to bamboozle the laymen with terms of Fiqh. But the fact is that he himself is ignorant of Fiqh and its principles. He portrayed his *jahaalat* and puerility with his endeavour to impress the unwary and the ignorant by citing a principle of Fiqh of which the ordinary people understand neither head or tail.

There are different views pertaining to the view which the Reverend character has mentioned. The other principle of Fiqh is that everything is haraam unless proven to be halaal. In our era this opposite rule, also formulated by the Fuqaha, prevails. That view is: "Everything is haraam unless proven halaal." Prevailing circumstances determine which one of these two principles will apply. According to many Fuqaha and also according to Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), the second principle (mentioned above) applies in our age on account of the preponderance of haraam. With mountains of rotten, stinking, diseased carrion meat and chickens being marketed as 'halaal' by the *Maitah* hawkers such as SANHA, MJC. and ICSA, it is illogic and crass *jahaalat* to aver that everything is halaal unless proven to be haraam.

Furthermore, even should the first principle be accepted, then too, it has to be emphasized that the meat and chickens have not been proclaimed haraam without *proof*. Con-

spicuous evidence and proofs glittering like the rays of the sun and as huge as mountains have been established. Only after the deluge of irrefutable facts of evidence has the rot been proclaimed haraam carrion. Thus, from whichever angle the issue of the carrion is viewed, whether in terms of the first principle or the second, the *hurmat* of the rotten carrion has been established beyond the slightest shred of doubt.

The *hurmat* has been confirmed on the basis of the deluge of evidence and operates independently of the two aforementioned principles.

The Reverend fellow should rather explain to the community which principle he has applied for the permissibility of worshipping under 12 crosses in a Christian church alongside Christian reverends and priests? Which Fiqhi principle has he applied to extract permissibility for his moronic fussaqa and fujjaar colleagues for wining and dining in the company of semi-nude *faajiraat/kaafiraat* in an environment bedevilled with several kabeerah sins such as music, photography zina, etc.? In terms of which Fiqhi principle did he and his evil NNB Jamiat legalize haraam television (ITV) which is an embodiment of shaitaaniyat, fisq and fujoor?

Your silence on the occasion was correct. If you had objected, the sanctity of the Musjid may have been violated by the hooligan cronies of the Reverend in their attempt to silence you.

## ALLAH IS THE CONCEALER OF SINS

**Q.** *Person A committed a major sin. However, he sincerely repented. He made Taubah and Istighfaar and made a firm resolution to never again commit the sin. Person B is aware of person A's sin. Person B is now publicizing person A's sin. In so doing he is humiliating person A. What does the Shariah say about person B's attitude?*

**A.** Allah Ta'ala says in the Qur'aan Majeed: "Say (O Muhammad!) to My servants who have oppressed themselves (with sins): 'Do not despair of the mercy of Allah, for verily, Allah forgives all sins.'"

Rasulullah (sallallahu alayhi wasallam) said: "A sincere repenter of sins is like one who has no sins." In another Hadith, Rasulullah (sallallahu alayhi wasallam) said: "He who taunts a brother (i.e. a Muslim) with a sin (for which he has made Taubah), he will not die until he himself has not committed that sin."

Person B has committed an evil sin by publicizing the sin of person A. Whilst person A has been forgiven by Allah Ta'ala, the sins are piling up on person B who is guilty of the heinous haraam act of exposing a brother Muslim. Person B should reflect on his own sins. He is not *Ma'soom (sinless)*. He is soaked in sin from head to feet. If he reflects he will realize that he has

many skeletons in the cupboard and cans of worms. If Allah Ta'ala decides to expose and disgrace him by revealing his skeletons and cans of worm, then he will be thoroughly humiliated.

Person B should understand that Allah Ta'ala is *As-Sattaar*, i.e. He is the Concealer of the sins of people. When Allah Ta'ala is *Saatirul Uyoob (The Concealer of sins)*, from whence did person B arrogate to himself the right to expose and humiliate a brother Muslims, especially since the sinner has sincerely repented. Taubah has purified person A of his sin, and person B has become soiled and polluted with his kabeerah sins of publicizing person A's non-existent sin. It is non-existent because Taubah has eliminated the sin from even the Book of Deeds, and from even the memory of the Recording Angels.

Person B should fear and understand that if he will not desist from his heinous sin of publicizing the sins of others, and if he will not seek person A's pardon, and make Taubah, then before he dies Allah Ta'ala will induce him to commit such a vile misdeed which will thoroughly disgrace him in this dunya. And, the punishment and disgrace of the Aakhirah, are other totally unbearable issues.

### HALAAL FOOD AND HUQOOQ

"In this Path of Tasawwuf (the Path of moral reformation), consumption of halaal food is an imperative condition. As long as one does not sincerely and fully repent from haraam and fulfil the *Huqooq* (rights) of others or make amends and obtain their pardon, there is no hope for success." (Hadhrat Maulana Ashraf Ali Thanvi)



# THE HAPPINESS OF EID AND JUMPING CASTLES

**Q.** We live on a farm and our neighbourhood is very close-knit. One of our neighbours have hired jumping castles for the amusement of the ladies and girls on Eid Day. He says that Eid is a day of happiness. As such, all the girls and ladies from the neighbourhood gather to play and jump on these contraptions. Strict Hijaab is observed. Men are not present. Is this type of amusement permissible on Eid Days?

**A.** Firstly, Rasulullah (sallallahu alayhi wasallam) said: *'Haya is a branch of Imaan.'* Whilst this is applicable to male and female, the degree of *haya* is considerably emphasized and naturally ingrained in the constitution of the Muslim female. External and alien influences such as western education and public exhibition contaminate and even eliminate the natural *haya* of Muslim females. For Muslim girls, and worse, for Muslim ladies, to jump like monkeys on contraptions in kuffaar style, is intolerable and destructive of their *haya*.

There is a difference between happiness and haraam fun. Whilst the former is permissible, the latter is termed *laghw* (futility) which has no admission in the life of a Muslim. Allah Ta'ala says in the Qur'aan Majeed: *"The life of this world is but play and amusement whilst the abode of the Akhirah is best for those who fear (who have Taqwa). What! Do you not understand?"*

Jumping castles and the like come within the scope of kuffaar sport which diverts the mind from reality and focus it on *nafsaaniyat*. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said: *"Every laghw (futility/sport) of the Mu'min is baatil (i.e. haraam)....."*

Furthermore, when a group of girls and ladies congregate to indulge in ridiculous jumping on these 'jumping castles' in the manner in which kuffaar do, they become shameless and rowdy. These types of games induce loud laughter which is also not permissible. It is most undignified for adult Muslim ladies to indulge in jumping like monkeys.

Eid is not a day of futility and kuffaar fun. To be happy does not require indulgence in futility and in games evolved by the kuffaar. This is a new innovation of 'happiness' on the Day of Eid. Whoever introduces baatil will have to bear the burden of the sin of all those who indulge in the innovated *baatil*. Furthermore, considerable amounts of money are wasted hiring the 'jumping castles' of *laghw*. Wasters, according to the Qur'aan, are the "brothers of the shayaateen". There are numerous lucrative *Fi-Sabeelillaah* avenues into which the squandered funds could be directed to gain everlasting *thawaab*. How many grieving hearts can be made 'happy' with the wasted money! If the objective is happiness on Eid Day, then there is no superior happiness than to

make happy the hearts of the poor and destitute. This is the true happiness of the Mu'min.

It is also in conflict with Hijaab for ladies and young girls to jump on these contraptions. It is not possible to observe 'strict Hijaab conditions' as you believe. The females are in a place – i.e. homes – where there are also males living. The males will be able to view them from the house-windows or from some other vantage point. Shaitaan and the nafs are always with every person. And, most men despite being outwardly 'pious' with their appearance, are fussaag and fujjaar at heart. They lack *Istihzaar* (vivid perception) of the Presence of Allah Ta'ala and the Recording Angels. They derive *nafsaani* and haraam pleasure from viewing the ladies. The ladies too must be shameless to have the audacity to jump like monkeys.

If one reflects with sincerity, one's heart will issue the fatwa of impermissibility. These jumping contraptions are in conflict with the natural *haya* of Muslim girls and ladies. Jumping castles are not for Muslims. It is not permissible. The money wasted thus, could be given to the poor, and such charity will bring happiness to the heart, and that is the happiness which is among the objectives of Eid's Happiness. Remember that Rasulullah (sallallahu alayhi wasallam) said: *"Every sport of the Mu'min is baatil..."* Kuffaar 'happiness' is not Muslim happiness.

# WHY DOES THE MAJLIS SUPPORT AAFIYAH?

**Q.** A modernist woman has questioned the support of The Majlis for the imprisoned Dr. Aafiyah who according to the modernist woman was a campaigner for women's emancipation from 'religious doctrine'. The modernist lady appears to be in a quandary as to the logic of the support of the orthodox Majlis for the modernist Dr. Aafiyah who according to the modernist woman subscribes to views diametrically in conflict with the views propagated by The Majlis. Her question therefore is as follows:

*What would have been the reaction of The Majlis if Aafiyah was not imprisoned and she was invited to South Africa by some modernist group to give a lecture, and she then campaigned for women to be allowed in the Musajjid, to pursue higher kuffaar education at kuffaar co-ed universities and to be given equal rights as demanded by the equality gender group? The modernist woman asks: 'Would the Ulama, namely The Majlis, have called her 'a jaahil', 'a western brainwashed orientalist', 'a fitnah'? Please comment.*

**A.** This type of objection stems from such modernist 'Muslim' women who have lesbian tendencies. The stupid aunt who posed these stupid questions should examine her own Imaan. She clamours for kufr in the name of Islam. Our support for Dr. Aafiyah is concern and support for a Muslim sister. When a Muslim is in a predicament, especially when she is in the clutches of kuffaar shayaateen, then we do not first investigate her beliefs and views. We do not hinge our support on her beliefs and views. Allah Ta'ala will judge her and if necessary punish or forgive her.

However, if Dr. Aafiyah had to come to South Africa and propagate *fisq*, *fujoor*, *zanadiqah* and *kufr* of the kind which the modernist stupid aunt mentions, then unhesitatingly we shall brand her with the requisite Shar'i epithets befitting such satanic propagations. And the labels which shall be affixed to her will not be restricted to *jaahilah*, *fattanah*, and a western-brainwashed ignoramus. For any views of *kufr*, she shall justifiably earn the fatwa of *irtidaad* and *kufr*.

What the moron modernist aunt crawling into the west's

lizard hole fails to understand is that Aafiyah's cruel incarceration and the moron aunt's hallucination of Aafiyah's visit to South Africa to propagate views of *fisq* and *kufr* which she may be subscribing to are two different scenarios. In view of the fact that the modernist moron aunt belongs to that species of mankind whom Rasulullah (sallallahu alayhi wasallam) labelled *Naaqisaatul Aql* (women deficient in intelligence), she has displayed her *jahl-e-muraqqb* (compound ignorance) by posing drivell questions.

Women, especially those who profess to be 'Muslim', who clamour for unnatural gender equality and for gate-crashing into the Musajjid, and to rub shoulders with men in the public domain, are defeminized, masculinized vermin with lesbian tendencies, hence they do not possess a vestige of *haya* (shame and modesty). *Haya* is an integral constituent of Muslim femininity. When a Muslim woman jettisons her *haya*, then she blatantly and proudly exhibits nudity. These modernist women who clamour for haraam, *kufr* gender equality are *Rijs*. Their brains have been deranged by Allah Ta'ala with *Rijs*: *"And, Allah has cast rijis (filth) on those who lack aql."* (Qur'aan) They are therefore perennially obsessed with the monotonous issue of women in Musajjid and Eidgah. They crave for publicity despite the fact that Rasulullah (sallallahu alayhi wasallam) said: *"Woman is aurah (an object of concealment). When she emerges, shaitaan casts surreptitious glances at her."* Shaitaan lies in ambush for the woman in the public domain to use her for *fitnah*, *fasaad*, *fisq* and *fujoor*.

When a Muslim is in distress, it is dishonourable to investigate his/her views and stipulate the contemplated and needed assistance on his/her beliefs and views. There is another sphere and another day for bashing the *zindeeq* for propagating heresy. The Qur'aan Majeed commands that when a person is met and says 'Salaam', he shall be accepted as a Believer. There is no need to dig into the strangers' beliefs once he offers Salaam. However, should he expose his *kufr* himself and publicize it, only then will the fatwa of *kufr* be nailed on him, and he shall then be impaled to the gibbet of *irtidaad*.

*munaafiqeen of my Ummah are their qaaaris.* These qaaaris barter Allah's Kalaam for a

miserable price – for monetary gain.

# THE REVEREND AND THE MUFTI

Brother M.S. Bhula, the Ameer of the Young Men's Muslim Association of Benoni, writes: "Some years ago Molvi E. Bham (now Reverend Bham) telephoned and told me that I should refrain from sending our publications to him as he was the follower of Mufti Razaul Haq. It has come to light that Mufti Razaul Haq has resigned from the Jamiat

(i.e. NNB Jamiat). The Mufti Sahib has also written against television. Since Molvi (Reverend) Bham is the self-professed follower of Mufti Razaul Haq, how come he refuses to follow his senior Aalim and Guide on the question of television?"

## OUR COMMENT

You should not expect a cross-worshipper to follow Mufti

Razaul Haq. At the time when the character was following Mufti Razaul Haq, he was a Maulana. However, he has thereafter abandoned the Deen and taken the route which reverends plod. Furthermore, nowadays, everyone is a follower of his own inordinate nafs which vacillates wildly from one extreme to the other.

# DESTINED FOR JUBBUL HUZN

**Q.** A qaari who performed the Taraaweeh Salaat at a big Musjid in Lenasia is reported to have received a very big amount of money. Some say that he was paid R50,000 which was collected by those in charge of the Musjid. Is this acceptable according to the Shariah?

**A.** It is haraam to pay a haafiz for reciting the Qur'aan during Taraaweeh. Haraam is perpetrated nowadays in the name of the Deen, and in the forefront

of all the haraam, *fisq* and *fujoor* are many so-called Ulama, especially of the NNB Jamiat. The qaaaris who accept money in exchange for reciting the Qur'aan Majeed are destined for *Jubbul Huzn*. About this abode in Jahannum, Rasulullah (sallallahu alayhi wasallam) said:

*"Seek the protection of Allah from Jubbul Huzn." The Sa-haabah asked: 'O Rasulullah (sallallahu alayhi wasallam)! What is Jubbul Huzn?'*

*Rasulullah (sallallahu alayhi wasallam) said: 'It is a Valley in Jahannum from which Jahannum itself seeks refuge with Allah 400 times daily.' The Sahaabah asked: 'O Rasulullah (sallallahu alayhi wasallam)! Who will enter into it?' Rasulullah (sallallahu alayhi wasallam) said: 'The qaaaris who display their deeds.'*

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said: *"Most of the*



# CINNAMON AND HONEY FOR YOUR CURE



Honey is the only food on the planet that will not spoil or rot. What it will do is what some call 'turning to sugar'. In reality, honey is always honey. However, when left in a cool dark place for a long time it will "crystallize". When this happens loosen the lid, boil some water and sit the honey container in the hot water, but turn off the heat and let it liquefy naturally. It is then as good as it ever was. Never boil honey or put it in a microwave. This will kill the enzymes in the honey.

**Cinnamon and Honey.** Bet the drug companies won't like this one getting around. Facts on Honey and Cinnamon: It is found that a mixture of honey and Cinnamon cures most diseases. Honey is produced in most of the countries of the world. Scientists of today also accept honey as a 'Ram Ban' (very effective) medicine for all kinds of diseases. Honey can be used without side effects for any kind of diseases. Today's science says that even though honey is sweet, when it is taken in the right dosage as a medicine, it does not harm even diabetic patients. Weekly World News, a magazine in Canada, in its issue dated 17 January 1995 has given the following list of diseases that can be cured by honey and cinnamon, as researched by western scientists:

**HEART DISEASES:** Make a paste of honey and cinnamon powder, apply it on bread instead of jelly and jam and eat it regularly for breakfast. It reduces the cholesterol in the arteries and saves the patient from heart attack. Also, those who have already had an attack, when they do this process daily, they are kept miles away from the next attack. Regular use of the above process relieves loss of breath and strengthens the heartbeat. In America and Canada, various nursing homes have treated patients successfully and have found that as one ages the arteries and veins lose their flexibility and get clogged; honey and cinnamon revitalize the arteries and the veins.

**ARTHRITIS:** Arthritis patients may take daily (morning and night) one cup of hot water with two tablespoons of honey and one small teaspoon of cinnamon powder. When taken regularly even chronic arthritis can be cured. In a recent research conducted at the Copenhagen University, it was found that when the doctors treated their patients with a mixture of one tablespoon Honey and half teaspoon Cinnamon powder before breakfast, they found that within a week (out of the 200 people so treated) practically 73 patients were totally relieved of pain -- and within a month, most all the patients who could not walk or move around because of arthritis now started walking without pain.

**BLADDER INFECTIONS:** Take two tablespoons of cinnamon powder and one teaspoon of honey in a glass of lukewarm water and drink it. It destroys the germs in the bladder.

**CHOLESTEROL:** Two table-

spoons of honey and three teaspoons of Cinnamon Powder mixed in 16 ounces of tea water given to a cholesterol patient was found to reduce the level of cholesterol in the blood by 10 percent within two hours. As mentioned for arthritic patients, when taken three times a day, any chronic cholesterol is cured. According to information received in the said Journal, pure honey taken with food daily relieves complaints of cholesterol.

**COLDS:** Those suffering from common or severe colds should take one tablespoon lukewarm honey with 1/4 spoon cinnamon powder daily for three days. This process will cure most chronic cough, cold, and, clear the sinuses.

**UPSET STOMACH:** Honey taken with cinnamon powder cures stomach ache and also clears stomach ulcers from its root.

**GAS:** According to the studies done in India and Japan, it is revealed that when Honey is taken with cinnamon powder the stomach is relieved of gas.

**IMMUNE SYSTEM:** Daily use of honey and cinnamon powder strengthens the immune system and protects the body from bacterial and viral attacks. Scientists have found that honey has various vitamins and iron in large amounts. Constant use of Honey strengthens the white blood corpuscles (where DNA is contained) to fight bacterial and viral diseases.

**INDIGESTION:** Cinnamon powder sprinkled on two table-

spoons of honey taken before food is eaten relieves acidity and digests the heaviest of meals.

**INFLUENZA:** A scientist in Spain has proved that honey contains a natural 'Ingredient' which kills the influenza germs and saves the patient from flu.

**RAVAGES OF OLD AGE:** Tea made with honey and cinnamon powder, when taken regularly, arrests the ravages of old age. Use four teaspoons of honey, one teaspoon of cinnamon powder, and three cups of water and boil to make a tea. Drink 1/4 cup, three to four times a day. It keeps the skin fresh and soft.

**RASPY OR SORE THROAT:** When throat has a tickle or is raspy, take one tablespoon of honey and sip until gone. Repeat every three hours until throat is without symptoms.

**PIMPLES:** Three tablespoons of honey and one teaspoon of cinnamon powder paste. Apply this paste on the pimples before sleeping and wash it off the next morning with warm water. When done daily for two weeks, it removes all pimples from the root.

**SKIN INFECTIONS:** Applying honey and cinnamon powder in equal parts on the affected parts cures eczema, ringworm and all types of skin infections.

**WEIGHT LOSS:** Daily in the morning one half hour before breakfast and on an empty stomach, and at night before sleeping, drink honey and cinnamon powder boiled in one cup of water. When taken regularly, it reduces the weight of even the most obese person. Also, drinking this mixture regularly does not allow the fat to accumulate in the body even though the person may eat a high calorie diet.

**CANCER:** Recent research in Japan and Australia has revealed that advanced cancer of the stomach and bones have been cured successfully. Patients suffering from these kinds of cancer should daily take one tablespoon of honey with one teaspoon of cinnamon powder three times a day for one month.

**FATIGUE:** Recent studies have shown that the sugar content of honey is more helpful rather than being detrimental to the strength of the body. Senior citizens who take honey and cinnamon powder in equal parts are more alert and flexible. Dr. Milton, who has done research, says that a half tablespoon of honey taken in a glass of water and sprinkled with cinnamon powder, even when the vitality of the body starts to decrease, when taken daily after brushing and in the afternoon at about 3:00 P.M., the vitality of the body increases within a week.

**BAD BREATH:** People of South America, gargle with one teaspoon of honey and cinnamon powder mixed in hot water first thing in the morning so their breath stays fresh throughout the day.

**HEARING LOSS:** Daily morning and night honey and cinnamon powder, taken in equal parts restores hearing. Remember when we were kids? We had toast with real butter and cinnamon sprinkled on it!

## BID'AH THIKR GATHERINGS AND IBN MASOOD'S HADITH

**Q.** Some Ulama claim that the Hadith of Abdullah Ibn Mas'ood (radhiyallahu anhu) pertaining to the expulsion of a group making loud thikr in the Masjid, is 'weak', hence cannot be cited as evidence by those who say that such thikr is bid'ah. What is the status of this Hadith? Is their argument correct?

**A.** All congregational forms of loud thikr in the Musajjid are bid'ah, and not permissible. It is indeed lamentable that even Ulama have stooped to such a despicable and dishonest level as to claim that the Hadith of Hadhrat Ibn Mas'ood (radhiyallahu anhu) is weak and is not a valid *Mustadal*. We venture to say that those who advance this preposterous claim are perpetrating deliberate falsehood. Either they are grossly ignorant or they are guilty of *Kitmaan-ul Haqq* (*Concealing the Truth*). As far as some Muftis are concerned, who deny this Hadith, we say that they have reached a critical level of degeneration of Imaan by perpetrating falsehood *intentionally*. The claim that this Hadith is 'weak' is not a misunderstanding of the claimants. It is a calculated and blatant lie. It is incredible that they are not aware of all the great authorities of the Shariah --Fuqaha, Mu-hadditheen -- who have authenticated the Hadith. When the noble Fuqaha utilize this Hadith as their *Mustadal*, what significance could be attached to the drivel statements of the halqah thikr molvis of this age?

The book, *Thikrullaah in the Mirror of the Sunnah*, explains this Hadith and answers all the baseless doubts and arguments raised against it. This Hadith has been discussed and explained in 32 pages in the book. Anyone interested in the book, may write for a copy. Those who are stupidly attempting to neutralize the authenticity of the Hadith are trying to spit at the moon. Their conduct is lamentable and despicable. May Allah Ta'ala save us from the evil of the nafs from which all the baatil stems.

## THE QUR'AAN PROHIBITS INTERFAITH

(Continued from page 1)

Harmonious co-existence has another meaning in Islam. It does not mean toleration of beliefs of kufr and shirk and abstention from proclaiming the Haqq of Islam. Living harmoniously and peacefully with non-Muslims is not reliant on tolerating beliefs of kufr and shirk and abstaining from vigorous propagation of Tauheed. Sitting in conferences listening to all the kufr and shirk being propagated without the right of refuting the evil beliefs is not the meaning of harmonious co-existence for Muslims who are required to state the Truth of Islam.

In Islam there is no interfaith. There is only one Deen, and that is the Deen of Islam. All other religions and ideologies are baatil -- false and satanic. Thus, Nabi Ibraaheem (alayhis salaam), rejecting the shirk of his father and community, declared:

*"O my father! Do not worship shaitaan. Verily, shaitaan is unto Ar-Rahmaan rebellious. O my father! Verily, I fear that a punishment from Ar-*

(Continued on page 12)

## THE WORLD-WIDE "HALAAL" RACKET

(Continued from page 1)

Western countries but also in the Middle Eastern and African regions, said a local businessman who asked to be anonymous. He said he once imported sheep from **South Africa and although the certifying body knew that the animals were not slaughtered according to proper Islamic procedure issued a halal certification and sold the animals to him.**

"I bought close to 150 sheep and wanted them slaughtered and shipped here to Jeddah for sale," he said. "In order to speed the process of certification I offered him a bonus on top of the regular fees and was automatically issued Halal documents for export that moment," he said.

"I do not completely rely on the certification saying that meats from abroad are halal since I recently received a package of pork meat with the halal certification documents included in the box which I thought was beef which I had ordered from Brazil," said a meat importer based in the UAE.

"Since that time, I have decided to hire my own team of butchers and create my own production line instead of relying on imported meats for resale," he said, adding that avoiding international brands and having the slaughtering done on premises is the best advice for consumers who want to strictly guarantee that their meats are truly halal.



# HARAAM GAZES

“Casting an intentional gaze in general at *ghair mahaarim* (strange females) and *amaarid* (young boys) is haraam regardless of casting the gaze without intention of deriving lustful

pleasure. The initial gaze without lust is the introductory step for the follow-up gaze of lust, hence it (the initial gaze) is also haraam.

The idea that ‘my looking is

innocent and without lust’ is a total deception. When you gaze intentionally, your bond with Allah Ta’ala will be eliminated.” (Hadhrat Maulana Ashraf Ali Thanvi)

Rasulullah (sallallahu alayhi wasallam) said: “*He who glances at a ghair mahram woman with lust, (hot) iron rods will be inserted into his eyes on the Day of*

*Qiyaamah.*”

Shaitaan and the nafs are cunning teachers. They spread their snare with the deceptive idea of ‘pure and innocent gazing’.

## THE BID'AH OF HEREDITARY SAINTSHIP

“If a Shaikh has not appointed a man to be his khalifah, then his appointment as a khalifah by the muredeen of the (deceased) Shaikh is total *jahaalat* (ignorance) and worship of baseless custom. To become the mureed of such a person (unqualified ‘khalifah’) is to destroy one’s Deen and Imaan. Alas! Nowadays the evil custom of hereditary saintship has ruined the Deen of people. May Allah Ta’ala protect people. Lineage has been made a source of earning.”

(Hadhrat Maulana Ashraf Ali Thanvi)

In some quarters there is this evil practice of the deceased Shaikh’s mureeds congregating to appoint as khaleefah the Shaikh’s son or one of the Shaikh’s mureeds. Despite the fact that the Shaikh himself had not deemed it worthy to appoint his son, etc. to be his khalifah, his mureeds, after his demise, supersede him by appointing the Shaikh’s son to be his khalifah. Such an appointment is baseless and fictitious. The one whom the Shaikh had not appointed to be his khalifah, will never be his khalifah. The appointment is foul and invalid.

## JUST LIKE ABU JAHL

“In Islam the meaning of *Ilm* (Knowledge), is *Uloom-e-Ma’aad* (the Knowledge of the Abode of Return), i.e. the Knowledge necessary for success and salvation in the Akhirah. This is the Knowledge of the Qur’aan, Hadith and Fiqah (the Knowledge of the Shariah).

It is termed the Knowledge of *Ma’aad* because we on earth are on a journey which was initiated in Jannat which is our true and original Home. Just as our Progenitors/

Ancestors Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwaa (alayhas salaam) were created in Jannat, so too was all mankind created in Jannat. After the creation of Hadhrat Aadam (alayhis salaam), Allah Ta’ala extracted all the *arwaah* (souls) of the entire mankind in the form of infinitesimal creatures, and took the Pledge of Obedience from them.

With Hadhrat Aadam’s descent to earth, his entire progeny was also trans-

ferred from Jannat to earth. It is therefore imperative to acquire that *Ilm* which is necessary for a safe journey back Home. Secular knowledge or only knowledge of the Arabic language is wholly inadequate. Similarly, one who acquires the Knowledge of *Ma’aad* but does not submit to it or he distorts and changes it (with baatil interpretation), is like the Kuffaar of Makka. There is no difference between him, Abu Jahl and Abu Lahab.” (Hadhrat Maulana Ashraf Ali Thanvi)

## EVERYTHING BELONGS TO THE FATHER

**Q. My son has been working in my business for a couple of years. All his expenses come from the business. I initiated the business. He was assisting me to run the business. He now says that since he has worked and improved the business, the vehicle belongs to him, and because I am not physically all the time in the business, he told me to withdraw, and that the business now belongs to him. He does not want me to come to the business. I have withdrawn and he has taken over the business for himself. What is the Shariah’s ruling?**

**A. You did not explain if your son is a Muslim or a kaaafir. If he is a kaaafir, then his conduct and usurpation are understandable. But if he professes to be a Muslim, then his haraam act of usurpation is inexplicable. Children NEVER become the owners of their father’s business even if they work 24 hours daily for 365 days a year and even if they placed the business sky high. They remain subservient to their father. The business and all the**

assets belong to only the father. The children are entitled to only their expenses. Your son is exceptionally evil. The Imaan of such a satanically disobedient son is in jeopardy. It is recorded in the Hadith that disobedient children may die without being able to recite the Kalimah. The insolence and treachery of your son are horrible and satanic. And, you did not conduct yourself as a father. You were supposed to have physically kicked the rubbish coprocreep out of the business when he ordered your expulsion. This type of conduct displayed by children is

among the Signs of *Qiyaamah*. In this regard, Rasulullah (sallallahu alayhi wasallam) said: “*A man will obey his wife, insolently disobey his mother, bring near to him his friend and distance himself from his father....*”

Nabi (sallallahu alayhi wasallam) said: “*The pleasure of Allah is in the pleasure of (your) father, and the displeasure of Allah is in the displeasure of (your) father.*”

“*Your father is your middle gate of entry into Jannat. Therefore guard that entrance or destroy it if you wish.*”

“*Of the greatest acts of piety is that a man is kind to the family of his father’s friends*

*after he (the father) has died.*”

“*Three Dzas are Mustajaab (readily accepted by Allah Ta’ala) – the Dza of the father; the Dza of the Musaaqir and the Dza of the Mazloom (oppressed).*”

In this particular case, the father is also the *mazloom* – being oppressed insolently by his evil son. Once Rasulullah (sallallahu alayhi wasallam) told a Sahaabi: “*You and your wealth belong to your father.*” Sons should remember and understand well that for the rest of their lives they remain the slaves of their fathers. Either Jannat or Jahannum is by their volitional choice.

## THE MISGUIDED CRICKETING ‘HERO’

**Q. With reference to your criticism of the Muslim cricketer, I have the following comments:**

(1) Where did Nabi (sallallahu alayhi wasallam) say that all sport is haraam?

(2) According to some, if one is a musaaqir, one does not have to fast. He was therefore excused from fasting.

(3) The cricketer used to seek advice from a Maulana who is now deceased. Why did the Maulana not advise him that cricket was haraam?

(4) Some say that cricket is his work or career and therefore he had to ‘work’.

(5) He does not intermingle with females.

(6) He does not play in the IPL league where half-naked dancers dance when runs are scored and in between breaks.

(7) He is very humble and has good character.

**Please comment.**

**A.** All your comments and questions are drivel. However, since ignorant people are captivated by even drivel and stupidities, we deem it appropriate to respond.

(1) You ask where? Refer to the kutub of the Ahaadith and to the rulings of the Fuqaha. If you are genuinely interested to know ‘where’, then write for our book, *Kuffaar Sport*, which explains in detail the prohibition of sport in general, and kuffaar sport in particular.

(2) In the first instance it is haraam to undertake a journey for haraam activities. Every act and every step of the misguided cricketer on his journey from the moment he stepped out from his home until the moment he returned were *mal’oon* (accursed). He was under the Wrath of Allah Azza Wa Jal throughout the haraam journey. A person who sets out from his home undertaking a

journey to commit a murder or to visit a brothel for committing zina, is also a musaaqir. So while according to only the Hanafi Math-hab, the criminal setting out on a journey to commit sins and crimes is a musaaqir and may avail of the concession, this Fiqhi technicality does not absolve him of the *kabeerah* sins he perpetrates nor does it save him from Allah’s Curse and Wrath.

Despite the validity of the concession for the criminal cricketer, he remains fully under the dark cloud of *La’nat and Ghadb*, and the criticism against him is fully justified. Undertaking a haraam journey in the glorious month of Ramadhan to indulge in haraam is most despicable, and it portrays what is hidden under the outer façade of professed Imaan and Islam. Validity of the concession does not legalize the sin. Thus, the musaaqir who commits zina is not vindicated by the concession of abstaining from fasting. Such

moronic ‘logic’ is absurd. The same applies to the misguided cricketer who is enamoured by the kuffaar and their haraam sport with all its haraam effects and paraphernalia.

(3) The cricketer seeking advice from the Maulana does not justify and legalize his haraam activities and sins. Whether the Maulana advised him correctly or incorrectly is not the issue here. It does not alter the fact that the cricketer indulged in haraam in the mubaarak month of Ramadhan. His sins were therefore of an aggravated nature. The unknown advice of the Maulana is of no consequence in this matter.

(4) Yes, even prostitutes have a profession and they ‘have to work’ for their living. Does earning a living justify fornication and prostitution? The cricketer is in the same category as the working prostitute. He has to ‘work’ and she too has to ‘work’.

(5) Tell it to the baboons in

the mountains that a chap whose bedfellows are all rowdy liquor consuming kuffaar fornicators enslaved to the bestial instincts of the lustful nafs, does not mingle with females.

(6) We do not know for which haraam team, league or shaitani company he plays. Regardless of who his employers are, he indulges in haraam. The money he earns is haraam and every activity associated with his haraam sporting trade is haraam.

(7) Neither you nor the misguided chap has the haziest idea of the meaning of humility and good character. If he was humble and had good character, he would not have been so brazen in the commission of haraam nor would he have violated the sanctity of the Holy Month of Ramadhan. If he had true humility, he would have had *Taqwa*. A man who emulates the kuffaar lacks understanding of the meaning of *Tawaadhu* (Humility).



# HADHRAT ZUNNUN MISRI

**Hadhrat Zunnun Misri** (rahmatullah alayh), the famous Wali of Egypt of the third Islamic century, was branded a zindeeq (heretic/kaafir) by the people of Egypt. His mystical statements were beyond their intellectual capacity. The people sent a petition to Khalifah Mutawakkil in Baghdad complaining severely about Hadhrat Zunnun (rahmatullah alayh). Many blasphemous statements and beliefs were attributed him. The Khalifah ordered his arrest and instructed that he be sent in chains to Baghdad which was the seat of the Khilaafate.

Consequently, Hadhrat Zunnun (rahmatullah alayh) was put in chains and dispatched to Baghdad. When he finally was delivered into the court of the Khalifah, he commented: "Today I have learnt how to be a Muslim from two persons: an old lady and a young man." When he was asked to explain, he said: "Along the way to the

court, a young water-carrier gave me some water to drink. I indicated to a friend who had accompanied me to give him a dinar. The water-carrier refused to accept it, and commented: "It is dishonourable to take payment from a stranger in chains."

"When I was ushered into the Khalifah's court, I became a bit apprehensive when I observed the pomp and splendour, the soldiers, guards, etc. As some change overtook me, there suddenly appeared an old lady with a stick in front of me. She reprimanded: 'Beware! Never fear! The one to whom they are taking you is a human being just as you. He cannot do you anything without the Will of Allah Ta'ala.'" Then she disappeared.

The Khalifah ordered that Hadhrat Zunnun be imprisoned for forty days.

After he was released, he fell down due to extreme weakness.

His head was injured and blood gushed forth. Miraculously, the blood did not run on to his face nor on his garments, but would run off directly from his forehead on to the ground and the ground would instantaneously absorb it.

Before he was released, he was brought into the presence of Khalifah Mutawakkil and interrogated about his beliefs and the seemingly blasphemous statements attributed to him. Hadhrat Zunnun acquitted himself with such eloquence and elucidation that the Khalifah broke down crying. All the noblemen and scholars present were amazed at the eloquence and the elaboration presented by Hadhrat Zunnun (rahmatullah alayh). So awed became the Khalifah that he became the mureed and devotee of Hadhrat Zunnun Misri (rahmatullah alayh) who was sent back to Egypt in great honour and respect.

# HALAAL TAYYIB FOOD

**HADHRAT ZUNNUN Misri** (rahmatullah alayh), the famous Wali of Egypt, was jailed for 40 days by the Khalifah of the time. On false charges of blasphemy. Hadhrat Bishr Haafi's sister who was a saintly lady of lofty rank would daily send one bread to the prison for Hadhrat Zunnun. After forty days when he was released, it was seen that the forty bread were all intact. He did not eat a single piece of the bread. This realization grieved the saintly lady. When she queried the reason for having abstained from the bread which she had prepared from her halaal earning, Hadhrat Zunnun (rahmatullah alayh) said that he was aware that the bread was from her halaal earnings, however, the container in which the bread was sent was contaminated by the hands of an oppressor. This was a reference to the hands

of the jail warder who would bring the bread.

Although it is not expected of Muslims of today, so extremely deficient in Taqwa and weak in Imaan, to adopt the extreme caution exercised by the illustrious Auliya of bygone times in the matter of abstention from the slightest vestige of moral and spiritual food-contamination, it is necessary to understand that abstention from halaalized carrion and diseased commercial chickens and all kind of *mushtabah* food is Waajib (compulsory). This is the minimum degree of observance expected of all Muslims. Failure to observe this minimum degree of Taqwa culminates in the incremental deterioration and weakening of Imaan, and the destruction of Islamic Akhlaaq (Morality).

## THE "ISLAMIC STUDIES" CONSPIRACY AND THE TREACHEROUS ROLE OF SAUDI ARABIA

### PART 16

#### SAUDI POLITICAL AND MILITARY COLLABORATION WITH THE KUFFAAR

In his book, **SUBVERTING ISLAM: THE ROLE OF ORIENTALIST CENTRES**, Dr. Ahmad Ghorab who was a professor at many secular universities, exposes the western conspiracy to undermine Islam. In this nefarious plot Saudi Arabia is a prime role player. The recruits for this satanic movement are 'Muslim' products of the 'Islamic' Studies Centres of the many Kuffaar universities. concluding his exposure, Dr. Ghorab says:

### CONCLUSION

It should now be clear to any Muslim reader that the aim of these new centres of Orientalist study of Islam are pernicious, and incurably so. It is no good hoping that, in time, with longer and still more patient surrender to the perspectives and purposes of secularists and missionaries, somehow Islam will finally come to be tolerated in the Western world. It will not. It is no good hoping that because, as patron of the Oxford Centre for 'Islamic Studies', Prince Charles, the future head of the Church of England, has stood in the Sheldonian Theatre in Oxford University [These words were written before the Prince gave his Oxford lecture (October 27th, 1993).] to appeal for mutual understanding between 'Islam

and the West', that with this a new era of mutual understanding has really been ushered in. Far from it. All that is likely, if we learn anything from the history of the past or from present realities, is that Muslims will be required to accommodate themselves economically, politically, socially and morally, to the norms which the West perceives it necessary to maintain for the preservation of its dominance in the world. The first duty of Muslims is to find out what threatens the *Umma*, how the threat is managed, what its dimensions and resources are. I have, *insha Allah*, gone some way towards that in this book. However, it does not suffice to only know what is wrong, and feel badly about it. It is a part of Muslim conscience to take the next necessary steps - to proclaim and publish that which is wrong so that people are widely informed of the danger that surrounds them, and the will begins to form in the community to do something about it. Any Muslim who reads this book and, after due consideration, agrees with the general tenor of its argument, is duty-bound as a Muslim to inform other Muslims, in particular *imams*, scholars, teachers and students and any others who have influence in the community. More than that, a Muslim reader is bound to make the effort to be persuasive; that is to persist in the task of proclaiming and informing.

The further duty is to put right that which is wrong. In this case, that means sitting down with like-minded Muslims to

discuss, and then establish, ways of getting the appropriate education to Muslims, of giving them access to Islamic perspectives on Islamic history and civilization. Large funds prestige and power will be denied to any Muslim who try to do this. That much can be anticipated with confidence. However, in most countries Muslims are free to organise *informally* in small circles, to learn the Qur'an and Sunnah, to invite informed speakers, and to read in Islamic history. Such humble programmes, intelligently and patiently followed through - not simply begun and then let drop at the first or second hurdle could eventually lead, as Allah wills, to the establishment of an informal institution for higher learning which by intelligent association with recognised Muslim institutions in Muslim countries could begin to function as a formal, reliable route for the training of Muslim scholars of the future. This is a way that requires much sacrifice - especially for the young. It can be difficult to turn down the attractions of prestige and financial reward that Western academic institutions can offer to Muslim scholars who will fit in with them. But Muslims able to make such sacrifices must be found if the pernicious influence of this new breed of Orientalist centres, partly staffed by Muslim collaborators and partly funded by nominally Muslim governments, is to be countered effectively.

The Qur'an has warned quite unequivocally about the inten-

tions of the People of the Book:

*Many of the People of the Book want to make you unbelievers after you have believed, through the envy from their own selves, and after the truth has been made clear to them* (al-Baqarah, 2:109)

*And the Jews will not be pleased with you, nor will the Christians, until you follow their religion. Say: 'Surely, the guidance from Allah is the [only right] guidance.' And if you follow their desires after the knowledge which has come to you, then you will find in Allah no protecting ally or helper.* (al-Baqarah, 2:120)

But Allah has also said in His Book that the believers should not be intimidated by the apparent power of the enemies of Islam nor by their seeming to be so united in their opposition to Islam. They seek to wage war and destruction from positions they think are impregnable. In reality, they are weak and divided amongst themselves and their modes of thinking lack true discernment: *They will not fight against you in a body save in well-fortified places or from behind walls. Their enmity amongst themselves is very great. You think of them as a unified body whereas their hearts are at odds [with one another]. That is because they are people who lack intelligence.* (al-Hashr, 59:14)

The circumstances in which believers presently find themselves, the odds against them, enemies within and without - all these are tests and proofs of the quality of belief. For it is not sufficient for believers to claim, 'We believe', and then suppose that that claim would

not be put to the test:

*Do people imagine that they will be left [to live in ease] because they say 'We believe', and will not be tested with hardship?* (al-'Ankabut, 29:2) *wa l-hamdu li-llahi rabbi l-alam.*

### UPDATE MAY, 1994

Supporters of the Oxford Centre for 'Islamic Studies', and of the general policy of facilitating collaboration between Muslim scholars and Orientalists and missionaries, have been promoted to influential positions in Saudi Arabia. A few specific examples are:

1. 'Abdullah Naseef: promoted by King Fahd to the post of Deputy Chairman of the *majlis ash-Shura*, the so-called consultative assembly.
2. 'Abdullah al-Turki: promoted to Minister of the newly-created Ministry of Islamic Affairs. (He recently held a conference in London for *Da'wah*, in which papers were delivered encouraging collaboration with Orientalists.)

By contrast, those who have had the courage to speak out against Saudi policy, especially against Saudi Government violations of human rights, were dismissed from their posts and/or arrested and imprisoned.

### Arrested and imprisoned

3. Dr. Safar al-Hawali, formerly Head of 'Aqidah Department of Umm al-Qura University, and author of a long published letter to Shaikh Bin Baz, in which he objects to the occupation of the holy lands by the kuffar, was deprived of his passport, dismissed from his post and imprisoned.

4. Dr Ahmad Tuwaijri, Professor of Education at the King

(Concluded on page 12)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

**ple be honoured? Will it be permissible to attend a jalsah of this nature?**

**A.** The Jalsah for the three Hifz boys is indeed a wasteful event. There is no goodness in this extravagant affair to feed 900 people. There is so much suffering in the Ummah, and there are so many needy people right on our doorstep to whom the money which will be flushed down toilet drains could be given. Indeed this whole jalsah affair depicted by you is obscene. It is immoral to squander so much money on a function of *riya*, *takabbur* and *israaf*. The organizers of this haraam function are 'brothers of the shayaateen.' This is the epithet with which the Qur'aan portrays the wasters.

It is not permissible to honour the *fussaaq*, viz., the *qaari*, the *ustaadh* and the students. They trim and shave their beards thereby inviting Allah's *la'nat* on themselves. It is not permissible to attend this evil haraam jalsah which has been organized to manipulate the Deen for *nafsaani* motives. Among the signs of *Qiyaamah* mentioned in a Hadith is that 'the world will be pursued with the *amal of the Aakhirah*.' Relevant to this haraam jalsah, the *amal of the Aakhirah* is the recitation and the learning of the Qur'aan Majeed which are pure acts of *ibaadat* whereas the world in this context

consists of the vile *nafsaani* desires of *riya* (show), *ujub* (vanity/self-esteem) and *takabbur* (pride). In the pursuit of these despicable *nafsaani* motives such a big, haraam, and wasteful 'wedding' party is being organized. It is not permissible to participate in this immoral function in any way whatsoever.

**Q. Is Zakaat payable on diamonds and pearls?**

**A.** Zakaat will be payable on precious stones only if the stones are acquired for resale. If the precious stones are for one's own use and not for selling purposes, then Zakaat is not payable on such stones regardless of how high the value may be.

**Q. Is it permissible to use medical gloves when giving ghusl to the mayyit?**

**A.** It is permissible to use medical gloves when giving ghusl to the mayyit.

**Q. Are dicephalus twins considered as one or as two persons according to the Shariah if they have two hearts, 3 kidneys, but share one gastrointestinal tract and one reproductive system? What is the Shariah's law if they want to get married?**

**A.** Such persons are two persons regardless of being adjoined and having some common organs. They are not one person with two heads. Each one has his/her own personality, mind and soul. As long as they are

joined, they will not be able to get married. And Allah knows best.

**Q. The Ulama in Canada are divided on the starting time of Fajr and the ending time of Sehri. There is a 25 minute difference between the two camps. Both camps have fatawa from senior Ulama of Indo-Pak. Similarly with Isha', there are two groups. Please enlighten me in this regard.**

**A.** As long as the Fajr time is not physically determined by observation of the natural phenomena, the big difference among the Ulama will remain. There is an imperative need for the Ulama to form a committee who will determine the Fajr time by physical observation of the *Khait-e-Aswad* and *Khait-e-Abyadh*. Such a committee will have to be in existence for just one year. Thereafter they will have a valid and an absolutely correct perpetual timetable for Fajr and Sehri.

Currently, different groups are relying on different timetables prepared from astronomical calculations, hence the sharp difference in the times of the different groups. If they are not prepared to form a committee for just one year and make the little 'sacrifice', then obviously the conflict will be perpetual.

As far as Isha' time is concerned, it is extremely simple to solve the difference. Regarding Fajr, there are some inconveniences and difficulties.

But, establishing the correct Isha' time is quite simple. They just have to observe the disappearance of the whitish glow (*Shafaq-e-Abyadh*) in the western horizon for determining the correct Isha' time, and if they are Shaafi's or Hambalis, then it will be the disappearance of *Shafaq-e-Ahmar*. For Fajr, they will have to go to the sea or to some appropriate place to observe the natural phenomena. But the Isha' time could be determined from nearby where tall building are not blocking the horizon.

**Q. Is black dye permissible for women?**

**A.** Black dye is haraam for both men and women.

**Q. Is dolphin meat halaal?**

**A.** Dolphin meat is haraam.

**Q. Is IVF permissible**

**A.** IVF (test-tube baby) technique is not permissible.

**Q. Are Mopani worms halaal?**

**A.** Mopani worms and all kinds of worms and insects are haraam.

**Q. Is acupuncture permissible?**

**A.** Acupuncture is a permissible form of medical treatment.

**Q. Some musallis leave their hands at their sides during Salaat. Is this a valid practice of some Math-hab?**

**A.** According to the Maaliki Math-hab, the arms are left at the side during Salaat.

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## THE QUR'AAN PROHIBITS INTERFAITH

(Continued from page 9)

*Rahmaan will overtake you, then you will become a friend of shaitaan.*" (Maryam, 44, 45)

*"I distance myself from you (mushrikeen) and from the deities you worship besides Allah, and I call on my Rabb."* (Maryam, aayat 48)

In stating the truth of Tauheed – in discharging the obligation of Da'wat, Nabi Ibraaheem (alayhis salaam) did not adopt some kind of convoluted diplomacy for 'harmonious co-existence' which requires *kufr* and *shirk* to be tolerated. He directly informed his father and the mushrik community that their worship of idols was in actual fact worshipping shaitaan, and the consequence of worshipping shaitaan is the punishment of Allah Azza Wa Jal.

The Qur'aan Majeed is replete with Aayaat teaching us the methodology of Da'wat, which requires the proclamation of Tauheed and the rejection of all forms of *baatil*, *kufr* and *shirk*. There is no compromise in the domain of belief. Islam does not permit the slightest accommodation for *kufr* and *shirk*. Harmonious co-existence should not be interpreted to mean toleration of *kufr* and *shirk*, and abstention from Da'wat. It is imperative to inform non-Muslims that the only Path of Salvation is Islam, and all other religions are the pathways leading to Jahannum and everlasting perdition.

## THE "ISLAMIC STUDIES" CONSPIRACY

(Continued from page 11)

Saud University.

5. Dr 'Abdul 'Aziz al-Wuhaibi, Professor of Physics at the King Saud University.

6. Dr Sa'd al-Faqih, Assistant Professor, Faculty of Medicine at the King Saud University.

7. Dr Muhsin al-'Awaji, Assistant Professor, Faculty of

Agriculture, at the King Saud University.

8. Dr Salih al-Wuhaibi, Lecturer in Literature at the King Saud University.

**Dismissed from their posts, their telephones and faxes cut, their work stopped for forming the Committee for the Defence of Legitimate Rights under the Shad'ah:**

contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is:

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[muftis@themajlis.net](mailto:muftis@themajlis.net)

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12. Dr 'Abdullah al-Tuwaijri, Professor at the Imam University, Riyadh.

13. Hamad al-Sulayfi, senior officer in the Ministry of Education.

14. Shaikh 'Abdullah al-Jibrin, senior member, under Shaikh Bin Baz, of the administration of research and *fatwa*. Sulayman al-Rashudi, a lawyer whose office was shut down, preventing him from working."

## SUPPORT THIS STRUGGLE

DETAILS  
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Roses have thorns  
The Haqq too has thorns!



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baatil with the  
Haqq. Then it  
crushes the  
brains of  
baatil."  
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calamity which is great. When Allah loves  
a people, He puts them to trial." (Hadith)

# THE KUFR OPENING CEREMONY OF THE TURKISH MUSJID DHIRAAR

**A JUSTIFIABLY AGITATED AND CONCERNED MUSLIM BROTHER LAMENTS AS FOLLOWS:**

"Assalamu Alaykum

I write this letter with concern regarding the official opening of the Nizamia Turkish Mosque in Midrand. It has come to my notice about various un-Islamic practices that occurred at the opening with full participation of a number of prominent Ulama who were present at the event. In view of this I would like to raise the following issues and I am hoping Moulana will address these issues through the Majlis:

How can someone who is not a Muslim officially open the Masjid? This was done by President Jacob Zuma. The dignitaries were told not to remove their shoes when entering the Masjid. Instead they were given plastic covers as is used in operating

theatres to cover their shoes.

The Gauteng Premier Nomvula Makonyane (female) entered the Masjid wearing a dress covering her just below her knees. To add to this insult to the house of Allah, she strolled in holding the hands of Uncle Ali who has financed the complex. The picture was published in The Star newspaper.

A number of prominent Ulama from the Jamiat in Gauteng and the entire Ulama team from Radio Islam were present at the event and I am led to believe that an Aalim even addressed the gathering.

The event was further used for political purposes to strengthen diplomatic ties between Turkey and South Africa.

One of the biggest concerns I wish to raise is the participation of the Ulama and the hypocrisy where they would preach one thing

from the Mimbar regarding the sanctity of the Masjid, the laws of Purdah / Hijab etc. yet in practice this is the complete opposite. The same can be said about the Radio Islam awards and the function where song and wine were the order of the day.

Against the above background, how can one respect the Ulama and Ulama bodies who claim to be the inheritors of the Prophets of Allah? All these Ulama seek to do is to curry favour with the likes of government, organisations like the Turkish group and others to feather their own nests and agendas. It doesn't mean that living in a multi-religious and multi-cultural society that we must sacrifice our Islamic ethos and principles, of which the Ulama have played a major role in doing.

Respected Moulana please be kind enough to comment on this. Jazakallah Khair."

## THE MAJLIS COMMENTS

Brother, you ask: "*How can one respect the Ulama and Ulama bodies who claim to be inheritors of the Prophets of Allah?*"

**OUR RESPONSE:** To respect the Ulama is Waajib. Rasulullah (sallallahu alayhi wasallam) said: "*Verily, the Ulama are the Heirs of the Ambiya.*" There is no gain-saying that the Ulama being the Guardians of the Deen have to be honoured and respected. The problem which has cast you into the quandary which in turn has agitated your conscience and Imaan is the misunderstanding that Ulama were present at the kufr opening ceremony of the Turkish 'Masjid' Dhiraar. There were no Ulama participating in that haraam ceremony.

How is it possible for Ulama who are the Heirs and Representatives of

Rasulullah (sallallahu alayhi wasallam), the Guardians and Defenders of Islam to have ever participated in a pantomime of kufr, fisq and fujoor? Those who had joined the madding crowd in the Turkish 'Masjid' Dhiraar in the guise of 'Ulama' were in fact cranks, fakes and frauds masquerading as Ulama.

The vile molvis who participated in the fisq and fujoor ceremony are miserable *munaafiqeen* who wallow in mental subjection, lapping up the *najaasat* disgorged and excreted by the elements and agents of Shaitaan under whose auspices the kufr opening ceremony occurred. These frauds posing and parading as Ulama belong to a fraternity of vermin about whom Rasulullah (sallallahu alayhi wasallam) said: "*They will circumambulate their intestines in Jahannum.*" In Hell-Fire will their intestines

(Continued on page 8)

## THE RIBA BANKS AND THEIR MORON 'SHARIAH' BOARDS

Brother Husain writes:

"Please comment on the following statements made by a journalist who is an expert on Islamic finance:

(1) "A group of Islamic scholars is proposing a fresh solution to charges that banks' sharia boards are open to conflicts of interest; create partnerships between the boards and Muslim depositors, to insulate the boards from pressure exerted by bank managements.

Shariah boards, composed of experts in Islamic financial law, supervise Islamic banks' activities and products to make sure they conform to religious principles, such as bans on interest and pure monetary speculation.

Traditionally, banks appoint prestigious scholars to

their sharia boards and pay them fees and retainers. This has left the system vulnerable to charges of conflict of interest: the scholars are being paid by the institutions which they are supposed to be supervising impartially. ...."

### OUR COMMENT

(1) To us too it appears that the dispute between the previous shariah board and FNB pertained to an administrative issue, and not a Shar'i matter. It is correct that the shariah board has not apprized the community of any haraam products of the bank which could have triggered the decision to resign *en masse*. The conundrum underlying its resignation thus remains. The bank's version for the resig-

nation, in view of the shariah board's abstention from detailed information, undoubtedly creates the impression that it was an administrative dispute, and not a Shar'i issue which constrained the resignation. Be that as it may, we shall overlook the administrative argument since it is not within the purview of our function to become embroiled in such issues which are unrelated to the Shariah. Our *naseehat* will be confined strictly to the Shariah.

The 'fresh solution' suggested is not an Islamic solution. It does not benefit Muslims nor is it the effect of wisdom. There is no compatibility between the shariah and a capitalist bank. The fundamental element block-

ing a partnership of any kind between a shariah entity and a capitalist bank is that banks are the worst institutions of riba. In fact, they are the bastions of riba and the worst parasites extravasating the economic blood of nations, leaving them totally exsiccated.

The duty of Islamic scholars is to guard the Shariah and guide the Muslim community. It is not their function to promote the products of the riba banks. It is most despicable for a group of 'scholars' to sit as employees of a riba bank, devour the haraam wages they are paid for churning out fatwas of *jawaaz* (permissibility) for the products and wares of the riba banks of the capitalist world.

The argument of rendering 'free' service to the bank by an 'independent' shariah board is also untenable in terms of the Shariah. What relationship does there exist between Ulama and the enemies of Allah Azza Wa Jal? Banks are such enemies on whom Allah Azza Wa Jal has announced an ultimatum of war. Thus, the Qur'aan states about the devourers of riba:

"Take notice of war from Allah and His Rasool...."

The argument that the motivation for a relationship with the riba banks is to provide a service to the Muslim community is a fiction conjectured by the nafs. The Qur'aan Majeed warns: "*In fact, man has baseerat over his nafs even though he presents excuses (to justify his indulgence and participation*

(Continued on page 10)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Some ulama are accepting machine slaughter. What is the ruling?**

**A.** Machine slaughtering is absolutely haraam. Animals killed by a machine are haraam. The Ulama who say that machine slaughtering is permissible, simply do not know what they are blurring out. We have prepared a detailed explanation of this issue. Anyone interested may write for a copy.

**Q. In Taraaweeh Salaat most Imaams do not recite Durood and Dua in Qa'dah. They terminate the Salaat after only Tasahhud. Is this valid?**

**A.** It is baatil and sinful. It is gross carelessness to omit Durood and Dua in Qa'dah Akeerah. It is not permissible to do so. Abandonment of the Sunnats is abominable and sinful.

**Q. In some places I have seen Tahajjud Salaat being performed with Jamaat. Is this permissible?**

**A.** According to the Shaafi' and Hambali Math-habs, Tahajjud Salaat in Jamaat is permissible. According to the Hanafi Math-hab, it is not permissible. Hanafis should not perform Nafl Salaat with Jamaat.

**Q. Is it permissible for a Muslim to be a judge in a non-Muslim country?**

**A.** It is absolutely haraam to be a judge in a non-Muslim country as well as in all Muslim countries in this age. Judges have to dispense 'justice' in terms of kuffaar law. The Qur'aan states: *"Those who do not decree according to that (Shariah) which Allah has revealed, verily they are kaafiroon."*

**Q. A detailed fatwa of a dozen pages issued by Darul Uloom, Karachi, Pakistan and also signed by Mufti Taqi Sahib, asserts that the substance shellac is halaal, hence products containing it are permissible. Please comment.**

**A.** We have studied the fatwa which contains very little *dalaa-il*. Insha'Al-lah, a detailed response will be published. Shellac which is a substance derived from insects is not permissible despite its *tahaarat* (purity). Just as it is not permissible to eat pure sand, so too it is not permissible to

consume shellac. Shellac being part of insects may not be consumed.

**Q. A Muslim organization conducts its annual general meetings inside the Musjid. Voices are raised and the respect of the Musjid is not observed. Is it permissible to hold such meetings inside the Musjid?**

**A.** It is not permissible to have the annual general meeting in the Musjid. Rasulullah (sallallahu alayhi wasallam) prohibited any worldly talk in the Musjid. Those who hold their annual general meeting in the Musjid are in grievous error. They are signs of Qiyaamah. Among the lesser signs of Qiyaamah as mentioned by Rasulullah (sallallahu alayhi wasallam) is: *"Voices will be raised in the Musajjid."* Nabi (sallallahu alayhi wasallam) also said: *"Conversation in the Musjid devours good deeds just as cattle devour grass."*

**Q. Are those Muslims who consume food on the basis of the halaal certification of SANHA, etc. absolved of the sin of eating carrion?**

**A.** In the current scenario, consuming the haraam meat products certified by SANHA, MJC, ICSA NIHT, etc. will be a crime. These organizations cannot be trusted regarding matters of halaal and haraam. The evidence damning these organizations and their operations no longer permits Muslims to consume food only on the basis of their certification. These organizations have no standing in terms of the Shariah. Their certification is worthless. Therefore, before consuming a product, one should ascertain from other reliable sources whether the product is permissible or not. In fact, it is not permissible to buy meat products from non-Muslims. As far as meat and chicken products are concerned, it is haraam to buy from non-Muslim business houses. Also, all chickens processed by the non-Muslim chicken-killing facilities such as Rainbow, Early Bird, etc., are haraam even if sold by Muslims.

**Q. Should the pebbles with which the Jamraat are pelted be washed?**

used even by the Sahaabah.

In *Ihyaaul Uloom*, Imaam Ghazaali (rahmatullah alayh) says: Anas (radhiyallahu anhu) – a very senior Sahaabi - when he used to be questioned would say: "Ask Maulana Al-Hasan." The reference is to Hadhrat Hasan Basri (rahmatullah alayh) who was among the very senior Taabieen.

In Musannaf Ibn Abi Shaybah (died 235 Hijri), the following Hadith is narrated: *"Khalid Bin Rabaah narrated that verily, Anas Bin Maalik was asked a mas'alah. Then he said: 'Make incumbent upon you Maulana Al-Hasan, and ask him.' The people said: 'O Aba Humzah! We are asking you and you say: 'Ask Maulana Al-Hasan? He said: 'Verily, we have heard and he had heard whilst we forgot and he remembered.'"*

## "THE WOMAN IS LIKE A QAADHI"

**Question:** *My husband gave me three Talaqs, but now denies it although I am absolutely certain about this. He went to a Mufti who said that if I do not have witnesses, then the Nikah is still valid, and the word of the husband will be taken. Now what must I do when I know for a certainty that my husband gave me three Talaqs. He has no Deeni scruples, therefore he denies the Talaqs. He does not care if he will be living in the state of adultery. What should I do?*

**ANSWER:** The issue for you is quite simple. You do what the Shari'ah tells you to do, not what the errant mufti advised the man who is no longer your husband. The Mufti is not a Qaadhi. The issue of witnesses is therefore superfluous. According to the Shariah, in Talaq issues of this nature, the word of the wife is

final. The principle underlying this is: *The woman is like a Qaadhi*. That is, in so far as she herself is concerned, she should decree that the three Talaqs have been issued and separate herself and sit in Iddat, regardless of the tantrums of the man (the ex-husband).

Regardless of what any Mufti rules, the woman should remember that it is her Shar'i right, in fact obligation, to make the decision when the husband denies having issued Talaq and she is absolutely certain that he did give Talaq. She should reject his false claim and understand that he is a liar lacking in fear for Allah Ta'ala, hence his satanic denial.

No amount of fatwas can negate this right which wives have, and no Mufti has the power, either coercive or moral and spiritual to compel her to remain with a man who has given her three Talaqs or even one Talaq Baa-in which terminates the Nikah.

**A.** It is better to wash the pebbles. It is not Waajib.

**Q. What is the status of a person who says that he believes in only the Qur'aan, not in the Hadith?**

**A.** A person who claims that he believes in only the Qur'aan is a deceit. In reality he does not believe in the Qur'aan because the Qur'aan Majeed in many aayats commands obedience to Rasulullah (sallallahu alayhi wasallam). The Qur'aan further states that whoever obeys the Rasool has obeyed Allah. The meaning of obeying Rasulullah (sallallahu alayhi wasallam) is to obey all the teachings of the Nabi (sallallahu alayhi wasallam). Thousands of these teachings are not to be found in the Qur'aan, hence the Qur'aan says: *"Whatever the Rasool brings to you, hold on to it, and whatever he forbids you of, abstain from it."*

A man who does not obey the Rasool (sallallahu alayhi wasallam) does not believe in the Five fundamental Pillars of Islam. No where in the Qur'aan is it mentioned that five Salaat are Fardh daily nor are the number of raka'ts mentioned in the Qur'aan. The same applies with all the acts of Ibaadat and with all other commands and prohibitions. The Qur'aan makes brief reference to issues which have been explained by Rasulullah (sallallahu alayhi wasallam). Thus, the one who says that he does not believe in all these teachings of Rasulullah (sallallahu alayhi wasallam), and that he believes in only the Qur'aan is a deceit, liar and a kaafir.

**Q. Please study the fatwa of Mufti Taqi Sahib on forex dealings. According to the Mufti forex sales are not permissible. What is your view? Also comment on the fatwa of Mufti Jakhura.**

**A.** We are in agreement with Mufti Taqi Sahib's fatwa. It is not permissible to deal in forex if exchange of the

two currencies is not affected simultaneously into the possession of the respective parties. The manner of the 'trade' described in the question is haraam.

Whilst Mufti Jakhura's view is generally correct, we differ with Aaqifi's concept of 'constructive possession' which he has cited in his fatwa. The methods of 'possession' described by Aaqifi are baseless and do not constitute valid possession even *Hukman*.

**Q. A husband said to his wife: "If you ever speak about this subject, it will mean you are divorced." After some time, the husband wants to retract his statement and allow her to speak on the subject. Will this be permissible? What should he say to retract?**

**A.** A retraction will not be valid. If the wife speaks on the subject, one Talaq Raj'i will come into effect. Before expiry of her iddat, the husband may reconcile with her without the need to renew the Nikah. However, one Talaq will always remain. If at any time in future he issues two Talaqs, then together with this one Talaq, it will be three which finally and irrevocably terminates the marriage.

**Q. Is it permissible for a man to perform Jamaat Salaat at home with his wife and daughters?**

**A.** The Jamaat is valid. However, if there is a nearby Musjid, then it will not be permissible for a man to perform his Fardh Salaat at home without valid reason.

**Q. Is it permissible for the wife and children to perform Salaat behind the husband/father who sits on a chair to perform Salaat due to a disability?**

**A.** The Salaat of Hanafi muqtadis is not valid behind the Imaam who sits in a chair. For Shaafis this is permissible.

**Q. A tenant vacated the premises**

## MAULANA?

**Q. Salafis say that it is not permissible to call a learned person by the title of 'Maulana'. They say that the word 'Maulana' meaning 'Our Friend' is exclusive with Allah Ta'ala. They further claim that it is only in India and Pakistan that this title is used. If it is not permissible to use this title for a learned person, how could so many great Ulama have condoned it?**

**A.** Salafis are spiritually barren morons, hence they always talk drivel. Assuming that this title is used only in India and Pakistan, that does not render it impermissible. There is absolutely not a shred of intelligence in what these deviated Salafis are saying. This term was



# Questions and Answers

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on the last day of the month without having given notice of a month. The landlord demands that he pays a month's rent even though he does not occupy the house. Is this permissible?

A. According to the Shariah, the tenant may not be charged rent for the month if he had moved out of the house before the commencement of the new month. If he was in the house even a few hours of the new month, then he would be liable for the rent of the whole month. The one-month's notice condition is merely an agreement which does not make incumbent rental for the month which the tenant does not occupy. The tenant had a moral obligation to serve a month's notice.

**Q. If Ajwah dates are exchanged for a cheaper kind of dates, is it permissible to give more cheaper dates for the Ajwah? And, Spanish olive oil for Greek olive oil?**

A. Dates of any kind if exchanged for dates, must be equal in weight on both sides. Thus, the weight of Ajwah dates must be the same as the weight of the cheaper dates. The same applies to the olive oil. Both sides must be the same quantity. When exchanging items, the quality is not considered. If the items are of the same kind, the amount has to be the same on both sides, e.g. brown sugar for white sugar; barley for barley, corn for corn, tea for tea, brown flour for white flour, etc. The value and quality are of no consideration in this type of exchange.

**Q. I set aside an amount of money with the intention of it being my Zakaat payment. However, I paid my Zakaat with other money. What is the status of the money which I had set aside with the intention of zakaat? Must I give it to charity?**

A. The money which you had set aside belongs to you. It is not incumbent to give it to charity. Regardless from which money you paid your Zakaat, you may now use the money which had been set aside.

**Q. Are Salafis part of the Ahlus Sunnah Wal Jama'ah?**

A. Salafis are beyond the pale of the Ahlus Sunnah Wal Jama'ah which in this era is confined to the followers of the Four Math-habs (Hanafi, Maaliki, Shaafi' and Hambali). These Four Math-habs are the Fruit of *Khairul Quroon* (the first three noble eras of Islam). Rasulullah (sallallahu alayhi wasallam) said that after the *Khairul Quroon* will appear liars and men who love obesity. The Salafis are included among the liars and the lovers of obesity.

**Q. What is the rule when inviting the guests of another person? My neighbour invites my guests for meals without asking me. Meanwhile I have prepared food for the guests. Should a person invite the host too when his guests are invited?**

A. It is improper for a person to invite another person's guest without refer-

ring to the host. The host may have made some other arrangement. The guest too should refer the person to his/her host. The guest should not accept invitations without the knowledge of the host. It is not necessary to invite the host also. Only the host should be informed.

**Q. Many people perform Salaat wearing only jeans and a T-shirt. Is this permissible?**

A. It is haraam. Such Salaat has to be compulsorily repeated dressed with proper Islamic attire.

**Q. An Imaam of a Musjid says that Nikahs should not be performed inside the Musjid. Nikahs should be performed in the courtyard or in the section where Janaazah Salaat is performed. He says that because of the sanctity of the Musjid, Nikahs should not be performed inside. Is this correct?**

A. The best place for a Nikah is the Musjid. Performing Nikah in the Musjid is not negatory of the sanctity of the Musjid. Nikahs are always performed inside the Musjid.

**Q. Is it permissible to make qur'baani of animals without tails? Some Ulama say that it is permissible?**

A. Qur'baani of an animal without a tail is not valid. All the arguments they cite in the abortive bid to legalize qur'baani of tailless animals are baatil.

**Q. Is it permissible to invest in Allan Gray? In which shares can we invest?**

A. Allan Gray is a non-Muslim company. It is not permissible to invest in such a venture. All shares are haraam. The best and safest investment is gold coins. The price constantly rises. Those who had bought krugerrands three years ago have made 80% profit. There is no share company which can hope to pay even a quarter of such dividends.

**Q. Please comment on the insulting film and cartoon attacks of Islam. What does Islam say about freedom of speech?**

A. The attacks on Islam are nothing new. It is simply the confrontation between Islam and kufr, and this will continue until the Day of Qiyaamah. The wars between Islam and the kuffaar are destined for perpetuity. All these occurrences are to be expected.

Today Muslims are the underdogs, lying prostrate in humiliation at the feet of the kuffaar. And, this is Allah's punishment for the Ummah who has turned its back on Islam. In the circumstances the only options Muslims have are Sabr, Dua and Islaah (moral reformation).

Freedom of speech is a stupid notion designed by Iblees for his snare of immorality. The kuffaar have freedom in just about everything – freedom to fornicate, freedom to be lesbians, freedom to perpetrate homosexuality and the worst of unnatural sexual misdemeanours, freedom to abuse, freedom to devour carrion and every-

## MJC CONDONES GRAVE-WORSHIP

**Q. Kindly peruse the statement which the MJC issued on the desecration of the tombs of the karamats in Cape Town. Are these tombs and the activities taking place at the karamats permissible?**

A. The statement of the MJC on the issue of tombs is drivel and un-Islamic. It is haraam to erect mausolea and tomb structures at and on the graves of the Auliya. The analogy with Rasulullah's Holy Grave is baseless because the Shariah makes an exception for the graves of the Ambiya.

At all the tombs of the Auliya, whether in Cape Town or any where else in the world, an abundance of shirk is practised. Should there be a true Islamic government, it will be its duty to destroy all the tomb constructions and leave only the bare graves in the same way as are the graves of all Muslims.

The MJC is a body of bid'atis who even condone and practise kufr such as performing Janaazah Salaat for a professed atheist. Maulana Yusuf Karaan issuing the baatil statement on behalf of the MJC is indeed lamentable. Maulana Yusuf Karaan who had studied and qualified at Darul Uloom Deoband should have known better. He is fully aware that his Ustaadhs and all the Ulama of De-

oband are dead against mausolea and acts of grave-worship which take place in abundance and recklessly at the tombs of the Auliya. It is sad to observe that Maulana Yusuf Karaan in his last phase of life with both his legs hanging in the grave has become a chameleon. He has betrayed his Ustaadhs and the knowledge he had acquired, and Islam by throwing in his lot with the people of baatil, namely, the MJC and the grave-worshippers.

The 'karamats' (darghas) in Cape Town are haunts of shirk and grave-worship. Destruction of the monuments of shirk, grave-worship and kufr is not desecration of graves. It is destruction of idolatry, and that was the primary mission of Rasulullah (sallallahu alayhi wasallam). Our Nabi (sallallahu alayhi wasallam) had once dispatched Hadrath Ali (radhiyallahu anhu) to flatten every raised grave. On his deathbed, Rasulullah (sallallahu alayhi wasallam) cursed the Yahood and Nasaara for their grave-worshipping of the tombs of their Prophets.

This is a brief answer. If time permits, a lengthy article may be written to demolish every silly argument the MJC has tendered in its baseless statement in justification of grave-worship.

**hoom may have not settled and monies he/she was owing in his/her lifetime to anyone and to settle any of the marhoom's accounts and debts. Is it permissible to make this kind of announcement at the time of Janaazah Salaat?**

A. The announcements made at the time of the Janaazah Salaat are bid'ah and not permissible. This is not the occasion for making such announcements. This type of announcement had never existed in Islam since the past 14 centuries.

**Q. Is it compulsory for a qaari to have a beard?**

A. It is Waajib (compulsory) for every Muslim male to have a beard. It is doubly Waajib for a Qaari to have a beard. The qaari without a beard will reside in that abysmal pit of Jahannum called *Jubbul Huzn*. Regarding this terrible abode reserved for qaaris, Rasulullah (sallallahu alayhi wasallam) said that Jahannum itself seeks refuge from Allah Ta'ala of its heat 400 times daily.

**Q. Is it permissible to ask a beardless qaari to be the Imaam or have a seven-style qira't program? I am now in Tanzania and see beardless qaaris having qira't programs.**

A. It is not permissible to appoint a beardless qaari to be the Imaam. Those who appoint him are sinful. It is not permissible to honour such a qaari by attending his recitation. These programs where fussaqa qaaris are honoured are haraam.

**Q. It has become a trend now for the imam who will be leading the Janaazah Salaat or one of the deceased's family members just before the Janaazah Salaat commences to announce to the jamaat waiting to perform the Janaazah Salaat to: (1) Forgive the marhoom for any offence he/she may have caused to anyone. (2) Contact one of the deceased's children or other relatives to settle any accounts the mar-**



# Questions and Answers

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**Q. In South Africa the jamiatsa had a qira't program with the clean shaven Hindawi. What is the Shariah's view regarding this program which was organized by Ulema? Is the jamiatsa the same as the NNB Jamiat? If yes, then I fully understand that they are indeed evil 'ulema'**

**A.** The NNB Jamiat of Fordsburg is a deviated body which is being manipulated by a clique of treacherous miscreants hence they are organizing qiraa't shows by faasiq qaaris. The 'jamiatsa' is in fact the NNB Jamiat. Fisq and Fujoor have now become integral constituents of the NNB Jamiat. Their evil is no longer news.

**Q. For a valid reason I want to make Tawaaf-e-Ziyaarat and Sa-ee before the 8<sup>th</sup>. Is it permissible?**

**A.** Tawaaf-e-Ziyaarat is a *Rukn (Fundamental)* of Hajj. It is Fardh to perform it. Without this Tawaaf, Hajj is not valid. The time for this Tawaaf commences from Subh Saadiq on 10<sup>th</sup> Zil Hajj, and it is Waajib to perform it during the Days of Nahr (i.e. 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Zil Hajj). The permissible time ends at sunset on the 12<sup>th</sup>. If it is done after the expiry of these three days, then although it will be valid, the penalty of a dum (a goat/sheep) will apply.

The Tawaaf which you intend performing before these days will not be Tawaaf Ziyaarat. Your Hajj will not be valid.

Sa-ee may be made on the 8<sup>th</sup> after donning Ihraam and making a Nafil Tawaaf in which *Raml* and *Idhti-ba* are also made. If Sa-ee is made on the 8<sup>th</sup>, then it is not necessary to make Sa-ee after Tawaaf-e-Ziyaarat.

**Q. Someone asked me to buy him a plane ticket. At the time of this request, the price was R2,500. However, I later managed to get the ticket for R2,200. Is it permissible for me to charge R2,500?**

**A.** It is haraam to charge R2,500. Firstly, a ticket is not material commodity which could be traded in terms of the Shariah. A ticket is merely confirmation of the right to be transported on the plane, etc. Secondly, it will be deception to convey the impression to the person that you had paid R2,500 for the ticket. Thirdly, the R300 gain will be riba acquired by deception. Fourthly, no fee for the service was arranged. A stipulated fee may be charged for a service. It could be arranged to be paid a fixed amount for a service. This amount has to be stipulated prior to undertaking the work.

**Q. Is Nutrific whole-wheat cereal halaal?**

**A.** The Nutrific ingredients list which you sent includes Niacin (BB), Riboflavin (B2), Thiamin (B1) and Folic Acid (B9). We do not know what these poisons are nor are we aware of the sources from which these substances are derived, whether from plant or pig sources. First make enquiries regarding these chemical camouflaging epithets, then revert to us.

We are not in the business of investigating the thousands of poisons and impure substances which are utilized in processed foods.

**Q. A man issued three Talaqs to his wife during her state of haidh. He is still living with her claiming that the Talaqs are not valid due to her haidh. Is he correct?**

**A.** Despite it not being permissible to issue Talaq during the state of haidh, the Talaq is valid. Since he had issued three Talaqs, the issue of reconciliation does not develop. They can no longer reconcile. The marriage has finally and irrevocably ended.

**Q. Is it permissible for a Muslim bookshop to sell books in which kufr and shirk are propagated? Is it permissible to sell books written by deviates?**

**A.** It is haraam to sell any of these haraam books. The income acquired from selling haraam books is also haraam.

**Q. A Maulana says that as long as the water reaches the roots of the hair of a female, her ghusl will be valid. It is not necessary for all her hair to be moistened. Moistening the roots suffices.**

**A.** The Maulana Sahib has erred. Every hair has to be compulsorily moistened during ghusl. If any hair remains unwashed, the ghusl will not be valid.

**Q. My husband promised to accept Islam after our marriage. A short while after the marriage, he accepted Islam. However, soon thereafter he began attending church and said that he was not a Muslim. What is the state of our marriage?**

**A.** There never was a valid marriage. You never were his wife according to the Shariah. If he had had not accepted Islam before the marriage, then the Nikah was not valid. In that case you were living in adultery with him. He is not your husband. It is absolutely necessary that you move out of his house. You have to separate yourself from him. Ill-luck and misfortune will overhang you as long as you are living with the kaafir man.

**Q. In Sri Lanka Eid Salaat is performed in numerous Musjids. It is also being performed in the open air where women also attend. Where should we perform our Eid Salaat?**

**A.** We believe the Muslims in Sri Lanka follow the Shaafi' Math-hab. According to the Shaafi' Math-hab, Eid Salaat should be performed in the Musjids. It is more meritorious to perform Eid Salaat in the Masjid for followers of the Shaafi' Math-hab. Furthermore, on account of women also joining in the open grounds, it is better for even Hanafis to perform Eid Salaat in the Masjid. It is not permissible for women to be present where men are. They should remain at home.

**Q. In prisons in the U.S.A. Muslim gangsters charge non-Muslim inmates a protection fee which they say is like Jizyah. Prisons here are**

## THE REVEREND AND THE CROSS

**Q. Moulana (Reverend) Bham had worshipped the cross about a decade ago. I have heard that he has already repented. In my opinion it is not valid to continue referring to him as a cross-worshipper. Please explain your stance.**

**A.** The cross-worshipping was perpetrated in the full glare of public light. It was published prominently in the daily newspapers. The act of kufr was committed by Reverend Abraham Bham in public. The Shariah therefore demands that his repentance be a public act conspicuously displayed. It is imperative that he publicly proclaims his error and that his act of cross-worshipping was indeed kufr. As long as he does not make public amends, he will be guilty of misleading countless ignorant Muslims by having created the idea that it is permissible to worship in a church sitting under 12 crosses.

Assuming that he had privately repented, it is a matter between him and Allah Ta'ala. Allah Ta'ala will decide his fate on the Day of Qiyaamah. As far as we are concerned, our hands are tied by the Shariah. The *hukm (ruling)*, here on earth will be in accordance with the commands of the Shariah, and such ruling has no relationship with Allah's judgment on the Day of Qiyaamah.

Mansur Al-Hallaal (rahmatullah alayh) was a great Saint. It is the belief of all the Auliya that he was a true Wali of high status. Yet, even his Shaikh Hadhrat Junaid Baghdaadi (rahmatullah alayh) who was fully aware of the transcendental and spiritual realities as these related to Mansur Al-Hallaaj, signed the final decree to have him executed for having

uttered a statement which in terms of the Shariah was kufr.

Regardless of the stature of a man, if he commits kufr, he will be impaled with the fatwa of kufr and be excommunicated. The Reverend in question is under Shar'i obligation to publicly proclaim his grievous cross-worshipping error which he had perpetrated sitting in a church in the *suhbat* of kuffaar priests and to make a public repentance. But the Reverend's satanic pride prevents him from doing what he has to do to save his skin in this dunya and in the Akhirah. *Insaan* – the human being who is a Muslim, is expected to follow the Sunnah of Aadam (alayhis salaam) who had publicly repented for the error of having eaten from the forbidden tree. He lay in Sajdah for 40 years shedding tears in such profusion that birds would drink from the blessed sweet tears of our Father, Aadam (alayhis salaam). He had adopted humility and submission.

On the contrary, shaitaan's rebellion aggravated when Allah Ta'ala called him to repentance. His response was: "*You created me from Fire, and him (Aadam) from sand.*" Shaitaan debated with Allah Ta'ala to justify his refusal of not prostrating to Hadhrat Aadam (alayhis salaam). The Reverend Abraham Bham has opted to follow the sunnah of Shaitaan, not the Sunnah of his Father, Hadhrat Aadam (alayhis salaam). He employs stunts and shenanigans to vindicate his cross-worshipping act. No phony fatwa of any crony mufti can save his skin. As long as there is no straightforward public repentance, the Fatwa of Kufr will remain strung around his neck like a dead albatross.

**violent places where gangsterism is rife. Is it permissible for Muslims to charge a protection fee to protect non-Muslim inmates and call it Jizyah?**

**A.** Jizyah is applicable only in an Islamic state which operates according to the Shariah. Without an Islamic state there is no Jizyah. A non-Muslim paying Muslims for protecting him is never Jizyah. In fact, it is not permissible to levy a charge on a non-Muslim seeking protection in a prison. If he is protected and out of his own free will he presents a gift without being pressurized, it will be permissible to accept. But this is not Jizyah. Money imposed on him for protecting him is exploitation and usurpation. It is callous and an act of haraam gangsterism. Wherever possible, protect people, Muslim or non-Muslim, without charging money. It is most despicable and not befitting Muslims to charge money for aiding others.

**Q. Please throw some light on the Sufi Tariqahs in West and North Africa. Who was Shaikh Abdul**

**Qaadir Jilaani and Shaikh Tijaani?**

**A.** The Tariqahs today are generally sects of bid'ah, baatil and shirk. Most of the tariqahs have deviated into shirk and bid'ah. It is not permissible to join any of these deviated tariqas. Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) was one of Islam's greatest Auliya. However, those who in this age claim to be following his Tariqah are deviates. They have added much shirk and bid'ah to his Tariqah. Sheikh Tijaani was a deviate. His tariqah was a deviate sect right from the very beginning.

**Q. How should baby girls be dressed?**

**A.** Even baby girls should be dressed with the same clothes which adults wear. They should be clad Islamically. If someone looks at the baby, he/she should understand from the dress that it is a Muslim child. It is not permissible to dress children and babies in kuffaar styles.

**Q. I have noticed some Muslims after having made wudhu lifting the shahaadah finger and reciting something. Is there any merit in**



# Questions and Answers

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this observance?

A. This practice is bid'ah. It is not permissible. After wudhu one may recite Surah Qadr once or twice or thrice.

**Q. A certain doctor prescribes goat/sheep droppings to be boiled and the water drunk as a cure for some ailments. Is this permissible? Also, is it permissible to boil the green dagga plant and drink the water. It is said that it is a cure for Asthma.**

A. It is not permissible to prepare medicine with filth and haraam substances. The doctor should desist from his filthy potion. It is permissible to prepare medicine from any plant, including the dagga plant. Whilst it is haraam to smoke dagga, it is permissible to use the plant for medicine on condition that it does not intoxicate.

**Q. In today's economic atmosphere is it possible to establish genuine Islamic banks? How will an Islamic bank acquire profit?**

A. Islam is the final Deen of Allah Ta'ala. It has solutions and provisions for mankind until the Last Day. It is quite easy to establish proper Shariah-compliant banks. However, wealthy Muslims are not interested in Islamic banks. They are welded to the kuffaar capitalist system. An Islamic bank will be in partnership with investors. It will derive profit from joint-ventures on a partnership basis. They will also be permitted to charge service fees for various services. Presently, the 'partnership' enterprises of the so-called Islamic banks are deceptive stunts. The Islamic terminology utilized to designate the various transactions of these banks is simply to hoodwink the gullible and ignorant Muslim public.

**Q. What other investment opportunity is there other than the Islamic banks which you say are also haraam?**

A. The best investment nowadays is to buy gold coins. Those who had invested in gold coins just a couple of years ago, have made 100% profit. There is no miserable capitalist bank masquerading as an 'Islamic' bank that can ever dream of offering such returns.

**Q. Is it permissible to remove trees from the qabrastaan?**

A. Green trees may not be removed from the Qabrastaan. Only dried,

dead trees may be removed.

**Q. A pregnant woman married another man, not the one who made her pregnant. Is the nikah valid?**

A. The nikah is valid. But, sexual relations are not permissible. They may cohabit only after delivery of the child.

**Q. What can we say about Muslims who join in events such as ghandi walk?**

A. Those who participate in ghandi walks are emulating and honouring the kaafir idolater. At a minimum it is a major sin of fisq. It is close to kufr.

**Q. Is it permissible for a woman to wear a sari in her home for the pleasure of her husband?**

A. It is not permissible to wear a sari even within the confines of one's home because such a dress is specific with the Hindu kuffaar. Emulation of kuffaar practices even in privacy is not permissible. The husband should not give vent to his desire when it leads to his wife having to commit *tashabbuh bil kuffaar* (imitating the kuffaar).

**Q. Is it permissible to bring sporting equipment, e.g. pool tables into the Musjid hall, and to engage in play?**

A. All the annexes of the Musjid are in the same *hukm* (class and category) as the Musjid proper with regard to respect. Thus, the Musjid's foyer, wudhu khaanah, hall and yard have to be respected. It is not permissible to bring sporting equipment into the Musjid's hall. Such activities defile the sanctity and peace of the Musjid.

**Q. How is it to use Dead Sea medicinal products?**

A. It is not permissible to use Dead Sea products. That region has been cursed by Allah Ta'ala. Allah's *athaab* had destroyed that place.

**Q. Is it Waajib to refrain from cutting nails and hair during the first 10 days of Zil hajj?**

A. It is Mustahab to refrain from cutting nails and hair during the 10 days of Zil Hajj if you are making Qur'baani.

**Q. I was a musaafir when I joined the Imaam in the last raka't of Zuhr Salaat. After the Imaam made Salaam, I stood up and performed one raka't and completed my Salaat, thinking that I am a musaafir and should perform only two raka'ts. Was my Salaat valid?**

haraam. The Shariah has its own, divine system of *Thabah* (Slaughter) which does not permit the infliction of any injury whatsoever to the animal before slaughtering it and even after it has been slaughtered as long as there is the slightest movement in it. It is haraam to begin skinning the animal whilst there is still movement in it. After the animal is slaughtered, the Shariah commands that it be left to bleed and attain immobilization of its own accord. The proposed post-slaughter shooting or stunning is haraam. We are not Jews. Their methodology is not a sunnah for us.

## POST-SLAUGHTER STUNNING

**Q. The SPCA is proposing post-slaughter stunning of animals for adoption by Muslims. After the animal is slaughtered, then whilst it is still alive, it will be shot/stunned in the head to immediately kill and immobilize it. Is this kind of post-slaughter shooting and stunning permissible in Islam? It is said that the Jews allow this type of stunning.**

A. Cruelty inflicted on animals whether prior to or post slaughter is

## NIKAH ANNULMENT

**Q. A new organization in Mitchell's plain (Cape Town) has annulled my Nikah without having called me to attend the hearing to decide my wife's application for Faskh (annulment). The MJC does not recognize the organization as a valid entity to issue Faskh. What am I now supposed to do?**

A. If you were not summoned by the organization to attend the hearing, then obviously the faskh issued is not valid. In that case your Nikah is still valid, and your wife cannot get married to anyone else. It is not sufficient for the MJC to say that it does not recognize the other body. It is its

duty to examine the procedure adopted by the entity which had issued the faskh. If it finds that the procedure was in conflict with the Shariah, then they (the MJC) should issue a statement to the effect and make it known to your wife that she is still in your Nikah.

Perhaps the reason why the MJC is silent on the issue is their lack of understanding Fiqhi issues. The MJC fellows lack in this dimension. On issues they blow a lot of hot air which stinks, but they lack understanding in Fiqh, hence you will find them perennially talking bunkum on issues of a jurisprudential nature.

A. You were supposed to have performed another three raka'ts. When a musaafir follows an Imaam who is a muqem (not a musaafir), he (the musaafir) has to also perform four raka'ts. You have to make qadha of four raka'ts.

**Q. My deceased husband left behind a big sum of debt. Creditors are demanding payment from me. My husband hardly left any assets. Is it my obligation to pay his debts?**

A. It is not your obligation to pay your husband's debts. His assets should be sold and paid towards the debts.

**Q. How long could the Maghrib Salaat be delayed after the Athaan?**

A. The delay should be only sufficient time to recite the Masnoon Dua and to enable the Muath-thin to reach the saff to recite the Iqaamah.

**Q. What should one do if wudhu breaks and one happens to be in the front saff with many saffs behind him?**

A. He should end his Salaat and go to renew his wudhu. In this case it is permissible to pass on front of the musallis or to cut through the saffs.

**Q. If the muqtadi who has missed one raka't, makes Salaam by mistake with the Imaam, but immediately after the Salaam he rises and completes his missed raka't, is Sajdah Sahw necessary?**

A. Sajdah Sahw is necessary.

**Q. For the purposes of obtaining a Hajj visa will it be permissible to say that one had not performed Hajj during the past five years?**

A. It will not be permissible to make this false declaration.

**Q. In order to be released from Ihraam, will it be permissible for a person to make *qasr* (cut) his own hair?**

A. It is permissible.

**Q. If one did not spend the nights in Mina, is it necessary to pay the *dum* penalty?**

A. It is Sunnat to spend the nights in Mina. The *dum* penalty is not necessary for failing to observe this Sunnat. Istighfaar (repentance) is necessary.

**Q. After Hajj became Fardh on me, I invested the money. The business did not show a profit and even the capital was lost. Is Hajj still Fardh on me?**

A. Yes, Hajj remains Fardh on you. You will have to perform it as soon as the funds become available.

## MMB KUFR

**Q. What is the fate of the Muslim Marriages Bill? How will it affect Muslims if it gets passed into law?**

A. Its fate is *La'nat* and *Jahannam*. It will have absolutely no effect on Muslims who have some understanding of the Shariah, for such Muslims will not plunge into the MMB *najaasat*. For ignorant Muslims and those who allow themselves to be duped by the morons and mu-naafiqeen who are responsible for the MMB kufr, it will affect them in the same haraam way as the Community of Property and other haraam laws affect. To be saved from the evil and kufr of MMB in case it is made law, Muslims only have to refrain from registering their marriages in terms of the MMB kufr law in the same way as they abstain from Community of Property. It is as simple as that. The kufr yoke will not be imposed on unwilling Muslims. Only *juhala* who are misled by the scoundrels of kufr will become ensnared in the MMB kufr trap.

**Q. If one stays in Makkah for more than 15 days, how should *qasr* Salaat be performed in Mina and Arafaat?**

A. The one who was a muqem in Makkah (having stayed 15 days or more) has to perform Salaat in full in Mina and Arafaat. *Qasr* will not be permissible.

**Q. I was supposed to pay one *dum* last year for having committed a Hajj violation, but did not do so. Will it be valid if I pay the *dum* this year during Hajj?**

A. Yes, it is permissible and necessary to pay the *dum* penalty this year.

**Q. When is it compulsory for one to put on Ihraam when proceeding for**

(Turn to page 12)



## TRIFLING WITH THE HADITH - BEWARE!

### THE CALAMITY OF TESTING RASULULLAH'S WARNING

A man went to study Hadith from a famous Shaikh in Damascus. He remained in the company of the Shaikh for some years. However, he did not see the face of his Ustaadh because the Shaikh always had a cloth fully covering his face. One day after the Shaikh had gained a strong bond of affection and confidence with his student, he (the Shaikh) removed the cloth covering his head. The student was shocked and overcome with fear when

he saw that the head of his Shaikh was the head of a donkey – a real donkey, not a mere resemblance.

As the Shaikh revealed his face, he sadly commented: “O my son! Beware of being ahead of the Imaam. I read the Hadith in which Rasulallah (sallallahu alayhi wasallam) warned: *“He who lifts his head before the Imaam (in Ruku’ or Sajdah) should fear for perhaps his head will be transformed into the head of a donkey.”* I considered this far-fetched and put it to test. In consequence, my head was transformed into the head of a donkey as you are witnessing at this moment.”

## THE ULAMA - SEEKING THE DUNYA WITH THE AAKHIRAH?

**I**N A HADITH narrated by Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) on the signs of Qiyaamah, is also mentioned that *“with the amal of the Aakhirah people will search for the dunya”*. Under cover of ibaadat and deeni activities, the motive will be worldly, monetary and nafaani objectives.

It is imperative for Ulama who are engaged in Deeni activities and who operate institutions such as Madaaris, Khanqas, etc. to constantly examine their intentions and scrutinize their objectives. In these days, the objective is generally not *Ridha-e-Ilaahi* (the Pleasure of Allah). Even ostensibly sincere Ulama are more concerned with the smooth operation of their institutions than their obligation of guarding the Shariah by executing their duty of *Amr Bil Ma’roof Nahy Anil Munkar*.

When the focus is not on Allah Ta’ala – when Tawakkul is lacking, then the gaze is on the pockets of the wealthy who fund these Deeni projects and institutions. *Amr Bil Ma’roof* entails proclamation of the Haqq which most certainly affronts donors who are involved in the haraam activity which is being criticized. If the donor is ignorant, insincere and lacks understanding of the purpose for which he is making financial contributions to the Madrasah, he will withhold donating when his haraam indulgence becomes the target of *Amr Bil Ma’roof*. To avoid the imagined cessation of funds, the Maulana Sahib perpetrates the capital crime of *Kitmaanul Haqq* and *Mudaahanat*. He conceals the Haqq, flatters and bamboozles his ‘generous’ donors to remain in their good books.

Some Ulama even descend to the despicable level of criticizing those who practise *Amr Bil Ma’roof*. They conjure a variety of reasons to justify their criticism of the upholders of the Haqq, and to sustain their own policy of *Kitmaanul Haqq* and *Mudaahanat*. They do this in subservience to the wealthy donors to ensure that the funds do not dry up.

Ulama should realize that the objective is not the institutions which they operate. The objective is nothing but *Ridha-e-Ilaahi*. Whilst there is a great need for funds, it should not be accepted with humiliation, and worse at the cost of concealing the Haqq and abstaining from *Amr Bil Ma’roof*. Even the wealthy donors begin to understand the lack of integrity in such Ulama who dance to their tunes. Then whilst donating, they despise these Ulama. Thus, it is found that the wealthy have no respect for those Ulama whose gaze is on their pockets. They extract ‘fatwas’ of their desire from such Ulama who have made this dunya their objective.

It is indeed lamentable that for the sake of money and the dunya, most of the Ulama in our age have enslaved themselves to the wealthy. They descend into the gutter of humiliation to extravasate money from the wealthy. Instead of being the guardians of the Shariah and the guides of the Ummah, the Ulama are destroying the Deen and alienating Muslims from Allah Ta’ala by weakening and damaging the bond between Allah Ta’ala and His Makhlooq. Whilst it is the obligation of the Ulama to bring Muslims nearer to Allah Ta’ala with lessons of Taqwa, they frown on and even propagate against the cultivation of

## THE MEANING OF TAQWA

**WHAT IS TAQWA?** In the ranks of even the Ulama of this era, *Taqwa* has become an alien and a strange concept. So strange does the word *Taqwa* sound to many of the Ulama of the day, that its mention evokes mirth and even scorn which in turn expels them from the fold of Islam without them even realizing what their fate is. It is a terrible fate which they will understand on the occasion when their souls are stuck in their throats at the grasp of Malakul Maut, and when they meet Munkar and Nakeer in their graves. May Allah Ta’ala help us and save

our Imaan from the calamities of the evil of our nafs.

Answering the question: *What is Taqwa?*, Hadhrat M u f t i M u h a m m a d Shafi’ (rahmatullah alayh) said: “Taqwa has been described variously. However, the best and most comprehensive definition of this concept has been presented by Hadhrat Ubay Bin Ka’b (radhiyallahu anhu) when Hadhrat Umar (radhiyallahu anhu) had posed this self-same question.

Once Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) asked Hadhrat Ubay Bin Ka’b

(radhiyallahu anhu) to define *Taqwa*. Hadhrat Ubay (radhiyallahu anhu) said: “Ameerul Mu’mineen Have you ever walked in a path strewn with thorns?” Hadhrat Umar: “Many a time.” Hadhrat Ubay: “What did you then do?” Hadhrat Umar: “I tucked my garments and walked with exceptional care.” Hadhrat Ubay: “That is the meaning of Taqwa. This world is cluttered with the thorns of sins. Therefore, walk on earth with such exceptional care so that your garments are not soiled and caught in these thorns. This is Taqwa.”

## ISTIKHFAAF AND ISTIHZA’ ARE DANGEROUS

**ISTIKHFAAF** in the context of the Shariah means to consider any act of the Deen to be insignificant, ‘small’ or light. *Istihza’* means to view with mirth or to make a joke of any Deeni issue, or to mock at it. Both these attitudes are kufr

These two dangerous attitudes have assumed a commonplace among the numerous quarter-baked molvis of this age. And, the worst offenders in this respect are the moron, spiritually bankrupt Salafis. A Hadith classified ‘*Dhaeef*’ (Weak) is ridiculed and the advice or command stated in the Hadith is summarily refuted and rejected. This attitude conspicuously portrays the jahaalat (ignorance) of such Molvis and of the Salafis. Especially when it is an issue of *Ihtiyaat* (Caution), then it is incumbent to adopt the *naseehat* stated in the Hadith regardless of its *Dhaeef* classification. After all, it is attributed to Rasulallah (sallallahu alayhi

wasallam).”

Rasulallah (sallallahu alayhi wasallam) warned against cupping (*hijaamat*) on Saturdays and Thursdays. There is the danger of contracting the disease of leprosy if cupping is done on these days. A Muhaddith who had classified this Hadith as *Dhaeef* (Weak) had deliberately had himself cupped on a Saturday. In consequence he contracted leprosy.

After some time, he saw Rasulallah (sallallahu alayhi wasallam) in a dream, and he (the Muhaddith) complained about his disease. Rasulallah (sallallahu alayhi wasallam) said: “Why did you resort to cupping on a Saturday?” The Muhaddith said: “O Rasulallah! (Sallallahu alayhi wasallam) The raawi (narrator) of this Hadith is *Dhaeef*.” Rasulallah (sallallahu alayhi wasallam) said: “But it was attributed to me.” The Muhaddith said: “O Rasulallah?

(sallallahu alayhi wasallam) I have erred. I repent.” Then Rasulallah (sallallahu alayhi wasallam) made dua for his *shifa’* (cure). In the morning when the Muhaddith opened his eyes, there was not a sign of the leprosy on him.

Nowadays the disease of kufr is so rampant that every Tom, Dick and Harry who manage to get hold of a translation of a Hadith book, appoint themselves as mujtahids to dissect, vivisect and mutilate the Ahaadith of Rasulallah (sallallahu alayhi wasallam) with their calamitously corrupt opinions stemming from their compound jahaalat. If they get wind of a Hadith classified as *Dhaeef*, then the rubbish they disgorge regarding the Hadith is tantamount to slandering Rasulallah (sallallahu alayhi wasallam). Let them understand for their own good that such an attitude is inculcated at the peril of the destruction of Imaan.

Taqwa which has been relegated into oblivion by the mercenary Ulama. These dastardly perpetrations are all designed to remain in the good books of wealthy donors.

Once a wealthy mureed reported to his Shaikh a dream he had seen. He said: “Hadhrat, I saw in the dream honey exuding from your fingers and I was licking them”. The Shaikh quickly commented: “The meaning is obvious. Honey symbolizes the benefit of the Deen. Since you are obtaining such benefit from me, you saw yourself licking the honey from my fingers. Your dream is the complete truth.” The mureed added: “Hadhrat, I have not completed the dream. I also saw excreta coming from my fingers, and you were licking my fingers.” The Shaikh lost his wits and mental balance.

This is the condition of most Ulama of this era. Whilst their mureeds and underlings derive some Deeni benefit from them, they (the Ulama) are sucking the excreta from the fingers of the wealthy. Excreta symbolizes the wealth of the dunya. It does not behove the Ulama to trade the Knowledge of the Deen for the miserable price of excreta which they lap up from the doormats of such wealthy donors who desire the manipulation of the Shariah to suit their nafaani and worldly desires.

According to the Hadith, Ulama who resort to *Kitmaanul Haqq* will circumambulate their intestines in Jahannum. This is in addition to many other warnings sounded by Rasulallah (sallallahu alayhi wasallam) for the Ulama-e-Soo’. Warning such Ulama, the

Qur’aan Majeed states: “*Why do their Ulama and their Mashaaiikh not prevent them from sinful statements and from consuming haraam? Indeed, it is evil that they are perpetrating.*”

### “BECOME STONES!”

A Durwaish (Buzrug) passed by an orchard. The trees were laden with delicious berries. The Durwaish asked the owner of the orchard for some berries. The owner exclaimed in annoyance: “Here are no berries. Here are stones. If you want, take the stones.” The Durwaish blurted out in anger: “If here are only stones, then instead of fruit, the trees shall bear stones.” He then left.

When the owner of the orchard looked at the trees, to his eternal regret he saw that all the berries had turned into pebbles. Regret was now of no avail.



# VITAL IMPORTANCE OF TAQWA

**“And, Allah is the Friend of the Muttaqeen.”**  
*(Jaathiyah, Aayat 19)*

A grave malady in the ‘learned’ quarters of this age is the minimization of the importance and necessity of Taqwa. In fact, there are numerous among those who have acquired superficial Deeni Knowledge who even relegate Taqwa into the realm of oblivion in both belief and practice. We therefore find molvis and sheikhs attributing almost all the fataawa of *hurmat* to ‘taqwa’. Their attitude displays conspicuous ignorance. It is clear that they have no understanding of the meaning and importance of Taqwa.

In the abovementioned aayat, Allah Ta’ala emphasizes that He is the Friend of the Muttaqeen. He is not the Friend of those who are not Muttaqeen. Those who are not Muttaqeen are faasiqeen and jaahileen. In hundreds of Qur’aanic aayaat and innumerable Ahaadith, is the clear command for the cultivation of Taqwa. The dangers of abstention from Taqwa have also been explained by Rasulullah (sallallahu alayhi wasallam). The clear theme of the Qur’aan, the Sunnah and the Ta’leem of 14 centuries of Auliya is the cultivation of Taqwa. Minus Taqwa, the Muslim is the equivalent of an animal. In fact, one who is bereft of Taqwa descends to a sub-

bestial level. He becomes enslaved to the nafs and remains trapped in the snares of shaitaan.

In the Qur’aan Majeed Allah Ta’ala states that the “*Best of provisions is Taqwa.*” He commands: “*“Aid one another in piety (acts of virtue) and in Taqwa.”*” This aayat is a direct, positive, Waajib command to cultivate Taqwa. Among the numerous aayaat proclaiming the cultivation of Taqwa, are:

\* “The successful ultimate end is for Taqwa.” In other words success and salvation in the Akhirah are dependent on Taqwa. Without Taqwa there will be no success and salvation. Even if all Mu’mineen will ultimately enter Jannat, those bereft of Taqwa will first be assigned to Jahannum for purification. Thus, prior assignment to Jahannum negates initial success and salvation.

\* “Neither their flesh nor their blood reaches Allah, but your Taqwa reaches him.” In this aayat Allah Ta’ala negates the validity of the sacrificial animal which is offered without Taqwa. Qaabil’s qur’baani was rejected on account of his lack of Taqwa. When Allah Ta’ala rejected Qaabil’s sacrifice and accepted Haabil’s Qur’baani, the former threatened to kill his brother (Haabil). Then Haabil said: “*Verily, Allah accepts*

# ISTIHBAAB

*Istihbaab: To be Mustahab (Preferable in terms of Islam).*  
*Mustahab* has different meanings. In the conception of the molvis of this age, *Mustahab* means an insignificant act which may be discarded at whim and fancy. *Ta’leem* of *Istihbaab* is even considered extremism in this conception.

According to those molvis who operate carrion-halaalizing agencies, *Mustahab* is an act fit for discardence. In this conception of the term, *Mustahab* is frowned on. In fact, it is even mocked and ridiculed.

Needless to say, both these conceptions are kufr. *Istikhfaaf* (considering an act to be insignificant) of any Deeni act is kufr regardless of its Fiqhi classification. The Qur’aan

and the Sunnah emphasize observance of every act of the Deen regardless of its classification. It is haraam to abstain from a command of Allah Ta’ala or from the Sunnah of Rasulullah (sallallahu alayhi wasallam) on the basis of its Fiqhi classification of *Istihbaab*.

The only valid concept of *Istihbaab* is the understanding of the Sahaabah. As far as they were concerned, every act of Rasulullah (sallallahu alayhi wasallam) was not only worthy of emulation and implementation, but incumbent to practise. For practical implementation, the Sahaabah treated every Sunnat act as if it was *Fardh* (compulsory). Abandonment of *Mustahab* acts on the evil basis of them not being Waajib or Fardh is a satanic attitude. It is important to understand that Shaitaan

first makes an assault on the fortress of *Istihbaab*. By degrees he makes inroads until he reaches the fort of Wujoob and Fardh. Without the fortress of *Istihbaab* protecting it, the fortress of *Wujoob* will ultimately fall to shaitaan.

It is precisely for this reason that observance of the Sunnah holds such a lofty status in the Shariah. Abandonment of *Istihbaab* leads to moral slovenliness and spiritual lethargy which transform one into a slave of the nafs and an easy prey for shaitaan.

All the acts of Islam are meticulously designed to ensure the moral safety and the spiritual fibre of the Mu’min. Every act, be it ibaadat or mundane, has a set of Shar’i rules, the observance of which is incumbent even if these rules belong to the *Mustahab* domain.

(sacrifices) only from the Muttaqeen.” (Al-Maaidah, aayat 27). Qur’baani offered without Taqwa is rejected.

\* “Fear Allah, and know that verily Allah is with the Muttaqeen.” Those bereft of Taqwa are deprived of Allah’s *suhbat* (companionship).

\* “Verily, Allah loves the Muttaqeen.” He does not love those who have no Taqwa.

\* “And Jannat.....has been prepared for the Muttaqeen.” The abode of Jannat is meant exclusively for the Muttaqeen. Those without Taqwa are destined for Jahannum. Only after they undergo purification in the Fire will the impious Muslims become eligible for entry

into Jannat. It should thus be understood that those who abandon Taqwa are in the first saff (row) for entry into Jahannum.

\* “And the Akhirah by your Rabb is for the Muttaqeen.” The success of the Akhirah is not for those who shun Taqwa.

These are just a few aayaat taken at random from the hundreds of Qur’aanic aayaat exhorting and commanding the cultivation of Taqwa. Those who view Taqwa with disdain or regard it to be insignificant and to be abandoned should reflect on the innumerable Qur’aanic commands to adopt Taqwa. When a fatwa is not palatable to those who lack

Taqwa, they seek to refute it with the satanically deceptive argument of ‘taqwa and fatwa’ whilst they do not have the haziest idea of the meaning of Taqwa.

Rasulullah (sallallahu alayhi wasallam) said: “*The Mu’min will not reach the status of the Muttaqeen as long as he does not abstain from things which are not harmful for fear of indulging in harmful things.*”

Abstention from doubtful and even permissible things is a necessary prelude for the acquisition of Taqwa. Unbridled and excessive indulgence in even things which are mubah (permissible) is negatory of Taqwa.

# ‘HALAAL’ CARRION CHICKENS – A MASSIVE DECEPTION

**ACCORDING TO RASULULLAH (SALLALLAHU ALAYHI WASALLAM), MAITAH (CARRION) IS THE STAPLE FOOD OF SHAITAAN.**

**Q. I wrote a letter to SANHA querying the chickens which are sold as halaal. In reply, SANHA assured me that Tasmiyah is recited and the four neck vessels are cut, hence the chickens are halaal. Please comment.**

**A.** When you again write to these entities who halaalize carrion, don’t ask them about the end product, i.e. the dead diseased chicken. SANHA will give you a skullduggery response about Tasmiyah and the

cut vessels to bamboozle you – to pull wool over your eyes – to confuse you in the endeavour to induce you to devour the rotten, diseased, haraam carrion. Ask them for the Shar’i ruling regarding the process or system of killing. Put to them the following questions:

- 1) Is it permissible to inflict any kind of injury to an animal before slaughtering it?
- 2) Is it the Islamic system to slaughter animals and chickens whilst they hang upside down?
- 3) Is it part of the Islamic system of Thabah to

slaughter animals in motion?

- 4) Is it part of Islamic Thabah to shoot a metal bolt into the skull of an animal, shattering its skull and damaging its brain prior to slaughter?
- 5) Is it Islamic to electrically shock sheep and chickens before slaughtering them?
- 6) Is it Islamic to abandon the Qiblah requirement on a permanent basis?
- 7) Is the entire system of slaughtering chickens, cattle and sheep in the commercial plants an Islamic system of Thabah?
- 8) Please explain the Sunnah system of Thabah.
- 9) Is it Islamic to confine the chickens to an A-4 cage for the rest of their short lives?
- 10) Is it Islamic to debeak billions of chickens?
- 11) Is it Islamic to crush alive

in machines thousands of unwanted day old chicks?

Crucify the carrion-halaalizer with these questions. If SANHA come up with the end product, claiming that Tasmiyah is recited and the four vessels are cut, say that your questions do not pertain to the answer being given. You are not asking about Tasmiyah and neck vessels. Your enquiry relates to the actual system. The system and the end product are two different issues.

You may cite the following analogy. A man wants to marry a woman. But she stipulates that before Nikah, they should commit zina. No zina no Nikah is her stance. Now does this zina become permissible because the end product of Nikah is halaal? Is it permissible for a man to accept this condition and fornicate to gain the halaal end product of Nikah?

It is simple logic. In this case if the Muslim rejects the zina stipulation, he will not

avail himself of the end product of the halaal Nikah with this woman because the woman says emphatically: ‘No zina, no Nikah.’ Similarly, when the entire system of killing is haraam and which has to be rejected, then talk of the ‘halaal’ end product is superfluous, drivel and a massive deception. Rainbow states emphatically: ‘No haraam killing system – no halaal chickens’. It is never permissible to commit haraam to obtain a ‘halaal’ end product.

Furthermore, with regards to the carrion chickens, not even the end products are halaal because there is a deluge of evidence to prove that Tasmiyah is not recited on the vast majority of chickens, and even dead chickens are cut, and the requisite neck vessels are not correctly severed in millions of chickens. Besides this, the whole evil commercial chicken-killing enterprise is a massive deception of iniquity in terms of the Shariah.

# CONSENSUS OF 700 AULIYA

Hadhrat Fareeduddeen Attaar (rahmatullah alayh) said: “I had asked 700 Mashaaikh four questions. All of them gave the same response:

- (1) “Who is the most intelligent person?” They said: “He who abandons sin.”
- (2) “Who is the wisest?”

They said: “He who does not become proud over anything.”  
(3) “Who is the wealthiest?” They said: “He who is the most contented.”  
(4) “Who is the poorest?” They said: “He who abandons contentment.”



# THE KUFR OPENING CEREMONY OF THE TURKISH MUSJID DHIRAAR

(Continued from page 1)

be extracted from their filthy hinds, and they will be compelled to make *tawaaf* of their own filth.

These so-called ‘ulama’ are, in the words of Rasulullah (sallallahu alayhi wasallam): “*Devils in human bodies*”, and “*men with the hearts of wolves*”. There is no lower grade in mankind than these *munaafiqeen* who parade as ‘ulama’. They are destined for the dregs of Jahannum which shall be their perpetual abode. They are the worst traitors who have betrayed Allah Ta’ala, Rasulullah (sallallahu alayhi wasallam), Islam and the Ummah. Burying them alive and casting them in cauldrons of boiling oil will not be adequate chastisement for their heinous deeds of villainy and treachery which these shayaateen perpetrate in the name of Islam. Truly, their villainy is omniscient. They dwell in a cesspool of moral iniquity. Their emulous imitation of the kuffaar is designed to curry favour with the authorities and other sinister forces secretly lined up against Islam and the Ummah. Brother, we are bereft of words to adequately describe the villainy of these so-called ‘ulama’ whose primary function in this era is to dig up the foundations of Islam and to destroy the Deen.

We have for years forewarned the Ummah of the danger which the modernist Turkish kufr brand of ‘islam’ pose for Muslims. It is indeed sad and lamentable that Muslims due to their ignorance, are awed by brick and mortar. In their stupidity they gain the absurd idea that the Turkish sinister monument presented as a Musjid is Islamic ‘progress’. They imagine that the Turkish dead albatross is an asset for Muslims when in reality it is a great disaster for the Muslim community of South Africa to be encumbered with this Turkish monument of kufr. The Muslim community of South Africa was never in need of the colossal wasteful structure costing hundreds of millions of rands. If these modernist so-called Muslims had any sincerity in their hearts and if they

had Islam at heart, they would have diverted the hundreds of millions of rands to the suffering Ummah wallowing in squalor, ignorance and grinding poverty in many countries. What type of ‘Muslims’ are these clean-shaven beings whose face-skins are as smooth as skinned pigs, who have the heart to squander hundreds of millions of rands on sand and bricks, but remain totally deaf, dumb and blind to the suffering of Muslims? They and their fake ‘musjid’ must surely be destined for Jahannum.

The presentation of the sinister Turkish monument of Satanism as a Musjid is a smokescreen for shaitaan’s plots of fisq, fujoor, bid’ah and kufr – and Allah knows what the deeper agenda underlying this monument of Satanism may be.

Brother, be rest assured that the Turkish monument is NOT a Musjid. It is precisely on this score that it attracted so much najaasat, fisq and fujoor. As far as a Musjid is concerned, the Qur’aan, with clarity and emphasis, states: “*Verily, the mushrikoon are najis. They should not come near to the Musjidul Haraam...*” This is the *hukm* for all the Musaaajid of the world. The specific circumstance which occasioned the revelation of this aayat does not confine the prohibition to Musjidul Haraam. The generality of the meaning embraces all the Musaaajid.

The extension of the prohibition of *najis* persons entering the Musaaajid can be readily understood from the fact that even a Muslim without wudhu is not permitted entry into a Musjid. How is it possible for people who profess to be Muslims to invite and allow *najis* personnel – those who are in the perpetual state of spiritual and physical impurity of the greater variety – *kufr and janaabat* – to defile the sanctity of the Musjid? Since the Turkish monument is not a Shar’i Musjid in the true sense of the concept, no defilement in actual fact took place. That ugly Turkish building is NOT a Musjid, hence all the fisq, fujoor, kufr and khuraafaat were

perpetrated by design by men who proclaim themselves to be Muslims, but who lack the haziest idea of the meaning of Islam.

All the haraam practices which transpired at the kufr opening ceremony of the Turkish Monument of Dhiraar, and which you have described, loudly and conspicuously testify that the accursed place has no relationship with Islam, and the *mal’oon* ‘molvis’ who attended are not Muslims. The most disturbing aspect of this dismal satanic scenario is that many ignorant and gullible Muslims become ensnared in the deceptions of shaitaan at the peril of the destruction of their Imaan. This so-called musjid comes fully within the purview of the following Hadith narrated by Hadhrat Abdullah Ibn Umar (radhiyallahu anhu):

“*There will dawn an age when people will gather in the Musaaajid and perform Salaat whilst not a single one of them will be a Mu’min.*”

Viewing the issue from another perspective, this haraam Turkish monument portrayed as a Musjid testifies to the truth of Rasulullah’s predictions. The predictions in this regard are:

(1) Not a single one of those who masquerade as musallis within its confines is a Mu’min in terms of the aforementioned Hadith.

(2) When Qiyaamah draws near, the ‘brothers of shaitaan’ will waste huge amounts of money to adorn the buildings and vie with others. The following Hadith is fully applicable to the haraam Turkish Monument:

“*There will dawn an age over the people when their Musaaajid will be beautifully adorned structures, but devoid of guidance (the guidance of Islam).*”

It should also be noted that not a single Aalim from Jamiatul Ulama Gauteng had attended the haraam function. Those who had participated in the vile function are from the NNB Jamiat (No Name Brand Jamiat of Fordsburg). The gang

who had exhibited themselves as clowns at the awards function of wine, song, music and prostitution, had participated in the haraam opening ceremony of the Turkish Monument of Dhiraar.

Another dastardly act committed inside the Turkish Monument, in full public view, is *zina*. Rasulullah (sallallahu alayhi waqsallam) stated with clarity that the hand also commits *zina*, and its *zina* is to touch a ghair mahram. The *junubiyah* female strolling in the Musjid holding hands with Uncle Charlie was, in terms of the Shariah, a flagrant commission of *zina* inside a building which has been dubbed a ‘musjid’.

The covering of the *najis* shoes of the *junubi* non-Muslims who paraded inside the so-called ‘musjid’, besides being laughable, does not deceive any thinking Muslim. What was the purpose of the outer plastic covering? The objective was merely to deceive stupid Muslims – to convey to dense brains that the ‘musjid’ was not being defiled by the lavatory boots and shoes of those who paraded inside with their *najis* shoes. Since when has it become acceptable to take inside a Musjid faeces securely tied in a plastic bag? Since when has it become permissible to take into a Musjid a bottle of urine? Taking into the Musjid impurity which is covered is the equivalent of uncovered *najaasat*. The plastic coverings do not purify the *najis* shoes nor do they prevent the defilement of the Musjid. Yes, it is quite understandable that in the kufr brand of Turkish ‘islam’, it is permissible to take najaasat in a Musjid and likewise it is permissible to perpetrate acts of *zina* in a Musjid. The South African Muslim community has become exposed to a variety of brands of Satanism masquerading as ‘islam’.

But the most dastardly role in this haraam shaitaan saga was played by the *munaafiqeen* ‘molvis’ of the NNB Jamiat. This evil clique of the NNB Jamiat will be seen at every

haraam function, their objective being to burnish their image as ‘leaders’ of the Ulama whilst in reality they are the leaders of the shayaateen. To add salt to the open wounds inflicted on Islam by these devils in sheep clothing, is the silence of those Ulama who know and understand the villainy of the louts with whom they associate. They – the silent Ulama – collaborating with the *munaafiqeen* with their silence, should ruminate on Rasulullah’s warning: “***The one who remains silent regarding the Haqq is a dumb DEVIL (SHAITAAN).***” Rasulullah (sallallahu alayhi wasallam) did not compare the silent one to shaitaan. On the contrary he proclaimed that the silent one with his silence is *shaitaan per se*.

Describing the likes of the Turkish Monument of Kufr falsely dubbed a ‘Musjid’, the Qur’aan Majeed states:

“*Those who erected a musjid to harm (Islam and the Muslimeen) and for the purpose of kufr and to create dissension among the Mu’mineen and in anticipation for him who had earlier fought against Allah and His Rasool, they will certainly take oath: ‘We intend nothing but good.’ Allah testifies that verily, they are most assuredly liars.*” (At-Taubah, aayat 107)

“*Never stand in it (i.e. in the Turkish ‘musjid’ Dhiraar) ..... (At-Taubah, aayat 108)*

All the elements mentioned in these Qur’aanic verses describing Musjid-e-Dhiraar built by the *munaafiqeen* in Madinah with the objective of destroying Islam, are conspicuously imprinted in the fabric of the Turkish Monument of Dhiraar. Just as the *munaafiqeen* in Madinah had erected a Musjid with the aim of destroying Islam, so to have the *munaafiqeen* in the current era built a satanic monument which they portray as a Musjid

May Allah Ta’ala destroy the enemies of Islam who lurk within the fold engineering their sinister plots of undermining the Deen.

## INTERFAITH IS KUFR

A FUNDAMENTAL requisite of the interfaith ideology is the

suppression of *Da’wat and Tableegh*. Interfaith does not

tolerate the proclamation of the Haqq of Islam. Whilst the interfaith movement requires all its members to accept and tolerate every ideology and religion of kufr without proclaiming the falsehood of the false religions and the Satanism of idolatry, kufr and shirk, the Qur’aan commands the diametric opposite, namely, to vigorously promote Tauheed

and to unambiguously reject all the baatil of other religions and ideologies.

Allah Ta’ala, commanding the methodology of Tableegh, states in the Qur’aan Majeed:

“*Say (O Nabi)! ‘O my people! Worship Allah. There is no god for you besides Him.*

*You are none but fabricators (of falsehood).*

(Hood, aayat 50)

“*He (the Nabi) said:*

“*Verily, I testify to Allah and*

*(you too) testify that verily, I am free from the (false gods) you associate (with Allah).*” (Hood, aayat 54)

In Islam there exists not the slightest scope for accommodating any belief of kufr and shirk. The Mu’min is required to state that salvation is confined to belief in Islam. An incumbent corollary of Islamic Da’wat is to proclaim the falsity of all religions and ideologies (Continued on page 12)

## VICE AND VIRTUE

Rasulullah (sallallahu alayhi wasallam) said: “Whoever intends to do an act of virtue, but does not implement it, a good deed is recorded for him. Whoever contemplates an act of virtue and renders it practi-

cally, then from 10 until 700 acts of virtue are recorded for him.

Whoever intends an evil deed but does not commit it, it is not recorded. If he commits it, one evil deed is recorded.”



# CARTOONS AND FILMS -BLASPHEMY AND INSULT

IN RECENT TIMES we have witnessed frequent blasphemous attacks on Islam in the form of films and cartoons fabricated by the kuffaar. Following in the wake of such blasphemous insults were the flabby and stupid 'protests' of Muslims. The aim of this article is not to comment on the stupid protests by stupid people. Rather, the purpose of this discussion is to remind Muslims that they are worse blasphemers than the western kuffaar who have blasphemed Rasulullah (sallallahu alayhi wasallam) by means of their insulting films and cartoons.

While insult and blasphemy emanating from the kuffaar are normal and to be expected and taken in stride, blasphemy against Rasulullah (sallallahu alayhi wasallam) by Muslims is totally unexpected. However, we are living in an age in close proximity to Qiyaamah. It is an age in which perhaps

the majority of professed Muslims are munaafiqs and zindeeqs, both groups being kuffaar. The following press report speaks volumes for the kufr, nifaaq and satanism of those who proclaim themselves to be Muslims.

## MUSLIMS BACK HOLLYWOOD FILM OF MUHAMMAD

"South African Muslims have given the thumbs up to the making of a movie on the life of Prophet Muhammad by a Hollywood producer.

Local Muslims threw their weight behind the international project after learning that leading Muslim scholar Sheik Yusuf Al Qaradhawi of Egypt would be working closely with the film's Oscar-winning producer Barrie Osborne, who made box-office hits like Lord of the Rings and The Matrix. The movie, which hasn't been titled, is the brainchild of Alnoor Holdings, a Qatar-based media company.

Its chairman, Ahmed Abdul-

lah Al-Mustafa, reportedly said the movie -the shooting of which is expected to start in 2011 - would highlight the "humanity of Prophet Muhammad".

Al-Jazeera television reported that the film would star English-speaking Muslims. The Muslim Judicial Council has welcomed the proposed movie. Spokesman Nabeweya Malick said: "We hope it will serve humanity by spreading the noble teachings of a man who encouraged mankind to perfection of character, seeking of knowledge and living in the service and for the greater good of all mankind."

Iqbal Jassat, head of the Muslim watchdog body Media Review Network, said the sheik's involvement in the movie had removed any doubts he might have had about an American producer making a movie about the Islamic prophet.

"In a general sense, my observations on Hollywood's history of bias against Islam re-

mains," said Jassat.

He said his scepticism stemmed from the fact that Hollywood culture had for decades "positioned itself in reinforcing negative and insulting stereotypes of Muslims and Arabs".

Moulana Rafeek Shah, head of the Raza mosque in Phoenix, said he did not have a problem with a movie being made about the prophet. But he added that no actor could play him. "If they are trying to depict a true story, then we would be against him being depicted in anyway," said Shah. "Nobody can play the prophet Muhammad. They can use perhaps a shadow or a stick, but no person must play his role. If it is a fictional story, then it is totally disallowed. He cannot be depicted as a fictional character."

"Know the Prophet" campaigns were launched worldwide after the outcry in 2005 over cartoons in the Danish newspaper Jyllands- Posted of a man

referred to as the prophet wearing a bomb-shaped turban."

Now when Muslims themselves are guilty of blasphemy by approving of a film on Rasulullah (sallallahu alayhi wasallam), then they (Muslims) have no moral basis on which to display hooliganism in the form of 'protests' when the kuffaar insult Rasulullah (sallallahu alayhi wasallam). By condoning the Hollywood movie on Rasulullah (sallallahu alayhi wasallam), Muslims are guilty of not only blasphemy, but of treachery as well. Whilst the kuffaar perpetrate only insult, not treachery, Muslims commit treachery and blasphemy. Thus, the villainy of these moron Muslims who condone the Hollywood movie is infinitely worse than the villainy of the kuffaar who had manufactured the insulting cartoons and film.

## BID'AH IS EVIL

**Q. Some scholars argue that not all new practices of ibaadat are prohibited bid'ah. Some innovations are bid'ah hasanah (beautiful innovation), e.g. the 20 raka'ts Taraaweeh Salaat, the second Athaan of Jum'ah and reciting As-Salaatu Khairum minan nam during the Fajr Athaan. On this basis, practices such as mouloud and halqah thikr in the Musajjid are also bid'ah hasanah. Please comment.**

**A.** These so-called 'scholars' are juhala (ignoramus). They are ignorant of the meaning of *bid'ah hasanah* and the principles of the Shariah in this regard. Bid'ah – evil and haraam bid'ah – refers to practices which have the outward form of worship and which are included into the Deen or it (the innovation) displaces a practice of the Deen or it alters a practice of the Deen. The three examples of '*bid'ah hasanah*'

mentioned in the question whilst technically 'innovation' are not evil bid'ah. These practices are integral parts of the Deen because the Sahaabah, especially the Khulafa-e-Raashideen were empowered by Rasulullah (sallallahu alayhi wasallam) to introduce such practices. The innovations of the Sahaabah have been equated to the Sunnah by Rasulullah (sallallahu alayhi wasallam) himself. Since, Rasulullah (sallallahu alayhi wasallam) said: "*Make incumbent on you my Sunnah and the Sunnah of my Khulafa-e-Raashideen...*", it follows logically and Islamically that all three practices mentioned above are the Sunnah of Rasulullah (sallallahu alayhi wasallam). If such innovations are described as *bid'ah hasanah* which are permissible, in fact Waajib, it is understandable and acceptable.

However, the innovators of mouloud, urs, halqah thikr,

etc., were not Sahaabah nor the Taabieen, nor the Tab-e-Taabieen. In fact, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) had branded those who made halqah thikr in the Musjid as bid'atis, and he had them expelled from the Musjid. They have no rights such as the Sahaabah enjoyed. Any act cloaked with the form of ibaadat, but which had not existed in the time of *Khairul Quroon*, is an evil and haraam bid'ah, which may not be designated *bid'ah hasanah*. It will be *bid'ah sayyiah* (evil bid'ah) which comes within the purview of the Hadith: "*Every bid'ah is dhalaalah (deviation), and every bid'ah will be in the Fire.*"

Hadhrat Umar's introduction of 20 raka'ts Taraaweeh Salaat is not a basis for the mouloud bid'ah of the grave-worshippers. Similarly, all practices given the form of ibaadat after the age of *Khairul Quroon* may not be argued on the basis of the *bid'ah hasanah*

## ALLAH LOOKS AT THE HEART

Hadhrat Hasan Basri (rahmatullah alayh) was among the very senior and renowned Taabieen. He was a Buzrug and an expert in all spheres of the Deen. He was a Muhaddith, Mufasssir, Faqeeh, Qaari and a Sufi. One night Hadhrat Hasan Basri (rahmatullah alayh) visited Hadhrat Habeeb Ajmi (rahmatullah alayh). He found Habeeb Ajmi performing Nafl

Salaat.

Hadhrat Habeeb was reciting audibly. Hadhrat Hasan Basri had intended to join Hadhrat Habeeb in Salaat, but when he heard his qiraa't of the Qur'aan, he refrained from joining. Since Hadhrat Habeeb was not an Arab, his pronunciation was not perfect.

That night when in a dream he saw Allah Ta'ala, he asked: "O Allah! Show me the shortest way of reaching You." Allah Ta'ala said: "Performing Salaat behind Habeeb Ajmi."

of the Sahaabah. They had all the authority to institute practices of ibaadat. The morons and deviates of later times are wallowing in gross jahaalat by hallucinating that they too have the powers of the Khulafa-e-Raashideen.

Celebrating Rasulullah's birthday (mouloud) is a haraam *bid'ah sayyiah*. No one loved Rasulullah (sallallahu alayhi wasallam) more than his devotees, the

Sahaabah. They would have been the first to have instituted mouloud if there was any merit in it. Furthermore, a host of evils are attached to mouloud practices. There is no scope in Islam for all these evil and stupid innovations which miscreants and short-sighted 'scholars' have elevated to the status of ibaadat. Rasulullah (sallallahu alayhi wasallam) said: "*Allah deprives every man of bid'ah, from Taubah.*"

## IHTIYAAT

**Ihtiyaat:** To exercise caution. To opt for the safest course.

For the cultivation of *Taqwa* which is Fardh, observing *Ihtiyaat* is incumbent. In every conflict, i.e. where an issue is the subject of conflicting views, e.g. halaal and haraam, it is imperative to exercise *Ihtiyaat*. If the ruling pertaining to an issue vacillates between halaal and haraam, then it is essential to opt for the view which proclaims the act haraam and to abstain from

indulgence.

Even if the conflict is not related to halaal and haraam in the Math-hab one follows, but to different Math-habs, then too it is incumbent to adopt *Ihtiyaat*. For example, something may be permissible in the Math-hab one follows, but haraam in another Math-hab, then *Ihtiyaat* dictates abstention. It is probable that the Imaam one follows may have erred in his judgment, hence *Ihtiyaat* demands the adoption of the safest course which is the view of *hurmat*. Abstention from a permissibility

(something which is mubah) is not sinful. But indulgence in haraam is a grave sin. Therefore, when the ruling oscillates between halaal and haraam, then abstention is necessary even if the haraam view is the fatwa of another Math-hab.

Consider the act of Sajdah Tilaawat. According to the Hanafi Math-hab, the Sajdah could be delayed for any duration of time, even days or weeks, etc. It will remain validly discharged even if it is not observed the same time when tilaawat is made. However, according to the Shaafi' Math-

hab, it is incumbent to immediately perform Sajdah Tilaawat. It may not be delayed. Delay will cancel the Sajdah, and there is no qadha for it. By delaying the Sajdah, one is deprived of its benefits which are perpetually lost due to the delay. In view of this stance of the Shaafi' Math-hab, it is necessary for even Hanafis to exercise *Ihtiyaat* by making Sajdah immediately.

It is necessary to observe *Ihtiyaat* in all things and actions to ensure safety from indulgence in haraam and from being deprived of immense

thawaab in the Akhirah. The thread of *Ihtiyaat* runs through all the *Ahkaam* of Islam. There are many Ahaadith commanding observance of *Ihtiyaat*. Rasulullah (sallallahu alayhi wasallam) said:

"*He who abstains from doubtful things, verily, he has saved his Deen and his honour.*"

Thus, those who act in conflict with this exhortation of Rasulullah (sallallahu alayhi wasallam) by abandoning *Ihtiyaat*, will most assuredly inflict humiliation on themselves.. Both their Deen and honour will be destroyed.



(Continued from page 1)

in haraam).” Deep down in the heart, man understands his true motivation despite the excuses he fabricates to justify his indulgence.

The idea of establishing ‘shariah-compliant’ products in haraam riba banks to enable Muslims to invest therein is mind-boggling. These short-sighted Ulama have hallucinated advantages for Muslims in a marriage with the haraam riba banks. Instead of discouraging Muslims from investing in any venture produced by riba banks, men who have set themselves up as Islamic scholars, encourage Muslims to invest in these evil institutions of riba. Whereas the Ulama should be advising Muslims to have the barest minimum relationship with banks to the degree of absolute need as dictated by circumstances, they have in fact eroded Muslim inhibition to riba and have presented these evil institutions of riba as fully compatible with Islam.

Hadhrat Umar (radhiyallahu anhu) said that the Sahaabah would abstain from 90% halaal trade for fear of becoming entrapped in riba. Whilst we are not advising such cautious abstention in this age, we do say that it is haraam to invest with riba banks even in such ventures which the deviated and miscreant scholars of this era have passed off as ‘shariah-compliant’. The attitude of these shariah board scholars is scandalous and treacherous. Are they not aware that partnership ventures with non-Muslims are not permissible? By what stretch of Islamic logic do they legalize participation and partnership with riba banks – banks whose very lifeblood and breathing are riba? Muslims are today not required to abstain from 90% of halaal trade. But they are most certainly required to refrain from investing in haraam riba banks.

Instead of promoting the products of the kuffaar capitalist riba banks, scholars should apply pressure on Muslim-owned banks in the endeavour to streamline the operations of such banks to conform 100% to the Shariah, not only in financial dealings, but also in morality and ethos. Furthermore, even a Muslim bank has no need for an employee shariah board. When a Muslim bank wishes to embark on a venture, the issue should be placed before the Ulama for a fatwa and guidance. For issuing their fataawa, the Ulama are not in need of the luxurious offices banks offer nor the fat ‘salaries’ which are doled out to secure the compliance of the scholars who exchange the Deen for the dunya. The bank should come to the humble *daftar* of the Daarul Ifta with

## THE RIBA BANKS AND THEIR MORON ‘SHARIAH’ BOARDS

its product to obtain the fatwa.

The attitude of shariah board Ulama is indeed lamentable. They have lost their moral bearings. They feel comfortable in a western and kuffaar environment. They mingle freely with *faajiraat*, *faasiqaat*, *fussaaq* and *fujjaar*. Their Imaan has been thoroughly desensitized of all Shar’i inhibitions to evil, nudity and immorality. Freely engaging with the provocatively clad females in the riba banks no longer poses any problem to the Ulama. Their deadened conscience does not militate against flagrantly haraam practices prevailing in the banks. In fact to address them as Ulama is a great burden on our conscience. For the sake of fabricating a deceptive ‘shariah-compliant’ product to make ‘halaal’ the haraam wages they earn from the riba bank, they throw overboard the entire concept of Islamic Morality.

The endeavour to establish a ‘shariah board’ which will render free service to the riba banks is puerile to say the very least by way of criticism. What motivates Ulama to provide free service to institutions of Jahannum? Imaam Ghazaali (rahmatullah alayh) said that if there had to be business in Jahannum, it would be the business of money-lending, i.e. the business of banks. Ulama who are so eager to marry banks and become their bedfellows, have lost the path. They have drifted very far from *Siraatul Mustaqeem*, hence the desire to be involved with the capitalist riba banks.

At a meeting of Ulama the FNB’s so-called ‘Islamic’ finance department’s head who has now been dismissed was present. Also present was an official of the government’s intelligence department. The intelligence officer immediately picked up that the FNB’s man was not an Aalim. When he enquired about the FNB’s man, the latter gave him his business card. When the officer saw that the man was the head of FNB’s ‘Islamic’ finance department, he wryly commented with a degree of sarcasm: and much surprise: “How is it possible to have a halaal department in a haraam butchery which sells pork?” FNB’s man had no answer. The officer had posed a pertinent and a logical question: How can the meat alongside pork be halaal? In the officer’s analogy, riba was pork. So how can Muslims promote the wares of a pork butchery and the wares of a riba bank? The erosion of Imaani attributes has resulted in the inordinate craving for serving the riba banks. To be associated with a

capitalist banking organization which is an appendage of Shaitaan, is considered by some Ulama as prestigious. This attitudes strongly smacks of mental subjection. There is no Islamic worth in any ‘fresh solution’. Such a solution requires an immoral embrace with an immoral institution.

The ‘prestigious’ scholars whom the riba banks pay tens of thousands of dollars for their ‘fatwas of jawaaz’ are, Islamically speaking, morons. They are mercenaries whose sole motivation is money. They are employed by the riba banks to churn out by hook or by crook decrees of permissibility for the bank’s products. The “handsome fees and retainers” provided for some of these miserable ‘prestigious’ scholars of *jahl*, are the objective of these ulama-e-soo’ who treacherously betray Allah, His Rasool, Islam and the Ummah. For money, they sell even their mothers and their daughters to be pillaged, plundered and ravaged. They are like those who “have been driven to insanity by the touch of shaitaan”- *Qur’aan*.

The charge of ‘conflict of interest’ is downright silly. There is no conflict of interests. The moron ‘scholars’ manning ‘shariah’ boards are palpably employees of the riba banks which feed and nourish these miscreant ‘ulama’. Their allegiance is *only* to their bosses – the riba banks. They have no allegiance to Allah Ta’ala and the Muslim community. The supposition that these moron ‘scholars’ supervise the bank’s products impartially, will not be believed by even baboons. It is preposterous to expect Muslims to believe the myth of ‘impartial supervision’ by men who gluttonously feed on the riba wages of tens of thousands of dollars they are paid by their riba-bank bosses. Surely, the bank does not pay such lucrative haraam ‘salaries’ for fatwas of impermissibility. The boodle is paid for fatwas of permissibility. Thus, come what may – by hook or by crook – the ‘shariah’ board ‘scholars’ are constrained to conjure *fatwas of jawaaz* for the bank’s products and wares. These ‘scholars’ are abominably obese in the body as a consequence of devouring haraam riba ‘wages’, and spiritually emaciated. About their obesity and falsity, Rasulullah (sallallahu alayhi wasallam) said: “The best of my Ummah is my age, then the next age, then the next age.... Thereafter shall appear men who will love obesity...” In another Hadith, he said: “Honour my Sahaabah, for verily, they are your

noblest; then those next to them, then those next to them. Thereafter falsehood will become rampant.”

Bank ‘shariah’ board ‘scholars’ and molvis and sheikhs of carrion-halaalizing outfits all wallow in obesity and falsity. Whilst the former halaalize riba, the latter halaalize carrion. The common factor binding the two classes of ulama-e-soo’ is the inordinate craving for the haraam boodle which is so easily acquirable from the kuffaar banks and enterprises.

**(2) “After the FNB’s shariah board had resigned en bloc, the bank is working on establishing a new shariah board. In this regard, the report states:**

“FNB said it aimed to appoint a new sharia board by the end of this year and would draft clear rules and roles for the board, which would not include approving appointments of senior personnel. It said the previous head of its Islamic finance business resigned after the bank conducted an investigation into “internal processes and practices of the business aligned to internal governance practice.”

**OUR COMMENT**

(2) Just imagine! FNB which is a kaafir capitalist riba bank will appoint a ‘shariah’ board at its behest and to satisfy its whims and fancy. FNB will dictate the terms and fetter the stupid, mercenary molvis and sheikhs who sell their Imaan for monetary gains. The ‘shariah’ board ‘scholars’ will have to operate within the narrow confines of the haraam straitjacket which the bank will clad them with. They will be in a role of total subordination to the dictates of the bank.

We are, however, inclined to accept FNB’s version of the resignation. Since the sharia board which had resigned has not presented any Shar’i violations committed by the bank nor apprized the community of the haraam riba products certified ‘halaal’, FNB’s explanation for the resignation appears more plausible.

**(3) “Regarding the resignation of FNB’s previous sharia board, the report alleges:**

“Desai, Vawda and the rest of FNB’s sharia board resigned in July, complaining that the bank had failed to consult with the board on several occasions, and hired a new head of its Islamic finance business without input from the board.”

Brother Husain commenting on this statement, says:

**“It appears to me that the**

**decision of the sharia board to resign is unrelated to the Shariah. Hitherto, the now redundant sharia board has not pointed out a single shariah discrepancy committed by FNB. The reasons for the resignation appear to be personal - linked to the bank’s kicking out of its former head of Islamic finance, whose dismissal I understand was not the consequence of any stance of the shariah that the head may have made. Hitherto, the shariah board has not presented any Shar’i discrepancy perpetrated by FNB to warrant its resignation. Please comment on this situation.**

**OUR COMMENT**

We agree with your view. The Shariah was not the basis for the resignation. The high-handed attitude of the bank which chose to ignore its ‘sharia’ board, portrays the scant respect the bank has for ‘shariah’ board scholars. When such is the attitude of the bank towards even those scholars who were rendering the bank free service and in the process rendering the Muslim community and Islam a disservice by promoting the wares of the riba bank, what is to be expected of the bank’s attitude to subordinate ‘scholars’ who are paid fat, haraam wages by the bank?

The other lamentable issue is that the shariah board remained in the haraam embrace with the bank despite FNB having issued *Talaaq Mughallazah* to its free shariah board whose *mahr* was not even paid. At least the voluptuous ‘shariah’ boards of the other riba banks made it their business to collect their *mahr* from the bosses, or better, their prostitution fees. On its own admission, the shariah board had failed to consult with the board on several occasions. This was *Talaaq Kinaayah* with the intent of *Talaaq*, and the number of such *Talaaqs* exceeded three, hence the *Mughallazah* effect. It was only when the effects of the *Taghleez* became extremely intolerable when the chief was unceremoniously booted out by the bank, that the shariah board decided to go into *Iddat*. Now after expiry of its *Iddat*, it has announced its availability for entering into another haraam embrace with its ‘fresh solution’ proposal. May Allah Ta’ala guide the Ulama who have lost their intellectual equilibrium in the pursuit of mundane objectives. The embrace with riba banks is indeed a conspicuous sign of the malfunctioning of the *Aql*.

**(4) “The report continues: “One sharia board member in Dubai, who declined to be named because of the sensitivity**

(Continued on page 11)



**ALLAH TA'ALA** says in the Qur'aan Majeed: "*Verily, of the servants of Allah, the Ulama fear Allah (the most).*" – *Faatir, aayat 28.* Rasulullah (sallallahu alayhi wasallam) said: "*Verily, the Ulama are Heirs of the Ambiya.*" Who are the true and the genuine Ulama?

In his *Ihya'ul Uloom*, Imaam Ghazaali (rahmatullah alayh) states that an Aalim of the Haqq is he who is not enamoured by worldly wealth, and he does not utilize his knowledge to acquire the world. The minimum requisite incumbent for a man to be an Aalim is that he is aware that this world is despicable carrion; that this world is an abode of pollution and its existence is short. It is a perishable abode. The true Aalim understands that the world and the Aakhirah are diametric opposites.

Allah Ta'ala revealed to Nabi Daawood (alayhis salaam): "O Daawood! If an Aalim prefers worldly desires to My Love, the very least punishment I inflict on him is to deprive him from the pleasure of communing with Me. He will not experience the sublimity of the exhilarating pleasure of My Thikr. O Daawood! Care not for an Aalim who is intoxicated with worldly lust. He will lead you astray and take you far from My Love. Such men (ulama of the

# THE ULAMA-E-HAQQ

dunya) are robbers (i.e. they destroy your Imaan and Akhlaaq). O Daawood! If you find someone who genuinely seeks Me, become his slave. O Daawood! If anyone comes to Me running, I record him as a wise person. I do not punish such a man."

Yahya Bin Muaadh (rahmatullah alayh) said: "When Ilm (Knowledge of the Deen) and Hikmah (Spiritual Knowledge with which Allah imbues the heart) are used for acquisition of worldly gain and advantage, then these treasures (of Ilm and Hikmah) are divested of *noor* (spiritual lustre and glory). Saeed Bin Nusayyab (rahmatullah alayh) said: "If you see an Aalim constantly in the company of rulers (kings and government officials), then know that he is a thief." Such an Aalim will destroy your Imaan, hence he is a thief, for he steals your most priceless treasure.

Imaam Ghazaali (rahmatullah alayh) has explained that more dangerous and destructive than wealth is the Aalim's craving for worldly honour (*Hubb-e-Jaah*).

A salient characteristic of an Aalim of Haqq is that there is no conflict between his statements and practice. He does not act in conflict with his

preaching. An attribute of the true Aalim is his concern for such knowledge which will benefit him in the Aakhirah. He is unconcerned with such 'knowledge' (scrap 'knowledge') which is of no benefit in the Aakhirah. Commenting on this attribute, Imaam Ghazaali states: "In our foolishness, we regard this type of education (secular) as Ilm, whilst its purpose is merely to acquire the dunya. It is sheer ignorance for such a person to consider himself educated. An illiterate man is conscious of his ignorance, hence

he endeavours to gain knowledge of the Deen. Great and lamentable is the loss of a man who believes himself to be an Aalim although he is sunk in jahaalat (crass ignorance)."

Another attribute of the Ulama of the Aakhirah is that they are unconcerned about elegance of dress and sumptuous foods. They exercise moderation and follow the lifestyle of the Salf-e-Saaliheen. A distinguishing feature of the Ulama of the Aakhirah is their aversion for engaging in ab-

stract discussions to display that they are 'research' scholars or philosophers.

The Ulama of the Aakhirah, says Imaam Ghazaali, are strict in abstention from bid'ah. Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) describing the age of the Sahaabah, said: "Yours is an age in which desires are restrained with the Knowledge of the Deen. A time will dawn when Knowledge will be made subservient to the desires." The time of Knowledge being subservient to the dunya and desires of the nafs, is conspicuously evident in this present era in which ulama-e-soo' abound.

## WOMEN "PUT THEM BEHIND JUST AS ALLAH HAS PUT THEM BEHIND"

**HADHRAT HUZAIFAH** (radhiyallahu anhu) narrated:

"*I heard the Nabi (sallallahu alayhi wasallam) say:*

*'Put them (i.e. women) behind because Allah has put them behind.'* (*Mishkaat*).

Tafseer of this Hadith: At-Teebi (rahmatullah alayh) said: "That is, Allah has relegated them to the back with regard to mentioning them in laws and in rank. Therefore, do not place them ahead in talk, law and rank." (Mirkaat)

Hadhrat Huzai'ah (radhiyallahu anhu) also narrated: "*I heard Rasulullah (sallallahu alayhi wasallam) say in his Khutbah: 'Liquor is a combination of sins. Women are the traps of shaitaan. The love of the world is the root of every sin.'*"

In every sphere of life, Allah Ta'ala has assigned women the back stage in the realm of concealment. When she seeks to project and express herself, she becomes the "trap of shaitaan" for the fitnah of immorality. Narrating a Hadith in this regard, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said: "*Woman is aurah (an object of concealment). When she emerges (into the public), shaitaan surreptitiously glances at her.*" He lies in ambush for the woman prowling in the street and in the malls and in the haraam 'eidgahs' to transform her into his trap to spread immorality - *fitnah and fasaad*

– on earth.

How did Allah Ta'ala relegate women to the back stage? How did Allah Ta'ala "put them behind", i.e. behind men in every aspect?

- Even if the male leading her in Salaat is her husband and the muqtadis are only her sons, she has to stand behind the *saff* (row) of her sons. If she stands in the same row or in front of the males in the *saff*, the Salaat of all the muqtadis behind her and in the same row will be baatil.

- If the Imaam makes an error, even if there is not a single ghair mahram in the jamaa't, and even if the venue is the privacy of her home, she may not verbally exclaim: *Subhaanallaah!* as males are required to do. She has to lightly strike her right palm on the back of her left hand to draw attention to the error.

- The testimony of two females is the equivalent of the testimony of one male. And, this is so even if she happens to be Hadhrat Khadijah (radhiyallahu anha) and Hadhrat Aishah (radhiyallahu anha).

- Allah Ta'ala, according to Rasulullah (sallallahu alayhi wasallam) has created woman *naaqisatil aql* (intellectually deficient), and from the rib of Nabi Aadam (alayhis salaam).

- Allah Ta'ala has made the

husband her guardian and her ruler, and has assigned him a higher rank over her. The Qur'aan explicitly states this fact.

- The *Diyat* (penalty –blood-money) of a woman is half the *diyat* of a man.

- Whilst all the commands and laws of the Shariah apply to both men and women, these are addressed to only the men. Besides a few verses, the overwhelming majority of aayaat mentions only males.

- Women are not allowed to proclaim the Athaan nor the Iqaamat.

- A woman may not emerge from the house without the permission of her husband.

- Women have not been given the right to issue Talaq.

- The testimony of females in crimes of *Hudood* is not acceptable regardless of their piety, integrity and number.

- A woman may not be appointed the qaadhi.

- Women may not be appointed to positions of leadership. "*Never will prosper a nation who entrusts its affairs to a woman.*" said Rasulullah (sallallahu alayhi wasallam).

- A woman is not allowed to go on a journey without a male mahram.

- Hajj is not compulsory on her if she has no male mahram.

- Jumuah, Jamaat and Eid Salaat are not obligatory on women.

- Allah Ta'ala had never appointed a woman to be a Nabi.

As much as the modernist women of the women's lib. movement may abhor these facts, they are the Laws of Allah Ta'ala stated in the Qur'aan and Sunnah and we proclaim them loudly and clearly for all and sundry to hear and understand.

## THE RIBA BANKS AND THEIR MORON 'SHARIAH' BOARDS

(Continued from page 10)

ty of the issue, said the scholars in the South African group were not experienced in the financial world and were instead mostly community-based. ....they cannot necessarily rule on the finer points of financial contracts, he said."

### OUR COMMENT

The 'sharia' board member in Dubai is a moron, hence he sulks behind the veil of anonymity. To justify his cowardice he presents the stupid and laughable excuse of 'sensitivity' when in actual fact the issue is devoid of any sensitivity. It is not a military secret to make it an issue of 'sensitivity'.

We hold no brief for the South African group of scholars at whom the Dubai moron's criticism is directed. That group can decide to vindicate themselves against the criticism of 'lack of experience to rule on the finer points of financial contracts'. We see no reason to defend the South African group of scholars. In fact, we believe this group is also plodding the path of devi-

ation with its enthusiasm to serve the capitalist banks. Its 'free' service is no feather in the cap. The embrace with riba banks is sufficient to damn the group.

The Dubai moron lacks expert knowledge of the Shariah, and to a greater extent is he bereft of Islamic Morality, hence his illegitimate embrace with the riba banks of the capitalist kuffaar world. The 'finer points' of financial contracts are stupid points which dupe the moron 'scholars' of mercenary 'shariah' boards. Such 'finer points' never awe nor baffle the Ulama-e-Haqq who are the Representatives of Rasulullah (sallallahu alayhi wasallam) and on whose shoulders devolve the defence of the Shariah and the guidance of the Ummah.

All the 'scholars' of 'shariah' boards trapped in the embrace with institutions on whom Allah and His Rasool have declared war are morons of a despicable grade. In plain terms, they are plain stupid, but are too blind to see and understand their own stupidity.

## 'EIDGAH' OF THE MORONS

**Q. At the ladies eidgah men women and children, all join in one group to perform the Salaat. Is their Salaat valid?**

**A.** The 'salaat' performed by the admixture of morons is not valid. Their 'eidgah' is a haraam venue of merrymaking and perpetrating zina of varying degrees.

Rasulullah (sallallahu

alayhi wasallam) said that:

- A woman who applies perfume and passes by a gathering, is like an adulteress.

Women are *habaailush shaitaan* (traps of the devil).

The mock 'eidgah' of the morons is a moral and a spiritual mess. It is not an Eid Gah of Islam. These morons belong to some weird sect of deviation masquerading as Muslims.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

**Hajj from South Africa by air?**

A. While it is permissible to don Ihraam even from South Africa, it is compulsory in Jeddah.

**Q. Whilst in Makkah after performing Umrah, if one goes to Jeddah for some work, does one have to don Ihram on returning to Makkah?**

A. There is no need for Ihraam when returning to Makkah from Jeddah.

**Q. I had neglected cutting my nails and removing the underarm, etc. hairs. I am aware that it is haraam to retain these items beyond 40 days. My problem now is that the 40<sup>th</sup> day will fall during the first 10 days of Zil Hajj, and I shall be making Qur'baani. I have been told that it is not permissible for those making Qur'baani to cut nails and remove hairs during these ten days. This may be done only after the Qur'baani. What should I**

**do?**

A. It is Mustahab to abstain from cutting nails and removing the hair during the first 10 days of Zil Hajj if one is making Qur'baani, and it is haraam to refrain from cutting the nails and hair for more than 40 days. The con-

flict is now between observance of a Mustahab and commission of haraam. You have to discard the Mustahab and cut your nails and remove the hairs to avoid committing the haraam act.

## DEVIATES AND FRAUD 'SUFIS'

**Q. A person who is purported to be a sheikh of the Naqshabandi sufi order, and whose name is Nazim Adil Al-Haqqani, makes many preposterous claims of spiritual powers. He says that his 'grand shaikh' had the power to perform 12,000 Jumuah Salaat in different places at one and the same time. He claims that Imaam Mahdi (alayhis salaam) has already appeared and is presently in a cave where he (this Naqshabandi sheikh) has already met him. Is this sufi tariqah a valid Sufi Silsilah?**

A. There are four valid and genuine Sufi Silsilahs (Orders) –

Chishtiyyah. Suharwardiyyah, Qadiriyyah and Naqshabandiyyah. However, all four Silsilahs have degenerated and ramified into a host of sub-sects – all deviated. They subscribe to beliefs of shirk and kufr, and they indulge in haraam and immoral practices. The character mentioned by you is one of those satanic deviates who subscribes to shirk and engages in bid'ah and haraam practices. In our day, the existence of genuine Sufi Orders is rare – extremely rare. The safest is to abstain from them. Do not touch them with a barge pole. They will ruin your Imaan.

## SELF-APPRAISAL

When one is insulted or criticized, the natural *nafsaani* reaction is anger which in turn demands retaliation. The anger is the effect of pride. However, if one reflects for a few brief moments in an endeavour to fathom one's own moral condition, one will not fail to discern that the anger and the crave to react are generally not justified.

Once a man was abusive to the Sahaabi, Hadhrat Abu Zar Ghifari (radhiyallahu anhu). He responded: "Between Jannat and myself there is a deep valley. If I successfully traverse that (dangerous) valley, then, By Allah!, I have no concern for what you are saying. But, if Allah Ta'ala prevents me from traversing the valley, then I am worse than what you have said of me."

Also, when someone insults you or you are told that he/she has made gheebat of you, then reflect on your own sins. Everyone has some skeletons in the cupboard and some hidden cans of worms on which Allah Ta'ala, Who is *Saatirul Uyoob* (The Concealer of sins) has cast a veil to protect us from being humiliating.

## YOUR WOMEN'S HONOUR

*"Honour the women of others, then your women will be honoured." (Hadith)*

Do not ravage the honour of the womenfolk of others with your eyes and even with your mind. Then the honour of your wives and daughters shall be protected by Allah Ta'ala. Abuse the women of others, then your womenfolk will be similarly abused.

DETAILS  
UPDATED,  
Sep 2012

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## GHEEBAT IN THE HEART

Once Hadhrat Junaid Baghdaadi (rahmatullah alayh) saw a healthy man begging. In his heart he thought ill of the person. That night in a dream someone instructed him (Hadhrat Junaid) to eat the flesh of a dead human body which was presented to him. He refused, saying that he does not devour carrion. It was said to him: "After all, you had devoured the Faqeer's flesh when you made gheebat of him." Hadhrat

Junaid responded: "I did not say anything about him." It was said to him: "Gheebat first originates in the heart."

His eyes opened, and he rushed out in search of the Faqeer to seek pardon for having thought ill of him. Whilst searching, he saw him walking in a distance. The Faqeer from a distance looked at Hadhrat Junaid and recited the Qur'aanic aayat: "He (Allah) is The One who accepts the taubah of His servants." "In future, beware!"

## INTERFAITH IS KUFR

(Continued from page 8)

gies besides Islam, and to assert that the only repository of salvation in the Hereafter is Islam. Compromise with the primary fundamental of Imaan, viz., Tauheed, is haraam and intolerable. It is haraam for a Muslim to sit silently in an interfaith conference where kufr, shirk and atheism are dinned into his ears. The Qur'aan declares unequivocally and with great clarity: "Verily, the Deen by Allah is only Islam."

## ALLAH'S ULTIMATUM OF WAR

ALLAH TA'ALA has announced His ultimatum of war against those who commit two types of sins — Riba and Causing distress Friends (the Auliya). Regarding Riba, Allah Ta'ala says in the Qur'aan Majeed: "If you do not abandon (riba), then take notice of war from Allah and His Rasool." Regarding His Auliya, Allah Ta'ala states in a Hadith Qudsi: "He who distresses My Wali, I give him notice of war."

## MERCY ON ANIMALS

After his demise, Hadhrat Bayazid Bustaami (rahmatullah alayh) was seen in a dream by a Buzrug. The Buzrug asked how he had fared by Allah Ta'ala. Hadhrat Bayazid said that he was forgiven on account of his act of kindness shown to a kitten. One cold night he saw a stray kitten shivering. The kitten

would not have survived the extreme cold. Hadhrat Bayazid wrapped the kitten in his shawl and brought it home. The mercy he had shown to the kitten became the cause for Allah's Rahmat, and he was forgiven.

In this episode and in numerous similar stories of kindness to animals, are lessons for the carrion and cruelty halaalizers such as

SANHA, NJC, NIHT, ICSA, etc. Mercy shown for just one kitten can be the basis for entry into Jannat. What inference should be drawn from the horrendous brutality inflicted on billions of chickens and millions of sheep, goats and cattle – a brutality condoned, promoted and halaalized by the 'halaal' certificate vendors? It indicates the pathway of Jahannum.





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**Roses have thorns**



**The Haqq too has thorns!  
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)**

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**"THE MAJORITY OF THE  
MUNAAFIQEEN OF MY UMMAH  
ARE ITS QAARIS."  
(HADITH)**

# THE BID'AH OF THE 'DEOBANDI' MOLVIS

**M**ANY MUSLIMS ARE writing to express their dismay and concern at the new trend of Bid'ah-introduction by molvis associated with Deoband. One concerned brother writes:

"A new bid'ah has raised its ugly head in the Muslim community. Recently, a Janaazah Salaat was performed

in the Qabrustaan by an Aalim of the Deobandi School of Thought. Other Ulama from the locality had also participated..

The disturbing aspect was that, contrary to normal *Shar'i* practice, a loudspeaker was used for the Janaazah Salaat. Many musallis were taken aback by this new introduction, and that too in

the sombre setting of a Qabrustaan. They expressed vehement disapproval.

Muslims nowadays, including the Ulama, are so irrationally and un-Islamically enamoured with the loudspeaker that they feel it necessary to use it in Salaat. In fact, they regard the instrument as indispensable, considering it an integral constituent of the Salaat in their opinion. It appears that they have added a new dimension for the validity of Salaat, namely, the use of a loudspeaker which is being used indiscriminately irrespective of the Salaat being *Jahri* (*Audible Qiraa't*) or *Sirri* (*Silent Qiraa't*), or whether there is only a handful of musallis present, or whether it is a small Musjid.

The new class of Deobandi Ulama is ignoring the Fatwas of their senior Muftis who have by consensus prohibited the utilization of loudspeakers in Salaat. They have dismissed the Fatwas of these senior Ulama of Deoband scornfully. It is indeed deplorable that this bid'ah sayyiah (dark, evil innovation) has now been extended to even Janaazah Salaat and that too in the Qabrustaan. They have indeed set a detestable precedent.

Nowadays, Deobandi Ulama seem to be preoccupied with ushering in one bid'ah upon another. They have introduced a string of new bid'ah practices unheard of in Deobandi Circles whose Ulama at one time were the Bastions of the Sunnah. Some of these new bid'ah practices are as follows:

- (1) Compulsory use of loudspeakers for Salaat.
- (2) Priority given to pre-Khutbah Jum'ah bayaans/lectures to the extent of preventing people from performing the Masnoon acts of Ibaadat such as Tahyatul Musjid and the 4 raka'ts Sunnatul Muakkadah.
- (3) Kitaab-reading immediately after the Fardh Salaat, thus preventing musallis from the incumbency of engaging immediately in Sunnat Salaat. Priority is given to this new bid'ah over the Sunnah Salaat which has to be incumbently performed immediately after the Fardh Salaat.

(4) Loud halqah thikr sessions in the Musjid.

(5) So-called 'seerah jal-sahs' confined to the month of Rabiul Awwal in emulation of the Ahl-e-Barelwi Bid'atis.

(6) Ulama addressing ladies in the Musajjid, at wedding receptions and other public venues.

(7) Congregational loud dua at the graveside.

(8) Abandoning the Masnoon method of carrying the Janaazah and passing the mayyit from hand to hand as if the Marhoom is a bag of potatoes.

(9) Now this new evil of the loudspeaker for Janaazah Salaat in the Qabdustan. What next???

What is sad and lamentable is that these evils have been introduced by such Ulama who are supposed to be the custodians of the Deen, the upholders and revivers of the Sunnah, and the Defenders of Haqq. It is clear that they have drifted wide off the mark from the Path of our Pious Predecessors. Where are the Ulama of Deoband of this era heading to?

**OUR COMMENT**  
Brother we supplement your woeful list of vile bid'ah acts with the following immoralities also introduced by so-called 'Deobandi' molvis:

- a. Halaalizing carrion
- b. Halaalizing haraam pictures
- c. Appearing on television
- d. Participating in wine and dine shows
- e. Participating in zina-award functions such as the recent MTN awards function
- f. Halaalizing haraam sport

- g. Using the Musajjid for Nazam/Qawwaali sessions
- h. Halaalizing the riba products of banks
- i. Participating in kufr interfaith gatherings.
- j. Canvassing for mureeds
- k. Etc., etc., etc., etc., etc.

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), commenting on the bid'ah introduced by those who are supposed to be of our kind, said that bid'ah is not restricted to moulouds and the like in which the Barelwi sect specializes. He said that even among our own group bid'ah has raised its vile head. In fact, we have today degenerated to the level where the bid'ah of the so-called 'Deobandi' molvis has surpassed the bid'ah of the Barelwis in notoriety and villainy. And, this satanic trend is incremental among those who falsely believe themselves to be related to the Ulama of Deoband.

Let it be known and well understood that every Tom, Dick, Harry, Munaafiq, Faasiq, Faajir and Zindeeq who had done a stint at Daarul Uloom Deoband or at any of the Madaaris associated with Deoband is NOT among the Ulama of Deoband. Only those Ulama who adhere to the *Minhaaj* of the Senior Ulama of Deoband, *zaahiran wa baatinanun*, are members of this glorious *Taaifah* known as the Ulama of Deoband who have emblazoned the firmament of Ilm, Taqwa, and the Sunnah in this age known as *Aakhiruz Zamaan*.

The myriad of puny, plastic and cardboard molvis who studied at institutions related to Deoband are in reality flotsam – *ghutha and rijs*. They come within the scope of the Qur'aanic aayat: *"Thus, has Allah cast RIJS (FILTH) on those who have*

(Continued on page 9)

## THE INTERFAITH KUFR

**THERE IS NOT** the slightest vestige of compatibility and co-operation between Imaan and kufr. Islam is the only true Deen. All religions besides Islam are false and there is nothing more abhorrent to Allah Ta'ala than the religions of kufr, hence the Qur'aan Hakeem declares: *"Verily, the only Deen by Allah is Islam."*

*"Whoever seeks a religion other than Islam, never shall it be accepted of him, and in the Akhirah, he will be among the losers."*

The interfaith kufr ideology requires acceptance of all religions and ideologies, even atheism and gayism. All religions are on par and no religion is the absolute truth in terms of interfaith ideology. The proponents of the different religions are required to sit obsequiously around the table and listen with 'toleration' and 'understanding' to the deluge of kufr dinned into the ears of the audience. Whilst the Qur'aan demands the proclamation of the Haqq which necessitates informing humanity that there will be no salvation in the Hereafter without Islam, and that all religions besides Islam are false and their adherents are destined for everlasting perdition in Jahannum, interfaith regards such proclamation of the Haqq intolerable and prohibited.

Regarding *Da'wat* and *Tableegh*, the Qur'aan apprizes us with the greatest

clarity of the methodology to be adopted. It is the simple method of stating the truth for the benefit of mankind. They must be made aware that those who reject Islam are the enemies of Allah Ta'ala and the enemies of the Mu'mineen. Precisely propounding this ideology of the Haqq, the Qur'aan Hakeem informs us:

*"There was most certainly a sterling ideology (Uswah Hasanah – a Beautiful Pattern) in Ibraaheem and those with him when they said to their people (who were kuffaar):*

*'Verily, we exonerate ourselves from you and from that (idols) which you worship besides Allah. We reject you (O Mushrikeen and Kuffaar Interfaithers!) Enmity and hatred have become apparent between us and you forever as long as you do not believe in The One Allah...' (Aayat 4, Al-Mumtahinah)*

The Qur'aan Majeed explicitly and emphatically outlines the unbridgeable chasm between Imaan and Kufr – Islam and all the false religions. As far as Deen is concerned there can be no co-operation with kufr. Anyone joining the kufr interfaith movement or who speaks from the interfaith platform does so at the peril of the destruction of his Imaan. When it comes to Deen, Islam has only one message: Islam alone is the only Truth and the only repository of

(Continued on page 7)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. A person performed 39 Salaat with jamaat in Masjidun Nabawi. Does this affect his Hajj in view of him not having completed 40 Salaat?**

**A.** Performing the 40 Salaat in Masjidun Nabawi has absolutely no relationship with Hajj. Whilst it is meritorious to perform 40 Salaat in Masjidun Nabawi, it is not compulsory nor is it related to the Hajj.

## SELLING REPLICAS

**Q. I sell replica branded items which are unique because they are identical to the original ones. The items are of the same materials, the same stitching and same grade. It is almost indistinguishable from the genuine product. It is basically the exact thing. Only, it is not manufacture by the Brand company, but by replica artists.**

**The original product costs R10,000 or more whilst the replica one costs R2,000. If I advertise these items as 'replica', I shall be reported and shut down by the Brand company. Secondly, potential buyers will think that the product is fake and will not buy.**

**I have advertised the product without mentioning it is a replica or genuine. But I added: "100% Satisfactory Guaranteed or Your Money-Back".**

**I am delivering the exact same thing to the buyer for substantially less. What is the Shariah's ruling?**

**A.** According to the Shariah if the replica is advertised as the branded product, it will not be permissible. Since it is deception, it is haraam to advertise the replica as being the original branded item.

The fact that potential customers will avoid it, further reinforces that the sale is by deception even if the quality is superior to the original branded product.

If a customer sees it and believes it to be the real 'genuine' product, then too it will be haraam to sell it whilst the customer dwells in deception. It will be Waajib to inform the customer that the item is a replica. The '100% Satisfactory Guaranteed...' assurance does not alter the Shar'i position. The sale is haraam.

It was your obligatory duty to have enquired of the mas'alah before embarking on this venture. The excessive price and exploitation of the branded company do not mitigate the deception nor affect the impermissibility of the sale. It is compulsory to inform buyers that the product is a replica.

**Q. Is it permissible for a Muslim to sell football kits which have crosses inscribed?**

**A.** It is not permissible to sell football kits and sporting equipment even without crosses. Selling such haraam items with crosses is worse. It is an aggravated sin.

**Q. What is the position of Salaat performed with a football garment having a cross on it?**

**A.** Salaat performed with garments

having crosses on them is not accepted. In fact, Salaat performed with lewd garments such as T-shirts and jeans is not accepted even if such clothing has no crosses.

**Q. Is it not permissible to eat anything until after the Eid Salaat, and if one is making Qur'baani, then one has to eat from one's Qur'baani animal?**

**A.** It is preferable (Mustahab) not to eat anything before the Eid Salaat on Eidul Adha, and to eat something from your Qur'baani animal. If it is difficult to practise on this Mustahab, then there is nothing wrong if one eats something else after Eid Salaat. It is quite possible that one may have to wait for many hours or even until the next day or the third day to obtain some meat from one's animal, especially if the Qur'baani is done by someone else who is catering for numerous people.

**Q. Is it necessary to recite Takbeer Tashreeq also after the Eid Salaat?**

**A.** Yes, the Takbeer must be recited after the Eidul Adha Salaat as well.

**Q. Are the British Islamic banks in compliance with the Shariah?**

**A.** The so-called British Islamic banks operate in exactly the same haraam way as the South African so-called Islamic banks operate. All so-called 'Islamic' banks throughout the world are humbug banks in terms of the Shariah. They are no different from the conventional capitalist *riba* banks which excise the body of mankind from its life-blood.

**Q. Is it permissible to rent premises to a non-Muslim for operating a liquor store?**

**A.** It is not permissible to hire out premises for a liquor store.

**Q. Is it permissible to sell property to a liquor entity, e.g. SA Breweries?**

**A.** If one is sure that the property will be utilized for selling liquor or for any haraam purpose, then it will not be permissible to sell the property to such an entity.

**Q. I have accepted Islam. My mother is a non-Muslim. She has no other children. When she dies and if there is no one to attend to her burial, am I permitted to arrange for her burial?**

**A.** If the non-Muslim lady has absolutely no non-Muslim relatives or friends, etc. to bury her, then the Muslim son can arrange her burial without participating in the religious funeral rites.

**Q. Is it permissible for a male patient to be diagnosed by a female doctor?**

**A.** The world is infested with male doctors. There is an absolute glut of male medical practitioners. It is therefore not permissible for a female doctor to attend to a male patient in normal circumstances.

**Q. I said to my family that 'Muslim' Bollywood film actors and actresses are not Muslims, and that actually they are devils who are**

## THE FILTH OF RECYCLED WATER

**Q. A Muslim civil engineer opposes the objection which the Muslim community has against the use and consumption of recycled toilet water. Arguing against the objections, the engineer says that Namibia, Singapore and the U.S.A. are using recycled water without any adverse health effects. He implies that without a better understanding the objections of the Muslim community are baseless. What is the Shariah's stance regarding the use of recycled toilet/sewerage water?**

**A.** The engineer has not proffered a single argument which could be worthwhile for consideration by the Shariah. Namibia, Singapore and the U.S.A. do not enter the Shar'i equation of prohibition. The health factor whilst important is of secondary importance when there exists a Shar'i element of primary importance for the prohibition of using the filthy water. In the absence of pure Shar'i factors of prohibition, the secondary element of health and disease, will assume the primary premises for the prohibition of the recycled *najaasat*.

Primarily, the concern regarding the use of recycled water is Deeni. Recycled water remains filth and haraam for use regardless of its superficial 'cleanliness'. What may be pure and clean to non-Muslims is not necessarily *taahir* for Muslims.

Assuming that the recycled water

does not cause disease, then too its use is haraam. The actual *hurmat* in the first instance, is not based on the disease factor. The recycled water is haraam because it is *najis* in terms of the Shariah. It is filthy sewerage water which may not be intentionally given to even dogs. Furthermore, whilst the engineer says that the water does not cause disease, other experts say the contrary. The view of the engineer does not enjoy Shar'i status nor is there a valid reason for preferring it over and above the contrary view which propagates the disease and harmful aspects of the recycled filth. Therefore, the view claiming disease is the safest although the fatwa of *hurmat* is not primarily based on the disease factor.

Urine has many health benefits. In fact, a community in India daily drinks a glass of their own urine. Medical experts have proven the medicinal properties of urine. But this does not render urine permissible for Muslims. There is no difference between urine and recycled water in terms of the Shariah. Even the Qur'aan acknowledges the 'many benefits' of liquor and gambling. Despite this, these evils remain haraam. Benefit is not a legalizing factor in Islam. Everything on earth has benefits, even pork has its benefits.

The very idea of consuming *najaasat* – water saturated with urine and faeces – is loathsome and abhorrent to people of Imaan. Whilst *najaasat* is a natural attraction for kufr, Imaan repels it. Recycled water is *najis*, hence its use to even wash cars, is haraam.

**Muslim by name. My primary reason for this claim is that they perform Hindu rituals in their film roles. Family members are annoyed with me. They say that I have no right to judge these actors and actresses. Did I err in saying they are kaafirs and devils? I am prepared to repent.**

**A.** Insha'Allah, you shall acquire great and abundant thawaab for having proclaimed the truth regarding these vile, immoral munaafiqeen and murtaddeen who masquerade as Muslims. Undoubtedly, the film actors and actresses are shayaateen. They are murtads for performing the Hindu rituals. Even if they perform these rituals by pretence or joke, then too they become kaafir.

Your family members are plodding the path of deviation, and they have scant regard for the Deen and for Allah's Laws, hence they are annoyed with you. It is not a case of judging. It is a case of saying that a pig is a pig. If a pig is called a pig, one is not judging the pig. If Allah's Law says that one who indulges in rituals of shirk is a kaafir, then by proclaiming that person a kaafir, one is not judg-

ing him. One is merely echoing Allah's command.

There is no need to make Taubah for having proclaimed the Haqq. Your family members have to make Taubah for having spoken in opposition to the Shariah by siding with murtads. Their Imaan dangles by a thread.

**Q. When does dawn start? Does Fajr begin with dawn?**

**A.** 'Dawn' is an ambiguous term. The time for Fajr begins at Subh Saadiq which is about 90 minutes before sunrise. This phenomenon is explained in more detail in our book, Kitaabus Salaat. The fast begins with the entry of Subh Saadiq.

**Q. A person intentionally broke fasts during several Ramadhaans. Will one Kaffarah of 60 days and the number of Qadha fasts suffice to expiate him?**

**A.** One Kaffarah suffices for any number of days of fasts destroyed during one Ramadhaan. If for example, 3 fasts were intentionally broken in one Ramadhaan, then one Kaffarah plus three Qadha will suffice. If fasts were nullified in four Ramadhaans, for example, then 4 Kaffarahs have to be offered. The Kaffarah



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penalty will apply if niyyat was made to fast the next day. If there was no niyyat, then only Qadha is applicable.

**Q. I have read a fatwa that tobacco is halaal.**

**A.** The fatwa legalizing tobacco is erroneous. The one who issued such a fatwa is extremely short-sighted and oblivious of the destruction tobacco inflicts to the health of human beings.

**Q. Is it allowed to give one's Zakaat to his poor relatives?**

**A.** If the family member is destitute or in debt, then you may give your Zakaat to such a person. However, a person may not give his own Zakaat to his wife, parents/grandparents and children/grandchildren. Similarly, a wife may not give her Zakaat to her husband.

**Q. Where were the nations of Aad and Thamood destroyed?**

**A.** The nations of Aad and Thamood inhabited parts of the country today called Saudi Arabia. They were destroyed in Arabia.

**Q. Is it correct that when Eid falls on a Friday, then the compulsion of Jumuah Salaat falls away?**

**A.** Jumuah remains Fardh even if Eid falls on a Friday. However, according to the Hambali Math-hab, it becomes optional.

**Q. Our new Imaam refuses to hold the asaa when delivering the Khutbah on Fridays. Is it necessary to hold the asaa?**

**A.** It is bid'ah to use the customary asaa during the khutbah.

**Q. Is it permissible to uncover one's aurah inside the house if one is alone?**

**A.** It is necessary to cover one's aurah even in one's own home in privacy.

**Q. Does sighting of the moon applies to only Ramadhan and the Eid occasions? Is sighting of the moon during the daytime of the 29<sup>th</sup> day valid?**

**A.** Sighting of the moon pertains to sighting it only after sunset at the end of the 29<sup>th</sup> day of the Islamic month. Sighting during the daytime has no relevance in the determination of the Islamic months. Sighting of the moon applies to all the months. If at the end of the 29<sup>th</sup> day of the Islamic the moon is not sighted nor is there reliable information of a sighting from another place, then the month will have 30 days. After the 30<sup>th</sup> day, will begin the new month even if the moon is not seen at the end of the 30<sup>th</sup> day. An Islamic month never has 31 days.

**Q. In my cell there is no water for ghusl nor any place for making ghusl. What should I do regarding Fajr Salaat when I am in need of a Waajib ghusl?**

**A.** In your circumstances, clean off the impurity, then make Tayammum and perform Salaat on time. Then at the first available opportunity take ghusl (bath) and repeat the Salaat.

**Q. A lady is presently performing Hajj. Whilst returning from Arafaat to Muzdalifah, she began men-**

**struating. Her flight back home is scheduled after three days. What is the Shar'i ruling with regards to the remaining rites of Hajj?**

**A.** The lady has to perform all the remaining rites of Hajj even in her state of menses. However, she may not perform Tawaaf Ziyaarat or any other Tawaaf in the state of haidh. Tawaaf-e-Wida' which is Waajib is waived for her. She is absolved of this obligation. But, Tawaaf Ziyaarat is Fardh and as long as this Tawaaf is not performed she will remain in the state of Ihraam even if she returns to South Africa, and she will thus be haraam for her husband until such time that she returns and executes Tawaaf Ziyaarat.

It is imperative that she endeavours her utmost to delay her departure. They should speak with the travel agent, and even if it costs to delay the departure for another flight, she just has to do it. Assuming that they flatly refuse to change the departure date, then as a very last resort, she should make the Tawaaf and pay the penalty of the Dum which in this case will be a camel. The price of a camel nowadays is about R6,000. Therefore if possible to change the date of departure, it will cost substantially less, and also ensure that the Tawaaf is not discharged defectively.

**Q. The Ulama in our country are forming an organization to pool the Zakaat of the community. They say that we have to pay our Zakaat to the organization. If a person does not pay his Zakaat to the organization, but gives it to the destitute himself, will it be permissible?**

**A.** Whilst pooling Zakaat into a reliable organization is permissible, it is preferable and best for a person to distribute his own Zakaat personally. In the process of distribution, he should first give Zakaat to his destitute and needy relatives, then to his friends and those around him. If there are no needy persons in his family, etc., then he is free to give his Zakaat to the local organization if it is a reliable body, or he may transfer his Zakaat elsewhere wherever he wishes. No one can compel him to pay his Zakaat to a particular organization.

**Q. I came across a passage in a book in which the author says that those equipped with the qualifications of Ijtihad need not follow a particular School (Math-hab). They may derive the rules directly from the original sources (Qur'aan and Sunnah). He also says: "Similarly, those who are not fully qualified for the exercise of deriving rules, but are so well versed in Islamic disciplines that they can evaluate on different juristic views on purely academic grounds are not forbidden from preferring one school over another in a particular matter." Is the view expressed in this passage right?**

**A.** The author appears to be a moron, hence the display of *jahaalat*. The claim made in the passage is baseless. There is no Mujtahid in this age nor is

## MAKING CLOWNS OF QUR'BAANI ANIMALS

**Q. Some people have dressed their Qur'baani animals and place even hats on their heads. The animals are also painted in an assortment of colours. It is all part of the fun of the Day of Eid, they say. Please comment.**

**A.** Qur'baani is in commemoration of the supreme sacrifice of Hadhrat Nabi Ibraaheem (alayhis salaam) who had laid his son at the altar of sacrifice for the Pleasure of Allah Ta'ala. It was an occasion when the illustrious father drove the knife on the throat of his illustrious son at the command of Allah Ta'ala.

Qur'baani is not a merry-making kaafir practice to be enacted in the manner in which the kuffaar behave during their Christmas festival season. Qur'baani is a serious and a holy practice. Dressing up Qur'baani sheep as if they are clowns to be subjected to mirth and laughter is haraam. It is an absolute mockery of the ahkaam (laws) as well of the spirit and ethos of Qur'baani to make clowns of the sacred Qur'baani animals. These are such animals which will transport us as swift as lightning over the Siraat (Bridge) over Jahan-num. About these animals

Rasulullah (sallallahu alayhi wasallam) said that every hair on their bodies and every strand of wool on their bodies is the equivalent of a virtuous deed. Rasulullah (sallallahu alayhi wasallam) said that even before the blood reaches the ground, Allah Ta'ala accepts the intention of Taqwa which underlies the sacrifice.

The blood of these animals are being shed in commemoration of the Blood of Hadhrat Ismaeel (alayhis salaam) who was offered as the supreme sacrifice of love and devotion. How then can a true Mu'min's Imaan tolerate this satanic mockery – making a mockery and making clowns of the holy Qur'baani animals?

It is not permissible to paint these animals and to transform them into clowns. The spirit of Qur'baani demands responsibility, dignity, decorum and devotion permeated by some grief in consonance with the natural sadness which Hadhrat Ibraaheem (alayhis salaam) must have undergone when he was taking his little son for the sacrifice, and at the time when he drove the knife on his son's throat.

there any Aalim who occupies the rank of even the fourth grade Ulama of former times. The one who made the claim dwells in massive deception.

The Fuqaha of the Hanafi Math-hab who had issued Fatwa in conflict with Imaam Abu Hanifah's fatwa on certain issues did so on the basis of the Usool formulated by Imaam Abu Hanifah (rahmatullah alayh). Furthermore, they were FUQAHA in the truest sense of the term. They were not like the crank 'scholars' of our age.

In this era an Aalim who is truly great and pious will be a staunch Muqallid of his Math-hab. He will not adopt the baseless advice proffered by the miscreant. Great Ulama such as Hadhrat Thaanvi, Hadhrat Gangohi, Allaamah Anwar Kashmiri and innumerable other outstanding luminaries of Islamic Knowledge who devoted their entire lives to teaching Hadith, Fiqah and Tafseer, remained staunch Muqallideen. There is no alternative to making Taqleed to one of the four Math-habs of the Ahlus Sunnah Wal Jama'ah. All ideologues beyond the confines of the Four Math-bas are *dhalal* (deviation).

**Q. Does the rule of Ittisaal between the Fardh and Sunnat Salaat apply to Jumuah Salaat as well? If the Imaam engages in a long Dua, can I break away from the congregation to perform my Sunnah Salaat?**

**A.** Yes, the *Ittisaal* mas'alah applies to Jumuah as well. Yes, you should break away from the rest of the congregation who engages in long dua. It is necessary to engage in the Sunnah Salaat immediately after the short

Dua after the Fardh Salaat. (*Ittisaal in this context means to perform the Sunnat Salaat immediately after the Fardh Salaat without engaging in other acts of ibaadat. Only the short Masnoon Dua may be recited after the Fardh Salaat*).

**Q. Can we eat from KFC in Overport, Durban? My friend told me that it is owned by a Muslim and is SANHA approved?**

**A.** It is not permissible to eat at any KFC outlet wherever it may be. Regardless of SANHA's certification and regardless of the owner being a Muslim, the chickens are carrion. The chickens are haraam. SANHA's certification is a piece of scrap paper. It is absolutely worthless in terms of the Shariah. We have established with 100% certitude that the chickens certified by SANHA are all haraam carrion. Those who devour these haraam carrion chickens do so at the peril of destroying their Imaan as well as their physical health. These chemically pumped haraam chickens cause even cancer as well as many other serious diseases.

**Q. Are Ferrero chocolates and sweets halaal?**

**A.** All of these commercially prepared products contain emulsifiers, stabilizers and other ingredients camouflaged with chemical names and E-numbers. These ingredients may be of plant or animal origin. It is therefore not permissible to consume them.

**Q. Can we consume products which contain the ingredient, shellac?**

**A.** Shellac is haraam, hence consuming any product containing this sub-



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stance is not permissible.

**Q. I became pregnant. A month later I went to a doctor for a check-up. She found no foetus and no heart-beat. I went to another doctor who said the same thing. The doctor then prescribed a tablet to expel the remains. When I took the tablet the first time, I started to bleed. The tablet did not work properly the first time, so I took a second tablet. After the second tablet something came out. I was not sure if it was a foetus or the placenta, etc. Now the doctor says that everything is clear, and it will be just a little fluid. However, ever since that day I am bleeding. Which are my clean days (tuhr), and which are my haidh days? I am confused.**

**A.** The doctors with their haraam tablets have messed you up. They say everything is clear, but you are abnormally bleeding. How can everything then be clear? They may possibly have aborted a foetus which could have developed into a child. Rooh enters the foetus only on the 120<sup>th</sup> day (four months), hence it was not at all surprising for there to have been no heart-beat.

Now look what the haraam tablets have done to you. The tablets have created unnatural, abnormal and harmful bleeding to you. You have to revert to your last *aadat* (haidh habit). If for example, your last regular period was the 15<sup>th</sup>, 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> day of the month, then these same dates during the subsequent months will be your haidh days, and the rest will be *istihaadhah*. For *istihaadhah* take wudhu for each Salaat time and perform Namaaz. When the time of that Salaat expires, your wudhu will end.

**Q. I forgot to perform the two raka'ts Salaat after Tawaaf. What should I now do?**

**A.** It is Waajib to perform the two raka'ts after Tawaaf. This WujooB (compulsion) remains for lifetime. If one is still in Makkah, then one should perform the two raka'ts in the Haram. If one recalls the omission after having left Makkah, then perform the two raka't wherever one happens to be and repent for the sin of omission.

**Q. Is it permissible to manufacture cigarettes?**

**A.** It is not permissible to manufacture and sell cigarettes.

**Q. Please advise if it is permissible for a Muslim to display her unborn child on the new smartphones like on the Blackberry profile for all her contacts or BBM contacts to see?**

**A.** A Muslim does not require any measure of intelligence to understand the immorality of displaying to the public one's unborn child. It is absolutely obscene from an Islamic perspective. Allah Ta'ala has concealed the unborn within the sanctuary of its mother's womb where no eyes are allowed to fall on it. In contravention of this sacred privacy which Allah Ta'ala has bestowed to the unborn, the

mother and whoever else is involved perpetrate the immoral act of making an exhibition of the foetus and of part of the woman's body which has to be compulsorily concealed at all times. This exhibition is totally satanic and haraam.

**Q. What does carrion mean?**

**A.** If you require the literal meaning of carrion, you will find it in any dictionary. We use the term carrion to describe the Shar'i term *maitah*. *Maitah* is haraam meat. Any animal killed in contravention of Islam's system of *Thabah* is *Maitah*. It is the equivalent of carrion or dead, rotten, diseased meat which followers of Iblees halaalizes, and which is unfit for even dogs.

**Q. A modernist deviate in Sri Lanka is propagating that the meat will be halaal even if a kaafir recites Tasmiyah when he slaughters the animal. He argues that the Qur'aan only mentions the Tasmiyah, not the faith of the slaughterer. Is there any validity in this argument?**

**A.** The animal slaughtered by a kaafir will be haraam carrion even if the kaafir recites Tasmiyah a thousand times. The Tasmiyah of the kaafir is not valid. The validity of the Tasmiyah depends on Imaan. The person appears to be extremely ignorant hence he claimed that the Tasmiyah of a kaafir is valid.

The argument that the Qur'aan does not mention the faith of the slaughterer is absolutely corrupt and it portrays the gross ignorance of the person. Thousands of detailed masaa'il are not mentioned in the Qur'aan. The Qur'aan does not mention that there are five Fardh Salaat daily nor does the Qur'aan mention the number of raka'ts in every Salaat, nor does it mention the amount of Zakaat to be paid. In fact, the greater part of Islam's rules and regulations are not mentioned in the Qur'aan. It does not follow from this that five Salaat are not Fardh, and that the 2 raka'ts of Fajr, 4 raka'ts of Zuhr, four of Asr, 3 of Maghrib and 4 of Isha' are not compulsory.

Brother, it is best not to discuss with such an ignorant person. The more you will discuss with him, the more stubborn and stupid will he become.

**Q. Is Salaat valid behind a teacher who compels students to shave their beard?**

**A.** Students with beards are adults or close to adulthood according to the Shariah. It is haraam to submit to the order of the evil teacher who forces his students to shave their beards. The Muslim students should rather accept being expelled from school. They should not disobey Allah Ta'ala at the behest of the evil teacher. Such a teacher should not be allowed to lead the Salaat. The teacher's act of compelling students to shave their beard is kufr, the effect of which is *irtidaad*. The teacher has become a murtadd. Salaat behind him is not valid.

## THE SECRET SOCIETIES

**Q. Have you seen a series of programs called *The Arrivals*? These programs expose the secret societies of the Illuminati and Free Masons. In this program they mention 12 imaams who are direct descendants of Rasulullah (sallallahu alayhi wasallam). Should we believe this? They control almost everything from the banking system to what is shown on television. Isn't it therefore good to know how they work? Should we not study these secret institutions?**

**A.** The Free Masons and the Illuminati devils are kuffaar. The concept of 12 Imaams is a baseless belief of the Shiahs. It has no reality.

Yes, we know that these sinister kuffaar outfits are in control of the world. However, there is a fundamental issue which should not be forgotten, and that is the Controller is only Allah Ta'ala. The Qur'aan Majeed states: "*Not a leaf drops (from a tree) but He is aware of it.*"

Even the dropping off of a single leaf or the direction in which the leaf turns in a breeze is with the direct intervention of Allah Ta'ala and within His knowledge. There are no

accidents in Allah's creation. Everything down to the finest detail happens by the decree of Allah Azza Wa Jal. All these secret societies and all the political and natural upheavals we are witnessing on earth are all by the command of Allah Ta'ala. Even these secret societies operate according to the decree of Allah Ta'ala, and they follow the path set out for them in the Taqdeer of Allah Azza Wa Jal.

We are required to do what we have been commanded and what is within our ability. We have to obey Allah Ta'ala and worship Him in the way He has commanded, then nothing can harm us. Allah Ta'ala says in the Qur'aan Majeed:

*"If you have Sabr and adopt Taqwa, then their plots will never ever harm you in the least bit."*

Whatever goodness or harm befalls us is only in the degree commanded by Allah Ta'ala, nothing more and nothing less. There is therefore no need to be perturbed about all the satanic forces surrounding us. We should concern ourselves with our moral reformation and spiritual progress. Develop Taqwa, obey Allah Ta'ala, and He will take care of us.

**Q. What is the status of Tijaanis in Islam?**

**A.** Tijaanis are astray. The Tijaani faith is a cult of shirk and bid'ah.

**Q. Is Salaat performed with western dress permissible?**

**A.** Western dress is not permissible at any time. Muslims have to wear an Islamic dress. It is not permissible to emulate the dress-styles and ways of the kuffaar. The abomination of wearing kuffaar dress whilst performing Salaat is an aggravated factor of prohibition. Whilst it is Makrooh Tahreemi (repulsive and prohibited) to be clad in kuffaar attire during Salaat, the Salaat will be valid, if the ugly pants are not so tight as to reveal the shape of the *aurah*. If the ugly trousers reveals the shape of the *aurah*, the Salaat will not be valid.

**Q. The Imaam at our location mounts the mimbar immediately after the Eid Salaat. There is no opportunity after the Salaat to engage in a Dua. Is the Imaam's conduct proper? Some people engage individually in dua while the Imaam is reciting the Khutbah. Is this permissible?**

**A.** The Imaam's conduct is improper. The Imaam and the musallis should engage in silent Dua after the Eid Salaat. The practice of omitting the Dua and starting immediately with the Khutbah is not proper. Also, the practice of a congregational dua after the Khutbah is bid'ah, hence not permissible.

It is not permissible to engage in private Dua and Thikr whilst the Imaam is reciting the Khutbah. It is compulsory to listen to the Khutbah.

One may engage in private Dua after returning home.

**Q. I am a female scout. What is the Shariah's view?**

**A.** Being a scout-member is not for Muslim girls. It is in violation of the Qur'aan's command to women:

*"(O Women!) Remain glued in your homes, and make not a display of yourselves as the exhibition of the times of ignorance."*

Outdoor life is not for Muslim girls.

**Q. Is it permissible to eat eggs which are not free-range?**

**A.** It is best to abstain from all artificial eggs, that is, the eggs laid by incubated chickens pumped with chemicals and reared in cruelty and forced to lay eggs with cruelty and chemical feed. These diseased and poisoned eggs cause diseases.

**Q. What is the status of a Muslim woman who has married a Hindu man? Are the children of this union Muslims?**

**A.** A Muslim woman can never be married to a kaafir man. She is living with the Hindu in zina. The children are illegitimate. If she believes that her 'marriage' is valid, then she is a murtad. If she accepts that she is living in adultery and that there is no marriage with the man in terms of the Shariah, and if she does not practise any Hindu rituals, then whilst she will remain a Muslim, her Imaan will be on the verge of extinction. If she rears the children as Muslims, they will be Muslim otherwise not.

**Q. An Aalim says that Surah Faatihah should not be recited in the third and fourth raka't of Fardh Salaat. Is this correct?**



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**A.** Surah Faatihah should be recited in the third and fourth raka't of Fardh Salaat. If it is omitted, the Salaat will still be valid.

**Q. Whilst reciting Dua Qunoot in Witr Salaat, should the hands be folded or left at the sides?**

**A.** The hands should be kept folded even whilst reciting Qunoot.

**Q. Is it permissible to wear high hair-styles and ponytail style under the Hijaab?**

**A.** Wearing high hair styles under the Hijaab defeats the objective of Hijaab. It is haraam to wear such high and protruding hair styles under the Hijaab. Such females come under the curse of Allah Ta'ala and his Mala'ikaah.

**Q. Do jinns exist? What is the position of a person who denies the existence of jinn?**

**A.** Jinn is a species of Allah's creation. Denial of the existence of jinn is kufr. The Qur'aan confirms the existence of Jinn in many aayat, and so does the Hadith. The Qur'aan and Hadith are full of proof for their existence.

**Q. Is it permissible to participate in the radio competition regarding Durood Shareef? One has to inform the radio of the number of Durood one has recited. This is to reach the target of 50 million.**

**A.** The 'durood' competition being run by Radio Shaitaan is by inspiration of shaitaan. Ibaadat is being used for worldly and nafsani objectives. Never participate in these nafsani programmes. There is no thawaab for gratifying the nafs. Recite your Durood in the privacy of your home. Your ibaadat should be only between Allah Ta'ala and yourself. Ibaadat is not up for advertising. It is most despicable, vile and pure shaitaaniyat to advertise ibaadat.

According to the Hadith, one of the signs of Qiyaamah is:

*"With acts of the Deen, the dunya will be pursued."*

This 'durood' debacle is one such example.

**Q. I have not had my baby vaccinated. Relatives and friends are urging me to get the baby vaccinated to protect the child from diseases. I need advice.**

**A.** Vaccination has been proven to be very harmful. Far from it preventing disease, it actually causes disease. Non-Muslim medical experts have written innumerable books proving the extremely harmful effects of vaccination. By vaccinating your baby, you will be harming her and exposing her to diseases. Ignore what the people are saying. It is not permissible to vaccinate.

**Q. Recently my friend informed me that he can travel through his rooh (soul) to see the unseen things such as the happenings during Abrahah's attack on Makkah; calling the dead from the grave and conversing with them; talking with Rasulullah (sallallahu alayhi wasallam), etc. Is this all true? Is it possible to travel**

**via the soul into the distant past? This friend practises the Naqshabandi and the Chishti tareeqats. What is the Shariah's view?**

**A.** Your friend practises Satanism which he falsely describes as the Naqshabandi and Chishti tareeqahs. Do not be deceived by the shaitaani deception your friend is perpetrating. Such deceptions are by shaitaani manipulation. Even if he flies in the air and transforms stones into gold, speaks with the 'dead', etc., never be deceived by the progeny of shaitaan. Shaitaan aids his followers to demonstrate such 'supernatural' feats which are in reality pure deception.

**Q. One night at a very late hour my husband silently went into the room where our daughters were sleeping. From our bedroom I could see him in the mirror. As he approached the bed of one daughter, I yelled at him, and he quickly retraced his steps. It appears to me that he had an evil intention. Is our Nikah valid? I severely admonished him and warned him from entering the bedroom of the girls. They are now big and I don't trust my husband's nafs. He also kisses the daughters on their cheeks. I warned him, and said if he should kiss them on the heads. Am I right?**

**A.** The admonition you gave him is proper and was necessary. May Allah Ta'ala save us all from the Fitnah of our evil nafs and the traps of shaitaan.

Your Nikah is valid. He did not do anything to invalidate the Nikah. If a man touches any bare part of his daughter's body with lust, only then will the Nikah becoming invalid. May Allah Ta'ala save you and your husband from such a satanic calamity. A father should not kiss his daughters on their cheeks. You were correct in advising him to kiss on the head. However, a man himself should understand his feelings. If he understands that the reason for wanting to kiss his daughter is the nafs, and that he had entered their bedroom late at night with evil designs, then it will be haraam for him to kiss his daughters even on her heads.

You should also whisper to your daughters to be on their guard and not be alone with their father. Furthermore, they should dress decently and be properly covered when he is around.

**Q. Shiahs quote from Bukhaari and other Hadith kitaabs to support their belief of the 12 Imaams. They claim that the Hadith mentions 12 Imaams. What is the reality of this claim?**

**A.** Their stupid claim is devoid of reality. Firstly, Shiahs have no right to quote from Bukhaari Shareef and the other Hadith kutub of the Ahlus Sunnah Wal Jama'ah. Shiahs believe that these kitaabs consist of fabricated narrations. When a Shiah cites Bukhaari, ask the miscreant if he believes in the authenticity of Bukhaari Shareef. Obviously he does not. If he utilizes the accursed Shiah belief of

## SALAFIS MASQUERADING AS HANAFIS

**Q. I have heard conflicting views about Molvi Ismail Menk of Zimbabwe. Should I listen to his bayaans?**

**A.** Ismail Menk is a Salafi masquerading as a Hanafi. Beware of his talks. Do not fall into his trap of deception. He, in fact Salafis, are like Shiahs. They have the common strategy of *taqiyyah* in terms of which they conceal their true beliefs from the Ahlus Sunnah in order to gain converts to Salafi'ism. Do not listen to his bayaans.

These half-baked Salafi molvies and sheikhs are ambassadors of the

holy hypocrisy (Taqiyyah) to bamboozle you, and falsely says that he accepts the authenticity of Bukhaari, then he will have to concede that all the praises and accolades which the Ahaadith in Bukhaari confer on Hadhrat Abu Bakr, Umar, Uthmaan, Muaawiyah and the other Sahaabah (radhiyallahu anhum) whom the Shiah brand *murtad*, are true and authentic, and this no Shiah will ever stomach.

The 12 Khulafa mentioned in the Hadith refer to 12 Rulers (Khulafa) who have already passed away. The first four Khulafa (Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali – radhiyallahu anhum) are included in the 12. The Shiah concept of 12 imaams is entirely something different. Their concept of imaams is a kufr concept. They believe that their imagined twelve Imaams were superior to even the Ambiya (alayhimus salaam), and that they used to obtain Wahi directly from Allah Ta'ala. Their claim is bunkum.

**Q. Two years after a khula' took place between my husband and myself, he denies it. He is now fabricating all sorts of stories and spreading false rumours. Please advise me what to do.**

**A.** Sister, you know the truth. It is between you and Allah Ta'ala, and even your ex-husband knows the reality. As long as you had given the true picture and correct information, you need not worry. Your Khula is valid on the basis of what you have explained to us in your letter at the time when we had ratified the validity of the Khula'. Now when you are sure that you had said only the truth, then you need not worry because your Nikah has ended with the Khula'. As such you are free to marry any other person.

**Q. What are the rules regarding a wild animal hunted and shot with a bullet?**

**A.** If an animal is shot with a bullet, then the only way it will be halaal is to make Thabah of it if it is found alive. If it is found dead, then it is haraam carrion. If the animal is shot with an arrow and if at the time of releasing the arrow, the Tasmiyah is recited, then the animal will be halaal

Saudi regime. They slink in the Muslim community and subtly propagate Salafi'ism. When they are in the presence of Hanafi Ulama, then like chameleons they are 'hanafis'. When they are with the ignorant masses, they inject the poison of Salafi'ism. Beware of the talks of these dacoits who ruin Imaan with their glib tongues and devious bayaans. Another devious Salafi outfit is the *Al-Kausar* group of *dajjaals*. Salafis, Shiahs, Bid'atis and modernists *zanadiqah* are all the agents of shaitaan lying in ambush to rob Muslims of their Imaan. Beware of all of these menaces.

even if found dead. However, if the hunter reaches it whilst it is still alive, then Thabah is obligatory.

**Q. The inmate Jamaat at a prison (in the U.S.) had expelled a brother who was openly associating with homosexuals and there were strong indications that he was indulging in this evil. He was banned from participating in Jamaat Salaat and Ta'leem classes. He has now repented, but the brothers still do not want to accept him in the Jamaat. What is the Shariah's ruling for him? Should we consider him a Muslim?**

**A.** Homosexuality despite the extremely grave nature of this abominable sin, is not kufr. As long as the man believes that his evil misdeed is haraam he remains a Muslim. To a greater degree is his Imaan valid when he says that he has repented. If he says that he has repented, then it is haraam to ostracize him. He has to be accepted into the Jamaat. No one has the right to prevent the repentant from being a member of the Jamaat. It is haraam to ban him from Jamaat Salaat and Ta'leem classes. Rasulullah (sallallahu alayhi wasallam) said: *"The sincere repentant of sins is like one who has no sins."*

**Q. When I perform Salaat alone, is it necessary to recite audibly during Fajr, Maghrib and Isha. The non-Muslim cell-mate becomes annoyed and complains of me disturbing his sleep.**

**A.** It is not compulsory to recite audibly if you are performing alone. You may recite silently.

**Q. When the Qur'aan Shareef had been burnt here in the U.S.A., a non-Muslim prisoner asked me to show him the Qur'aan. I gave it to him with the intention that he may possibly Islam. After handling the Qur'aan he returned it to me. Did I sin?**

**A.** Yes, you had committed a sin by giving the Holy Qur'aan to the non-Muslim to hold regardless of your good intention. Remember that when it is haraam for even a Muslim to touch the Qur'aan if he is without wudhu, how can it be permissible for a non-Muslim to touch the Qur'aan

(Turn to page 12)



# WHAT IS THABAH?

*What is Thabah? Thabah is generally translated to mean 'slaughtering'. But the Islamic meaning of Thabah is much more than mere throat-cutting and killing of animals. The Yahoood, Nasaara, and other brands of mushrikeen also slaughter and kill animals. However, their slaughtered animals are designated Ghair Math-booh by the Shariah. Ghair Math-booh means an animal which was killed by a method other than Shar'i Thabah.*

Slaughter is any form of barbaric killing of animals. All systems of killing of the kuffaar are described as slaughtering whilst not a single non-Muslim system is Thabah. The Islamic system is a sacred process which embodies the attributes of humanity and divinity. Thus Thabah is among the *Sha-aa'ir* (salient and outstanding features) of Islam. Hence, if one sees a stranger killing an animal in accordance with the rules of Thabah, then according to Rasulullah (sallallahu alayhi wasallam), he shall be proclaimed a Muslim without

any need to investigate his beliefs. Only if any kufr is manifestly portrayed by the stranger will it be valid to label him a kaafir.

The following are the essential requisites of the Islamic institution of Thabah:

- (1) The animal shall be handled tenderly. It is not permissible to drag the animal to the place of slaughter.
- (2) The animal should be fed prior to it being slaughtered. It is improper to slaughter a hungry animal.
- (3) The knife must be exceedingly sharp.
- (4) The knife should not be sharpened in the presence of the animal.
- (5) The animal must not be laid prostrate whilst the *thaabih* (slaughterer) engages in sharpening the knife or in some activity unrelated to Thabah.
- (6) The *Thaabih* should not be a *faasiq* or an immoral person such as the slaughterers employed by *all* the chicken killing facilities and abattoirs, for these slaughterers hover on the brink of kufr on ac-

count of almost total abandonment of Salaat, including Jum'ah and Eid.

- (7) The *Thaabih* must face the Qiblah when slaughtering.
- (8) The animal must be facing the Qiblah when it is being slaughtered.
- (9) The four essential neck vessels must be severed with one swift cut, and to make assurance doubly sure, another two strokes of the knife should be implemented.
- (10) The Tasmiyah (*Bismillaahi Allaahu Akbar*) must be recited with lip and tongue movement at the precise moment of cutting.
- (11) All forms of stunning, electrocuting, drowning, and injury of any kind prior to slaughtering are Haraam.
- (12) All forms of post-slaughter injury such as stunning, etc., are Haraam.
- (13) The animal should be left to bleed and nothing may be done to impede the expulsion of the blood. Just as pre-slaughter stunning impedes the expulsion of all the blood, so too does post-slaughter stunning. These brutal injuries

prevents total excision of the blood.

(14) Skinning may not commence whilst there is the slightest movement in the animal.

These are the obligatory ingredients of the Islamic system of slaughter known as Thabah. It is not permissible to omit any ingredients from this list.

It should be understood that just as human beings, animals too have *Rooh* (Soul). The transcendental acts of Tasmiyah and Qiblah have been divinely designed for the benefit of both the animal and the consumer. Allah Azza Wa Jal, the Creator of the animals and of human beings, is well aware of the welfare of His *Makhlooq* (creation). He did not design the Tasmiyah and the Qiblah in idle jest – *Nauthubillaah!* Both these rites are of *fundamental* importance and it is haraam to intentionally discard these acts.

From the aforementioned list of factors, it is abundantly clear that not a single one of these Shar'i acts is complied with in commercial killing of animals. In other words, from A to Z, the killing systems of

all commercial killing facilities are Haraam, hence the products of such systems are haraam, diseased carrion, not fit for even dogs. It is this type of carrion which outfits such as SANHA, MJC, ICSA, NIHT, etc. halaalizes thereby destroying the Akhlaaq (moral character and fibre) and Imaan of the community.

Muslims should not acquit themselves like animals, devouring whatever is offered to them. Little do they realize the moral and spiritual destruction they cause to themselves by consuming all the haraam carrion – chicken and meat products – halaalized by the mercenary 'halaal' certificate vendors. Whilst these miserable entities have only money as their objective, the objective of Muslims is and should be obedience to the Shariah of Allah Azza Wa Jal. And, a primary demand of this Shariah is abstention from even consuming doubtful substances.

According to the Qur'aan, those who consume haraam, follow in the footsteps of shaitaan. It is imperative to exercise pressure on the nafs and to cure it of the addiction of carrion-consumption.

## THE KUFR OF THE MODERNIST MORONS

**Q. Many people these days are resorting to self-reasoning, free-thinking and opinion. They read and come up with their own conclusions. They want to know the reasons for the mas'alas of the Deen. When they don't understand or if there is no explanation to satisfy them, they refute the mas'alah. What is the cause and remedy for this attitude?**

**A.** This is the age of atheism which is the product of the atheist system of western secular education. It is the age of *kufr* and *ilhaad*. These developments have been predicted by Rasulullah (sallallahu alayhi wasallam). The era of *ilhaad* and *kufr* had in fact commenced in the very age of Khairul Quroon. Today it is a different kind of *ilhaad* and *kufr*.

The thrust of western education is atheism. Imaan is corrupted and destroyed by western education. It is for this reason you will find numerous Muslims today questioning Deeni masaa-il. They want to know the reasons and the 'philosophy' underlying the masaa-il. They want to know why is this divine command so and what is the rationale for that Qur'aanic command and that Hadith, etc. If any of the *ahkaam* of the Shariah is beyond their corroded intellectual

perception, they summarily dismiss it, and to camouflage their kufr, they attribute it to opinion of the Aimmah-e-Mujtahideen.

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) said that questioning the reasons for the *ahkaam* is tantamount to rejecting Nubuwwat. The obligation of the Mu'min is to obey the Qur'aan and Sunnah, that is the Shariah, regardless of understanding or not understanding the reasons for the laws.

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said that the doubts which modernists suffer (regarding Deeni *ahkaam*) have two causes: (1) Lack of respect for Allah Ta'ala, and (2) Lack of love for Allah Ta'ala. These doubts vanish once *Azmat* (honour/respect) and *Muhabbat* (love) have been cultivated. By submitting to the Shariah and adopting the Sunnah, these two essentials are cultivated.

The system and ethos of western education emphasize the rejection of Deen. Beliefs are antiquated issues in this kufr educational system of the west. Almost all Muslims who had undergone the calamity of western indoctrination at academic level are in reality kaafir. They are in fact *munaafiqeen* masquerading as Muslims. They perform Salaat,

fast, pay Zakaat, perform Hajj, etc., whilst their hearts reject almost all the detailed *ahkaam* of the Shariah. You will therefore hear these modernist *zanaadiqah* speaking about 'reinterpretation' and 'ijtihad'. Every Tom, Dick and Harry among these modernists *juhhaal* whose Imaan has been destroyed by western education considers himself qualified to scrutinize and interpret the Qur'aan and Hadith whilst they are deficient in even Qur'aan recitation and basic Tahaarat masaa-il. Their stupidity precludes them from understanding that they are just plain morons.

Those Muslim wasting their time, energy and brains sitting at the feet of kuffaar masters, spend half of their lives in the *suhbat* (companionship) of kuffaar, *munaafiqeen*, *zindiqeen*, *fussaaq* and *fujjaar*. These are their tutors. Is it now possible to expect any virtue from the protégés of Allah's enemies? Regarding the *suhbat* of *fussaaq*, *fujjaar* and *kuffaar*, Hadhrat Hakimul Ummat (rahmatullah alayhi) said: "*Nooraaniyat* (i.e. the Noor of Imaan) is extinguished by association with kuffaar and *fujjaar* (immoral persons). *Zulmat* (spiritual darkness) then develops. The knowledge which emanates from the niches of Nubuwwat contain *Noor*,

## IBAADAT FOR THE DUNYA

"On the Day of Qiyaamah there will be people who will have marks on their foreheads (as a result of Sujood in abundance). They will be those who had spent the nights in Tahajjud Salaat. Night and day they had devoted to Ibaadat. However, the Malaikah will be hauling them in to Jahan-num."

The companions of Hadhrat Ali (radhiyallahu anhu) who were with him on this occasion, asked in surprise: "What is the reason for this?" Hadhrat Ali (radhiyallahu anhu) replied: "Whilst they were engaged in their effort (of ibaadat), their *Maqsood* (Objective) was not Allah Ta'ala. They performed their acts of ibaadat to satisfy their own desires, hence it will be proclaimed: "Today, all of you enter into Jahan-num! You have no

relationship with Me (i.e. Allah Azza Wa Jal)."

This Hadith has full applicability in the present age in which the dunya is being pursued with deeds supposed to be for the Akhirah. Among the signs of Qiyaamah, it is mentioned in the Hadith that people will pursue worldly objectives with deeds of the Akhirah (i.e. with ibaadat and Deeni activities) which will be utilized as a smokescreen for despicable nafsani motives. All the so-called 'deeni' functions of merrymaking, the 'thikr' and sing-song (na't) sessions, the public thikr halqas and even madaaris are of this category of deeds which are perpetrated to deceive the ignorant masses for the acquisition of nafsani and worldly designs and objectives.

and what emerges from the heart of a faasiq is *zulmat* (spiritual darkness and Satanism)."

The attitude to which you have referred is kufr in disguise. May Allah Ta'ala save the Ummah from this greatest of all calamities in which mil-

lions of so-called 'enlightened' born Muslims are wallowing. Whilst they profess to be Muslims, they fail to realize that in reality they are *Zindiqeen*. Referring to the preponderance of *munaafiqeen* and *zindiqeen* in the Ummah of later times, Ha-

(Continued on page 12)



## UNHOLY DESTRUCTION BY THE SAUDIS

**Q. The Saudis plan to build over the Mubaarak Grave of Rasulullah (sallallahu alayhi wasallam) with the excuse that the Masjid requires additional space. Why don't they demolish the Zionist hotel establishment that they have allowed into Madinah Munawwarah? The Muslim Ummah remains silent. How can we defend the honour of brother Muslims when we are unable to unite to defend the honour of Nabi (sallallahu alayhi wasallam). It is the responsibility of the Ummah to react and protest the destruction of Islam's holy relics by the Saudi government.**

**A.** We have highlighted in *The Majlis*, a number of times the Saudi destruction of the holy relics of Islam. Over the years we have vigorously criticized the vandalization of Islam's holy relics by the Saudi

kings. Many others too have protested. But, needless to say, all protests fall on deaf years.

The Saudis are U.S. puppets and they allow the Hajj because of commercial objectives. If it was not for its commercial and other strategic value, the Saudis would have banned even the Hajj. They have already destroyed more than 90% of all the relics of Islam. They are now plotting to eliminate the last of these sacred remnants.

Why would they ever dream of demolishing the Zionist and other kuffaar establishments in the Holy Lands? The Saudis dance to the pipe-tune of the Zionists and the U.S. It is the writ of the U.S. which determines the direction of the Saudi monarch.

Muslims of the world fail to protest because their Imaan is dead. The unholy destruction plotted and executed by the

Saudi regime does not concern Muslims.

If the Muslims of the world unite and boycott going to Saudi Arabia for Umrah and Hajj, the Saudis will then sit up and listen. Only those on whom Hajj is Fardh should go. All others should boycott Saudi Arabia. Alas! What we are proposing is a cry in the wilderness. Furthermore, we know that it will fall on deaf ears.

In the circumstances we can only do what is within our ability, and that is to speak against the evil and to make dua to Allah Ta'ala to remove this oppressive, faasiq, un-Islamic slave of America from the scene. May Allah Ta'ala supplant the fussaag, fujjaar and kuffaar rulers and governments of Muslim lands with pious Sultans who will owe allegiance to a central Khalifah, a true Vicegerent of Allah Azza Wa Jal

## OBSCENITY OF THE SAUDI URINALS

An irate Brother who performed Hajj this year, writes:

*"The Saudi authorities have installed standing urinals in Mina and Arafat. Just imagine the obscene scenes! Men standing like animals with their ihram pulled up and urinating like asses in full view of the public. Even women pass by and view these horrid scenes of shamelessness being perpetrated in the holiest of lands – in Mina and Arafat. How much worse and how much more shameless will Muslims become?"*

### THE MAJLIS COMMENTS:

Brother, what you have beheld is simply the introductory steps to unimaginable immorality which still has to be implemented under the aegis of the vile rulers. Destruction of holy relics and substituting the relics with toilets and urinals is the Saudi style of emulating the U.S. kuffaar. Rasulullah (sallallahu alayhi wasallam) said that the time will dawn when Muslims will imitate and ape the Yahood and Nasaara to the extent of crawling behind them into even a 'lizard's hole'. If crawling into a lizard's hole, drinking urine and eating the faeces of swines become honourable and fashionable to the Yahood and Nasaara, the Saudis in particular, and the Muslims of the world in general,

will consider the accomplishment of these feats honourable and fashionable. This is the state of the Ummah today.

The public urinals and the lewd males in 'ihraam' standing like donkeys relieving themselves in full view of the public, vividly portray the filthy, rotten state of fisq and fujoor of the hearts of the rulers and the public. The Ummah is diseased – absolutely rotten and stinking.

Whilst we lament these vile developments, we have to understand that Rasulullah's predictions must come to the fore. We are incrementally observing the materialization of Rasulullah's predictions. The moral degeneration of Muslims in general, and of the Arabs in particular, has not reached its limits at the bottom of the barrel. There is still a long way down the slippery meandering path in the abyss of immorality into which the Ummah is uncontrollably sliding to its destruction. The stage still has to be reached when Arab women will be "gyrating with their buttocks swinging around idols" – *Hadith*. Idolatry and immorality go hand in hand.

There is one consolation in this scenario of filth, immorality, fisq and fujoor which the Saudi regime is nourishing – that is the collapse and annihilation

of the Saudi regime are not in the too distant future. The Whip of Allah Azza Wa Jal will strike suddenly and swiftly and the Saudi regime will be relegated into oblivion in a remote corner of history.

Dua is a very powerful weapon when it rises from the hearts of the righteous ones. The kuffaar superpowers will not be able to aid and sustain the Saudi regime when it is time for the decree of Allah's Athaab. The Qur'aan, warning all these tin-topped zaalim rulers, says:

*"For every nation there is an appointed time. When its appointed time dawns, neither will it be delayed or advanced by a moment."*

The current orgies of waste and immorality in which the Saudi regime is lost in a drunken stupor of bestial enjoyment, are simply in consonance with the following Qur'aanic aayat:

*"When We intend to destroy a city (or a community or nation), we command its affluent ones (to go wild with their evil and villainy), then they (recklessly) indulge in fisq in the city. Then the decree is established over them. We then utterly destroy the city (with its inhabitants)."*

The wheel of Saudi ruin and destruction is about to make its full turn.

one third the value of the estate.

An illness which lasts for a year or more will not be termed *Maradhul Maut*. When such a person's illness deteriorates leading to his death, the *Maradhul Maut* will be from the time of deterioration.

## ILM-E-NAAFI

**Q. What is Ilm Naafi' (Beneficial Knowledge)?**

**A.** Ilm-e-Naafi' (Beneficial Knowledge) is Knowledge which induces in a person the *fikr* (concern) for the Hereafter. It impels a person to implement the Shariah in practical life and to make the world subservient to the Deen. It creates life in Beliefs. It induces in man the perpetual fear and concern for Maut, the Qabr and Qiyaamah.

*Ilm-e-Naafi'* is in reality the *Noor* of the textual knowledge of the Deen. It is the Knowledge which expands the breast of the Mu'min with the *anwaar* of Nubuwwat, and it transforms the spiritual heart (*Qalb*) into a receptacle for the *anwaar* which perpetually cascade from the Arsh of Allah Ta'ala, descending to earth searching for abodes in which to settle. And, the abodes for these celestial *anwaar* are the purified hearts of the Mu'mineen

adorned with the blossoms of *Ilm-e-Naafi'*.

*Ilm-e-Naafi'* as defined by Imaam Waki (rahmatullah alayh), the Ustaadh of Imaam Shaafi' (rahmatullah alayh), is "A Noor in the Qalb of the Mu'min, and this Noor is not given to a sinner."

If the knowledge does not produce these results in a man, then such knowledge will be a calamity for him in the Aakhirah. Regarding *Ilm-e-Naafi'*, the Qur'aan Majeed states: *"Verily, of the servants of Allah, only the Ulama fear Him."*

From this it should be understood that if knowledge does not embed fear of Allah in the heart, it will be a calamity. And, there is no need to wait for Qiyaamah to see the consequences of destructive 'knowledge'. The thorns of knowledge which is a *Wabaa* (*Calamity*) are the droves of ulama-e-soo' which pollute the earth in this era.

## TALAAQ AND THE DECREE OF A MORON JUDGE

**Q. In Pakistan the High Court has ruled that the husband does not have the absolute right and power of issuing divorce to his wife. The judge said that if the husband does not issue Talaaq during a tuhr (clean period) in which sexual relations did not take place, and if the Talaaq is not issued in the presence of two witnesses, then it is not valid. Please comment**

**A.** The judge who issued the haraam and baatil decree is a moron. He is a zindeeq. His baatil decree renders him a murtad. The jaahil does not know whether he is coming or going. It is indeed surprising that a chap who is unable to distinguish right from left is a high court judge. His stupid decree is ludicrous and laughable – laughable because every ignoramus in the street understands the gross stupidity of the secular judge who is a

confirmed jaahil in terms of the Shariah.

The ludicrous degree emanating from a court of kufr has absolutely no impact on the Shariahs ruling. The Talaaq remains valid. The stupid decree issued by the moron can never abrogate the fourteen century Law of the Shariah. Regardless of the Shar'i violation which a husband may commit in his procedure of administering Talaaq, the Talaaq will be valid and effective although the husband will be sinful for having adopted the incorrect method for administration of Talaaq.

The validity of Talaaq does not require witnesses as Nikah does. The judge is plain stupid hence his disgorgement of drivel. Although Talaaq should be issued during a Tuhr in which sexual relations does not take place, it is not a condition for the validity of Talaaq. Any misguided Muslim who follows the haraam and baatil ruling of the moron, zindeeq, murtad judge will be in flagrant violation of the Shariah of Allah Ta'ala.

## THE INTERFAITH KUFR

(Continued from page 1)

Salvation, and all other religions are false. This message is in diametric conflict with the articles of faith propound-

ed by the kufr interfaith movement whose chief votary in this era has become the Saudi royal family.

## MARADHUL MAUT

The final sickness in which Maut (Death) occurs is called *Maradhul Maut*. It is the illness from which a person does not recover. The Shariah does not fully recognize a person's monetary operations during

*Maradhul Maut*. For example, gifts made to heirs during *Maradhul Maut* will not be valid. Charitable endowments made during this state if illness come within the scope of Wasiyyat which is effective in

If during an illness a person is able to perform Salaat as usual and is able to attend to other duties, then such sickness will not be *Maradhul Maut*. This person's *Maradhul Maut* will commence from the time his sickness deteriorates, confining him to bed.

A sickness could be prolonged, extending over a period of years, e.g. a man has cancer for few years. However, he carries on normally with his daily activities. His *Maradhul Maut* will begin from the time he is incapacitated and confined to bed.



# THE DRUGS DON'T WORK: A MODERN MEDICAL SCANDAL

By Ben Goldacre, Guardian UK

Drugs are tested by the people who manufacture them, in poorly designed trials, on hopelessly small numbers of weird, unrepresentative patients, and analysed using techniques that are flawed by design, in such a way that they exaggerate the benefits of treatments. Unsurprisingly, these trials tend to produce results that favour the manufacturer. When trials throw up results that companies don't like, they are perfectly entitled to hide them from doctors and patients, so we only ever see a distorted picture of any drug's true effects. Regulators see most of the trial data, but only from early on in a drug's life, and even then they don't give this data to doctors or patients, or even to other parts of government. This distorted evidence is then communicated and applied in a distorted fashion.

In their 40 years of practice after leaving medical school, doctors hear about what works ad hoc, from sales reps, colleagues and journals. But those colleagues can be in the pay of drug companies - often undisclosed - and the journals are, too. And so are the patient groups. And finally, academic papers, which everyone thinks

of as objective, are often covertly planned and written by people who work directly for the companies, without disclosure. Sometimes whole academic journals are owned outright by one drug company. Aside from all this, for several of the most important and enduring problems in medicine, we have no idea what the best treatment is, because it's not in anyone's financial interest to conduct any trials at all.

Now, on to the details.

These are frightening results, but they come from individual studies. So let's consider systematic reviews into this area. In 2003, two were published. They took all the studies ever published that looked at whether industry funding is associated with pro-industry results, and both found that industry-funded trials were, overall, about four times more likely to report positive results. A further review in 2007 looked at the new studies in the intervening four years: it found 20 more pieces of work, and all but two showed that industry-sponsored trials were more likely to report flattering results.

How does this happen? How do industry-sponsored trials almost always manage to get a positive result? Some-

times trials are flawed by design. You can compare your new drug with something you know to be rubbish - an existing drug at an inadequate dose, perhaps, or a placebo sugar pill that does almost nothing. You can choose your patients very carefully, so they are more likely to get better on your treatment. You can peek at the results halfway through, and stop your trial early if they look good. But after all these methodological quirks comes one very simple insult to the integrity of the data. Sometimes, drug companies conduct lots of trials, and when they see that the results are unflattering, they simply fail to publish them.

Because researchers are free to bury any result they please, patients are exposed to harm on a staggering scale throughout the whole of medicine. Doctors can have no idea about the true effects of the treatments they give. Does this drug really work best, or have I simply been deprived of half the data? No one can tell. Is this expensive drug worth the money, or has the data simply been massaged? No one can tell. Will this drug kill patients? Is there any evidence that it's dangerous? No one can tell. This is a bizarre situation to arise in medicine, a disci-

pline in which everything is supposed to be based on evidence.

And this data is withheld from everyone in medicine, from top to bottom. Nice, for example, is the National Institute the Health and Clinical Excellence, created by the British government to conduct careful, unbiased summaries of all the evidence on new treatments. It is unable either to identify or to access data on a drug's effectiveness that's been withheld by researchers or companies: Nice has no more legal right to that data than you or I do, even though it is making decisions about effectiveness, and cost-effectiveness, on behalf of the NHS, for millions of people.

In any sensible world, when researchers are conducting trials on a new tablet for a drug company, for example, we'd expect universal contracts, making it clear that all researchers are obliged to publish their results, and that industry sponsors - which have a huge interest in positive results - must have no control over the data. But, despite everything we know about industry-funded research being systematically biased, this does not happen. In fact, the opposite is true: it is entirely normal for

researchers and academics conducting industry-funded trials to sign contracts subjecting them to gagging clauses that forbid them to publish, discuss or analyse data from their trials without the permission of the funder. This is such a secretive and shameful situation that even trying to document it in public can be a fraught business. In 2006, a paper was published in the Journal of the American Medical Association (Jama), one of the biggest medical journals in the world, describing how common it was for researchers doing industry-funded trials to have these kinds of constraints placed on their right to publish the results. The study was conducted by the Nordic Cochrane Centre and it looked at all the trials given approval to go ahead in Copenhagen and Frederiksberg. (If you're wondering why these two cities were chosen, it was simply a matter of practicality: the researchers applied elsewhere without success, and were specifically refused access to data in the UK.) These trials were overwhelmingly sponsored by the pharmaceutical industry (98%) and the rules governing the management of the results tell a story that walks the now familiar line between frightening and absurd.

## AQEEDAH QUESTIONS

### SALAAT BEHIND DEVIATES

**Q. I have read in *Aqeedatut Tahaawi* and also in *Mullah Ali Qaari's* commentary of *Fiqhul Akbar* that the Ahlus Sunnah perform Salaat behind a man even if he is a *faajir* (immoral). However, I do not perform Salaat behind these deviant Salafis in prison because Az-Zabeedi' Al-Hanafi said that Salaat behind the Ahl-e-Hawa is *Laa Ya jooz* (not permissible). Please explain the conflict between our Hanafi Scholars on this issue.**

**A.** What you have read in *Aqeedatut Tahaawi* and *Fiqhul Akbar* is correct. That is the belief and practice of the Ahlus Sunnah Wal Jama'ah. It is the official position.

Regarding Az-Zabeedi's statement, firstly, it does not say that Salaat behind the Ahl-e-Bid'ah is invalid. It says: '*La tajooz*' which does not mean 'invalid'. The statement says that one should not perform Salaat behind them.

Secondly, his advice is in conflict with the Jamhoor Fuqaha of the Ahnaaf. Thus,

we do not make *amal* on the obscure and rare opinion. Whilst we do not intentionally seek out a Bid'ati to follow in Salaat, nevertheless if we are in a situation where the Imaam is from among the Ahl-e-Hawa (people of nafsaani desire/deviates), then we do not perform our Salaat alone. We join the Jamaat. In Musjidul Haraam in Makkah, and in Musjidun Nabawi in Madinah, the Imaams are generally Salafi. We join the Jamaat and perform Salaat behind them, and this is in accord with the Aqeedah stated in all our kutub of Aqeedah as you are aware. Thus, you may not utilize Az-Zabeedi's version to cancel the clear-cut ruling of the Jamhoor Fuqaha of the Ahnaaf.

Salafis (Wahhaabis) are astray, but they are Muslims. We perform Salaat even behind them. However, if a Salafi who makes masah on ordinary socks leads the Salaat, and if we are aware of it, then we repeat the Salaat we had performed behind him, not because we believe him to be a kaafir, but because his wudhu is not valid.

### TA'WEEL

**Q. Salafis propagate that it is kufr to make *ta'weel* (to interpret) the allegorical Qur'aanic verses whereas according to the Ahlus Sunnah it is permissible and sometimes even necessary to resort to *ta'weel*. I find it difficult to appropriately interpret certain ayat.**

**A.** You are not qualified to resort to *Ta'weel*. If you do not understand anything, seek guidance from the Ulama and do not distort any meaning with unqualified interpretation. This can be dangerous for Imaan. Even the Muqallideen Ulama do not resort to *Ta'weel*. We merely narrate the *Ta'weelaat* (interpretations) of the senior Ulama of bygone times. The Arabic text which you have quoted in your question No.5, clearly instructs you to refer to the Ulama who understand these issues.

### MATH-HAB

**Q. I am a follower of the Shaafi' Math-hab. However, for certain reasons I am inclining to the Hanafi Math-hab. Please offer some advice.**

**A.** You will be justified to come over to the Hanafi Math-hab, only if you lack expert guidance in the Shaafi' Math-hab of which you are a follower. You may adopt the Hanafi Math-hab only for a genuine Deeni reason, not for any worldly reason. If it is to gain sound knowledge for the purpose of practising, then your adoption of the Hanafi Math-hab will be correct. In fact, Imaam Tahaawi too was at one stage a Shaafi'. Later he accepted the Hanafi Math-hab.

### TAQDEER

**Q. Regarding *Taqdeer*, I have read that the *Taqdeer* which does not change is called *Taqdeer Mubram* (Conformed *Taqdeer*). But *Taqdeer Muallaq* (Impending *Taqdeer*)**

**Can change with Dua. Could you expound these concepts?**

**A.** Even *Taqdeer Muallaq* is an integral part of the all-embracing, eternal *Taqdeer* of Allah Azza Wa Jal. The *Mubram-Muallaq* exposition is a weak attempt to logically explain what is inexplicable due to its eternal dimension. In other words, in eternity Allah Ta'ala has always been aware that a certain act a million years hence will be changed and substituted with

another decree. Brother, this is an issue which should not be probed in depth. The more you probe it, the more intricate and difficult it becomes. Created minds can never encompass the eternal meanings of eternal issues - issues related to the *Zaat* and *Sifaat* of Allah Ta'ala. You tread dangerous ground when you attempt to enter into this minefield. Neither can we explain such issues satisfactorily, nor will we understand these issues in entirety even after entering Jannat.

### DIFFERENCES

**Q. Why are there so much difference among the Scholars on these issues of *Aqeedah*?**

**A.** All the finer and subtle transcendental issues pertaining to Aqeedah, Allah's Zaat and Sifaat - issues on which the Qur'aan, the Ahaadith and the Aathaar of the Sahaabah are silent, are products of the human mind. Thus, the opinions of the Scholars on such issues are essentially the products of their minds, not the products of Wahi. Differences are therefore natural and logical. Thus, the principle is always to find a reconciliation between the conflicting statements of the senior Scholars of the valid Math-habs.



# CONTRACEPTIVES AND THE MORON MUFTIS

*The following questions and comments are by a German Sister who had embraced Islam a few years ago. By profession she is a nurse, hence she knows what she is speaking on the subject under discussion. The Sister writes:*

"Below is a fatwa of permissibility of contraception. I read and hear all the time that contraception is permissible if the wife feels that she is not ready for children or if she is tired of child-care or if she wants to keep slim (but which will not happen because the weight gains naturally by taking anti-baby pills, etc.), or if she wants a time out after having children, or if the menstrual cycle is not regular. This (i.e. the pill for menses) is often resorted to here in Pakistan where the girls are told that this medicine is to regulate their menses, but they are not being told that it is the anti-baby pill and so on.

I wonder how quick a fatwa of permission is given without the necessary investigation of the matter, substance, technique, etc. Here in Pakistan some of the Ulema in the Darul Ifta say that their job is only to look into the books, but not to investigate the practical issues and consequences of their fatwas given in haste. Well, what should we expect of the youngster Ulema spending

time sleeping and want to be woken up at a certain time instead of doing work on research? Here, probably everywhere, the slogan is always...but the books say so, even if the matter is a completely different issue.

I am suffering from the side effects of this horrid medication since I was put on the anti-baby pill by my mother on my first visit to a lady doctor back in my teenage days having the first boyfriend. First, unnatural massive hair growth everywhere and which does not stop; deepening of my voice (what this means for the emotions of a woman can be imagined); fainting spells, liver damage, spleen anomalies, blood clotting problems, never-ending migraines, brain problems, uterine cysts...the list goes on.

With the pill, one could just manipulate one's menses as one wished. Oh! I did not like my menses occurring on a certain day, so I kept taking the pill. Now my body pays back the abuse I had inflicted on it, not knowing better at the time. I was fortunate not to have suffered an embolism so far. Since I became a Muslim I did not take this horrid stuff anymore.

So, with this deluge of harmful side effects, how can the Ulema so simply just issue a fatwa of permissibility? Today it is so easy to obtain information via the internet. What should be the

correct stance on this issue?

## COMMENT

*The fatwa to which the Sister refers is not being reproduced here. It is simply a humdrum fatwa issued by a mufti maajin without research and understanding. It ludicrously contends the permissibility of the horrible poison which the Sister describes.*

All your observations and comments pertaining to the pill and contraception in general are correct and valid. It is not permissible to indulge in these harmful, unnatural, poisonous horrid contraceptives and contraptions invented by the kuffaar at the insistence of Shaitaan.

Your comments regarding the muftis of this day too are pertinent. Muftis are available nowadays for a cent. The word has become a joke. Just any fellow who has sat sleeping through a crash course of so-called 'ifta' is crowned a 'mufti' in this era although the poor fellow is unable to distinguish between left and right. Describing these mercenary 'muftis', radio 'muftis', television 'muftis' and riba-bank

'muftis', Allaamah Ibn Aabideen stated they are 'Haatibul lail', i.e. they gather firewood in the darkness of the night not knowing whether their hands fall on a snake or on najaasat. Then the great Allaamah adds: "Wail - Kul-lul Wail", i.e. total destruction and Hell for those who follow such moron 'muftis'.

They blurt out just any drivel that their nafs pumps into their mouths. Their understanding of the kutub (books) is minimal and chaotic, and in deeds of virtue they are bankrupt. They consume mushtabah and haraam. This is the reason for the preponderance of fatwas of nafs which legalize even carrion, liquor, riba and these haraam unnatural contraceptives, the ruin of which you have spelled out and experienced, and from which you are to this day suffering.

As you have correctly concluded, they just look into the books with their eyes, without their brains being operative. They have seen the Hadith pertaining to *azal*, and without research and reflection, they analogize the filthy kuffaar poisons such as the pill on the

basis of *azal*, and fabricate a fatwa of permissibility. The shocking array of harmful effects has no meaning for their fossilized brains. They are too stupid to understand that *dharar* (harm/injury) is a factor of prohibition. Western kuffaar practices awe them, hence they dare not issue fatwas which will upset the modernist western establishment. They wallow in mental subjection. The smattering of book knowledge they have acquired is manipulated to portray this subjection with Islamic hues. Thus they cloak their fatwas of corruption with an external façade of religiosity. But even lay people like yourself see through the flimsy veil of stupidity which overhangs the moronic fatwas issued by the moronic (*maajin*) muftis.

Contraceptives – the pill, the loop, the filthy zina condoms and the like are all haraam, and no amount of 'permissibility,' fatwas issued by moron 'muftis' can hallow things, substances and institutions which operate in direct conflict with the natural laws of Allah Azza Wa Jal and the purpose of life on earth.

## THE BID'AH OF THE 'DEOBANDI' MOLVIS

(Continued from page 1)

*no intelligence."* They are dumb, deaf and blind. They who have introduced all these acts of bid'ah, fisq and fujoor are *juhala* and *zanaadiqah*. They are of the vilest specimens of human kind and they deserve to be buried alive. The pits into which their noxious corpses should be dumped should be filled with thorns, for they are among the Dajjaals who are digging up the very foundations of Islam. They are the Devils who are destroying the Deen. They are the spiritual progeny of the Yahood, the Shiah and Shaitaan. They do not belong to the *Taaifah* called Ulama-e-Deoband. They are the evil agents of Iblees-in-Chief, hence they indulge in bid'ah to destroy the Deen. It is haraam to refer to them as Ulama of Deoband. It is to bring pain and insult to the Ulama of Deoband to dub these vile specimens of human shayaateen, 'Deobandi Ulama'.

Besides not being remotely attached to the Ulama of Deoband, they are not even ulama. They are *juhala* wallowing in *jahl muraqqab* (compound ignorance) – darkness piled on darkness. They are unable to distinguish between food

and excreta, for they devour carrion and excreta, hence their brains are vermiculated with all the vermin of the *najaasat* into which they are sinking deeper by the day.

Brother, we are living in a time which is in close proximity to Qiyaamah. Things are not going to improve. Rasulullah's predictions have to materialize. We are observing this materialization in our day on a daily basis. About this illegitimate breed of fakes, quacks, cranks and creeps who falsely masquerade as 'Deobandis', Rasulullah (sallallahu alayhi wasallam) said: "*Soon will there dawn a time over the people when nothing will remain of Islam but its name; nothing will remain of the Qur'aan but its text; the Musajjid will be beautifully adorned structures, but bereft of the guidance (of the Sunnah). The worst of the people under the canopy of the sky will be their 'Ulama'. From these 'Ulama' will emerge fitnah, and this fitnah will rebound on them.*"

These are the kind of 'ulama' who are the villains and frauds who are introducing bid'ah, fisq, fujoor and even kufr and misguiding the unwary and the ignorant. May Allah Ta'ala save us from the evil of these robbers of Imaan.

## SUBHAANALLAAH! – THE QUDRAT OF ALLAH

No mind can ever imagine the stupendous Qudrat (Power) of Allah Azza Wa Jal. The mind boggling dimensions and objects of space which the atheist scientists have discovered and acknowledged are extremely infinitesimal in relation to what man does not know of Allah's creation.

Hadhrat Ali Bin Abi Taalib (radhiyallahu anhu) narrated that there is one being whose name is Rooh. Allah Ta'ala has created him with 70,000 mouths. In every mouth there are 70,000 tongues. Every tongue has 70,000 lughaat (dialects). The wonderful being recites the tasbeeh of Allah Azza Wa Jal with all his tongues and dialects.

With every Tasbeeh emanating from Rooh (alayhis salaam), Allah Ta'ala creates an Angel who will fly around

among the Malaaiakah until the Day of Qiyaamah. Subhaanallaah!

According to Hadhrat Ibn Abbaas (radhiyallahu anhu), Rooh (alayhis salaam) has 10,000 wings.

According to Hadhrat Mujaahid (rahmatullah alayh), Rooh (alayhis salaam) is not an Angel. He has the form of a human being, but is not human. He also eats and drinks. He is an entirely different, unique creation of Allah Azza Wa Jal.

Besides this wonderful and gigantic being called Rooh (alayhis salaam), Rasulullah (sallallahu alayhi wasallam) explained that Rooh is a creation apart from the Malaaiakah. The term, Rooh in this context is used in the same way as the word 'man' which refers to entire mankind. They dwell

among the Malaaiakah. They have features and limbs like human beings, and they descend to earth with the Malaaiakah who are despatched by Allah Ta'ala on a variety of errands and duties.

Hadhrat Abdullah Bin Buraidah (radhiyallahu anhu) narrated that the combined number – the total – of insaan (human beings) jinn and malaaiakah (angels) is less than the number of the species called Rooh. They do not constitute even one tenth of the species Rooh. Here rooh does not mean soul. It is a different species of creation. Just as the jinn are invisible to human beings, so too are the Rooh invisible to the Malaaiakah.

Further, there is another species of Allah's creation called Karoobi. In number, the Karoobi is ten times more than the species Rooh. Only Allah Azza Wa Jal knows what else abounds in His creation.

## THE FUQAHA

The Fuqaha were a special class of Ulama created by Allah Ta'ala to formalize and codify the Shari'ah. All the Fuqaha of this category flourished during the *Khairul Quroon* era. Regarding the Fuqaha, Rasulullah (sallallahu alayhi wasallam) had instructed his Sahaabah to deliver to others whatever they had heard from him because there will be many who hear the Ahaadith and understand it better than those who narrate it. This was a reference to

the Aimmah-e-Mujtahideen and the Fuqha.

Sulaiman Bin Mahraan (rahmatullah alayh) was among the Ustaadhs of Imaam Bukhaari (rahmatullah alayh). Once he asked Imaam Abu Yusuf (rahmatullah alayh) a mas'alah. Imaam Abu Yusuf was much junior in age to Hadhrat Bin Mahraan. The answer presented by Imaam Abu Yusuf amazed Hadhrat Sulaimaan Bin Mahraan who asked: "Where did you learn this mas'alah?" Imaam Abu Yusuf replied: "Hadhrat, I had

heard this Hadith (on which the mas'alah was based) from you."

Hadhrat Sulaimaan Bin Mahraan pleasantly commented: "I had memorized this Hadith even before you were born. But it is only now after you have explained it that I have correctly understood the purport of the Hadith. We (the Muhadditheen) are pharmacists whilst you (the Fuqaha) are the physicians. We gathered and memorized all these Ahaadith. But you (the Fuqaha) have understood the application of these Ahaadith."



# THE PLOT OF THE CURRENCY NOTES

Q. It has all along been the practice of the government of Pakistan to print on the back of all currency notes a Hadith which says in Urdu: *"Rizq-e-Halaal ain Ibaadat hai."* (Halaal Rizq is ibaadat). The new notes issued by the government no longer carry the Hadith. A lawyer has therefore instituted legal action against the government. The relevant press report is as follows:

**"LAHORE:** A senior lawyer has sent a legal notice to the State Bank of Pakistan (SBP) Governor Shamsad Akhter, demanding that she withdraws all new currency notes from the country within 30 days.

The lawyer, Tariq Aziz, said that the new currency notes of all denominations did not carry the Hadith, which underlined the importance of earning money honestly. He said earlier all the notes carried the Hadith: *"Rizq-i-Helal ain ibaadat hai"* (making an honest living is a form of prayer).

The lawyer said the SBP had withdrawn this important message without reason of rhyme – an act that was unlawful and illegal. He said that he would have the right to initiate legal proceedings if

the bank did not withdraw the notes that were void of the message."

(End of Press report)

Is it not a good move by the government to dispense with the Hadith in view of the mishandling and disrespect shown to the Hadith when the notes are handled by all and sundry, even non-Muslims? What about women in menses handling the notes with the Hadith on them? Children do not know how to observe *adab* for the written Hadith.

A. Women in menses may handle any Deeni book. They are not allowed to recite the Qur'aan nor to touch any Qur'aanic verse. It is permissible for a woman in menses to handle a currency note whether the Hadith printed on it is in Urdu or Arabic.

Money is a *ni'mat* of Allah Ta'ala. It is also a bounty like a book. People are required to respect it when they handle it. In fact, money is so dear and beloved to people that its love leads to even killing one another to possess the money. Even wars are fought to possess this 'greatest love' of man. Children should be taught the *adab* of handling the notes in the same way as they are taught to respect the kutub of

the Deen. How do children handle the Qur'aan Shareef and their Madrasah kitaabs?

There is a sinister design of the government of Napakistan for having eliminated the Hadith from the new notes, and that reason, is the increasing atheism of the Pakistani ruling clique. They have an aversion for Islam, hence the removal of the Hadith. A Hadith appearing on currency notes issued by an evil, westernized so-called 'Muslim' government is not in consonance with the image which such a kufr government desires for itself. It should be understood that the government of Napakistan is a slave of the U.S. The primitiveness of Islamic issues is an embarrassment for the fussaaq, in fact Zindeeqs, at the helm of government in Napakistan. Thus, the elimination of the Hadith is not an insignificant issue which the woman in charge of the SBP has implemented to satisfy her whimsical fancy. It is part of a larger plot to eradicate Islam, and this sinister Yahudi conspiracy is being implemented gradually – very very slowly and imperceptibly with great patience. In the circumstances we agree with the action lawyer contemplates to institute.

# THE CARRION CHICKEN INDUSTRY CRUELTY, BRUTALITY AND DISEASE

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"The chicken and meat are often badly bruised from injury, mostly from abuse by abattoir and chicken factory staff on these extremely sick chickens. Chickens, turkeys and cattle are mercilessly kicked at, grabbed indiscriminately and simply flung and bashed against the walls and stamped upon with boots as worn by the slaughter workers.

I have personally been to a Muslim-owned chicken farm where the chickens are claimed to being treated more humanely: the expressive word being 'more' but not Islamically acceptable: the chickens were certainly not stacked tightly into bins and crates on top of each other as is routinely done at chicken factory farms. However, the chickens still looked extremely lethargic, looking just about alive; they could hardly walk properly and certainly were not able to be in fresh air and peck into the free open grass. Here too, chickens were dying at the rate of two to five a day amongst about 400 chickens of the rotating stock of the chicken farmer.

Chicken is pumped with salt solution and arsenic to make the meat look attractively pink and larger in volume compared to the smaller-looking, more natural chicken which private slaughterers sell. In just a few minutes of cooking, the nice pink, water inflated meat reduces in volume and the consumer goes on to eat highly

infected meat, full of antibiotics, ammonia and other chemicals which settle into the cattle and poultry at these inhumane factory 'farms'. The risks of hormone-laden chickens are resulting in cancer, infertility, weak immunity and abnormally rapid growth and advanced puberty. Bi-sexuality is also another increasingly common trait in society. And when we consume haraam meat from this source, it affects the Imaan of the consumer and Allah's anger descends upon those of us who encourage and care to do nothing about this monstrous cruelty.

The biggest cause of diabetes is truly excess consumption of meat, chicken, margarine, white refined foods and flours. 20gms of meat or chicken per meal is the safe permissible amount one should be consuming. Alloxin is a chemical used to whiten flour. Alloxin damages beta cells of the pancreas so that the pancreas is no longer able to produce blood sugar lowering insulin!

As for our ladies obsessed with the use of most commercially-produced beauty products: 99% of such products have been unnecessarily tested in the cruellest manner with highly concentrated amounts of beauty care chemicals: the poor animals are subjected to immense burning of the eyes which are taped to keep the eyes open for at least 24 hours or longer. Imagine the absolute agony the poor animals go through for their entire lives. Allah's anger descends when such inhuman treatment is allowed to continue to gratify the nafasni desires of people who care not to find other ways of obtaining their sources of meat, chicken and such cruelly-produced beauty products."

# "BREATHABLE NAIL POLISH"

## IS WUDHU VALID?

Q. A company in Poland has just invented a nail polish dubbed 'breathable'. Muslim females are buying and using this nail polish. They are being told that water penetrates the polish, wetting the nails, hence wudhu is valid. The manufacturing company explains that scientifically, water vapour penetrates to the nail, but actual water drops 'do not penetrate' When asked the difference between water and water vapour, the company said that water vapour is a different state/phase of matter other than water in liquid form. I contacted a local Imaam about this matter. His conclusion was: "There is room for debate, and I do feel inclined to its permissibility."

If it is assumed that water vapour does reach the nails, but not the actual water, will wudhu be valid? Another scholar has this to say: "Now there is a solution. No, I'm not talking about henna. Most scholars advise it as a substitute while failing to realize just how different henna is from nail polish in the world of fashion and beauty.....Good news, Inglot Cosmetics, a company from Poland, has released a new

line of polish called 02M that it has labelled "breathable nail enamel". It borrows a polymer used in some contact lenses which allows oxygen and moisture to penetrate to the nail.....One sister was told that water vapour reaches the nail but not water in its liquid form. The question then arises about whether water vapour reaching the nail suffices for wudhu?"

In his conclusion, the scholar says: "It appears to me that there is a sound basis for believing the water seeps through to the nail when wearing 02M breathable nail polish. Perhaps not every brand which claims to be breathable meets this criteria and perhaps the nails need to be soaked in water for a few seconds. Nonetheless, the basis exists for permissibility....".

ANSWER: The meandering, rigmarole argument involving Fiqhi technicalities and technological technicalities, is entirely unnecessary and deceptive. The issue concerns a vital issue – the validity of Wudhu and Salaat. The issue is too important to trifle with. If someone informs you that the glass of water you are about to drink contains a drop of a lethal poison which will instantaneously dispatch you into the bowels

of death, we are sure that no one will drink the water even if the information is false. But with regard to vital matters pertaining to ibaadat and the Akhirah, doubts, information, impermissibility rulings, and precautionary warnings are shrugged off. Whatever the nafs desires is fulfilled.

It is surprising and preposterous that after more than 14 centuries of Islam's existence, completion and perfection, 'scholars' are still subjecting a simple issue such as Wudhu to ridiculous polemics, casting overboard the utmost and fundamental importance of the Fardh ibaadat of Salaat.

There is no need to delve into the quagmire of juridical technicalities to gratify the haraam nafsaani desires of lewd women who wish to display their charms like prostitutes to all and sundry in the public domain. It is conceded by the liberals that nail polish is a requisite in the world of fashion and beauty which is a world of zina. In this haraam 'world of beauty and fashion', the female is required to make herself an exhibition of jaahiliyyah. For the attainment of this satanic goal by women who have no care for their Akhirah, liberal 'scholars'

bend far backwards to placate and gratify these women with fatwas of permissibility which provide impetus for public display of females whom the Shariah has designated *Aurah* from head to feet.

The technical argument of water and water vapour in relation to the ibaadat of Wudhu and Salaat is moronic stuff. It is the *ta'leem* of shaitaan, designed to ruin the ibaadat of these unfortunate females who ply the trade of zina in public. Remember that Rasulullah (sallallahu alayhi wasallam) has explained a variety of zina dimensions, and he has described a woman with perfume outside the home as an adulteress.

Confound the explanation of the Polish company. Their

02M is haraam. The Shariah requires water to be applied to every millimeter of the limb to be washed. Water vapour is NOT water. Islam does not fetter the Ummah with intricate technical details of atoms and molecules, and the rest of scientific bunkum which shaitaan whispers into the minds of the liberal, modernist 'scholars' who are astray and who mislead others. The Hadith predicts the utilization of these stupid and deceptive technicalities to hoodwink and mislead Muslims. In this age, such stupid technical and 'technological' arguments have been accorded the status of being *muhallilaat* (legalizers of haraam). Thus pictures of ani-

(Continued on page 11)



# ANGLORAND 'ISLAMIC' INVESTMENTS

*A Brother who had intended investing in the company, Anglorand Islamic Investments, writes:*

*"We took your advice and abstained from investing a huge sum of money with Anglorand, but it seems that they are confident of the correctness of what they are offering. See their letter of explanation. Is there a difference of opinion or misinterpretation?"*

Anglorand wrote back to the brother defending its so-called Islamic compliancy. Our response follows:

What we had mentioned was the Law – the Shariah which was completed and perfected more than fourteen centuries ago. In view of the completion and perfection of Islam, it became the Final Law of Allah Ta'ala, hence Nubuwwat terminated, and no longer does the world require a new Nabi for promulgating a new Shariah.

The explanation given to you by Anglorand is in terms of the Shariah pure drivel devoid of Shar'i substance. Whilst laymen may be bamboozled by

the drivel couched with Islamic terminology, men of knowledge will understand the nonsense proffered. Let us briefly examine and comment on their statements for your benefit.

(1) AAQIFI is not the Divine Shariah. The standards formulated by this entity are not necessarily compliant with the Shariah.

(2) The first paragraph under the caption, *Fiduciary Contract*, is correct.

(3) In the section under the caption: *Exchange Contracts*, the contention of a guarantee being permissible for a sale investment, is *baatil* (false and baseless). When an investment is made in a "sale" venture, it follows that money is invested in some form of business for gaining profit. Such investment may be in a *Shirkat* (*musharakah*) or *Mudhaarah* enterprise. Guaranteeing profit in these ventures is *haram* and the contract is invalid (*faasid*) as is mentioned in the statement under *Fiduciary Contracts*.

It has not been explained

what is meant by 'sale' in this context. They should be more specific and mention examples of the type of sales they have in mind, and to which the contended permissibility of guarantee is applicable.

(4) If the investment is made in a business whose dealings pertain to only leasing vehicles, equipment, etc., the fact of profit still remains. An asset is leased to a customer who is not part of the business. He is a third party who leases a vehicle. The profit made from leasing the asset has to be shared. The profit is therefore acquired only by means of a *musharakah* or *mudhaarah* contract between the investors who all invest capital in a *musharakah* enterprise, or the profit is divided between the investor and the manager of the business who does not invest capital. This is then a *mudhaarah* enterprise. Thus, in any kind of business the profit can never be guaranteed.

(5) Anglorand under its explanation of *Guarantees*, embarked on an exercise in redundancy because the validity of

guarantee is not contested. What is contested is the misapplication of the principle of guarantee. Whilst guarantee is valid in the Shariah, it may not be extended to ventures which do not accept guarantees in terms of the Shariah. A guarantee which is permissible for example, is the assumption of another person's debt or to guarantee payment by a debtor.

There is no relationship between future profits and guarantee. Neither profit nor the initial capital investment accepts the rule of guarantee.

The claim that "*guarantees encourage performance*" is irrelevant when the guarantee is tendered in conflict with the Shariah and applied to a substratum in which the Shariah does not permit guarantees. Everything which encourages performance is not permissible in the Shariah. *Haram* advertising and exhibiting the female body also encourage performance. But such *kuffaar* methods are not permissible. It is therefore highly incorrect to justify a *faasid* business venture on the basis of guaranteed

performance and facilitation of dealings.

(6) In addition, sight should not be lost of the actual so-called Shariah-compliant contract which is cluttered with terms and conditions which are unacceptable to the Shariah. The actual contract is not as simple as the advertising brochures proclaim. The contract documents are extremely complex, modeled almost 100% in compliance, not with the Shariah, but with conventional capitalist *riba* financial institutions.

(7) Brother in the prevailing circumstances the best investment is gold coins. People who had purchased *krugerrands* five years ago have earned more than 100% profit when they sold their coins. Coins purchased a couple of years ago for R6000 are worth more than R15,000 today. Gold coins are a clean and fully Shar'i compliant investment. But on-line gold dealing is not permissible. No other investment pays such huge dividends as gold coins.



## MADRASAH FEES?

### QUESTION

*Some Madrasahs charge fees for pupils who pursue Islamic education at their institutions. The parents of some students who can afford the fees pay directly to the institution. However, there are many students from poor homes, whose parents are unable to pay the fees which are as high as R1,500 – R2,000 per student. Regarding the poor students, the Madrasah authorities 'pay' in the fees*

*with Zakaat which is contributed to the Madrasah. What I want to know is ownership of the fees. Who becomes the owner of the fees which are collected in these two ways? Do the fees so collected become the personal property of the principal or the committee members running the Madrasah or do the fees remain Waqf funds to be used for the operation of the Madrasah? I have been told that the fees become*

*the personal property of the principal. Is this correct?*

### ANSWER

It is important to understand that Rasulullah (sallallahu alayhi wasallam) said: "*Recite the Qur'aan. Do not eat by means of the Qur'aan.*" In other words, the Knowledge of the Qur'aan Majeed should not be commercialized. Every branch of Islamic studies imparted by a Madrasah stems from the Qur'aan. During the *Khairul Quroon* era (the first three ages of Islam), there existed consensus on the *hurma*t (prohibition)

of charging fees for teaching Islamic Knowledge, paying an Imaam and Muath-thin of the Musjid, etc. However, in the later centuries, when *Taqwa* and *Tawakkul* disappeared, personnel to perpetuate these vital Islamic services were no longer available. Circumstances then compelled the Fuqaha of the later eras to issue the verdict of permissibility of remuneration for Islamic services. Thus, paying Ustaaadhs, Imaams and Muath-thins nowadays is permissible. No one is today prepared to render these Services of the Aakhirat gratis.

In the light of the above, it will be clear that a Madrasah is not a money-making enterprise. The function of the Madrasah is not to enrich the principal or the group operating the institution. The principal and the ustadhs are entitled to salaries. Due to lack of *Tawakkul*, the Madrasah managements nowadays charge fees. However, it is ironical that in the poor countries where the Madaaris are totally dependent on charity, education is free. Fees are not charged. On the other hand, in a rich country such as South Africa, where the institution enjoys the patronage of the wealthy who contribute large sums of money, fees are charged.

All the Ulama who are operating Madrasahs and Darul Uloom today in South Africa had acquired their Deeni Knowledge in India and Pakistan at Madrasahs where fees are not charged. Even the wealthiest students received free education at our Madaaris in India and Pakistan.

Whilst we shall not venture to say that the fees being charged are *haram*, we say that the fees do not become the personal property of the principal or of the group of persons running the Madrasah. The fees are Waqf funds which should be compulsorily used for the upkeep of the Madrasah. The staff – principal, teachers, workers, etc. – are entitled to salaries.

The salary of the principal shall be similar to the wage paid to Ustaaadhs. This is a principle formulated in the light of the meagre stipend which used to be paid from the Baitul Maal to the Khulafa-e-Raashideen. The Khulafa received a stipend which equalled the wage of a menial labourer or even less.

Since the objective of the fees, induced by lack of *Tawakkul* and *Taqwa*, is the upkeep of the Madrasah, no member of the staff, the principal or anyone else, has the right to enrich himself from such Waqf funds. He may not deal with these funds as if it has become his personal property.

If contributions from the public suffice for the expenses of the Madrasah, then it will not be permissible to charge fees. The Madrasah is not a commercial enterprise. The principal and Asaatizah should therefore beware of mercantile attitudes. The Asaatizah are not supposed to be mercenaries although it has to be conceded that this is precisely the objective of Madrasah personnel in this mercantile age. Madrasahs have become Signs of Qiyaamah. Rasulullah (sallallahu alayhi

(Continued on page 12)

## "BREATHABLE NAIL POLISH"

(Continued from page 10)

mate objects are legalized by labelling them photos, vide-images, etc. Liquor is legalized with the name ethanol. *Riba* is legalized by calling it dividend, etc. Now water is described as water vapour.

Those who claim permissibility for the 'water vapour' deception are not scholars. They are morons, for they lack even the understanding of the meaning of water in Islam. They are scandalously ignorant of the fact that *Tahaarat* is valid only with *al-maaul mutlaq* – natural water in the meaning of the Shariah. Only if the water retains its natural properties, in particular its property of flowing (*sailaan*), will the Shar'i definition of water be applicable. If the substance does not flow freely on the limbs, *Tahaarat* is not valid with such 'water'. When the natural properties of water

change, it will not longer be termed *al-maaul mutlaq* in the Shariah. Whilst a change of some properties to a degree is acceptable, the *sailaan* should remain unaffected, and the water must be able to flow from the limbs in order for it to be known as water in Shar'i terms. Water vapour has none of the properties of *al-maaul mutlaq*. By no stretch of Shar'i logic can water vapour ever be termed water.

When they are ignorant of even the meaning of water, their views and fatwas will be the opinions of juhala. They are astray and lead astray the dumb masses as mentioned by Rasulullah (sallallahu alayhi wasallam) – "*Dhalloo wa adhalloo*".

These liberal, misguided scholars should issue a fatwa that for ease and comfort, the whole wudhu may be made with water vapour. Just invent

a water-vapour contraption and let the vapour pass over the wudhu limbs and deceive yourself that you have wudhu and are performing Salaat with wudhu.

Besides this, there is no absolute certitude regarding the permeability of the substance. Also there are other brands of the 'breathable' satanic substance which are not claimed to be permeable, and which will confuse the lewd women. Permissibility fatwas will make them more careless and addict the women to *haram* and bestow religious acceptability to their exhibitions of jaahiliyyah.

The women who have some concern for their Imaan and the Aakhirah should understand well that it is *haram* to use this new satanic nail polish. Wudhu is Not valid. So too, Salaat will not be valid.



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

when he is perpetually in the state of janaabat which requires ghusl (a full bath) for purification? You should repent and not repeat the sin again. If a non-Muslim wants to see the Qur'aan, you should politely explain to him that even Muslims who are not in the state of ceremonial purity are not allowed to touch the Qur'aan. For this reason you may not give the Qur'aan to non-Muslims.

**Q. A U.S. prisoner wrote: Please give me some proofs to defend the Ahlus Sunnah against the attacks of the La Math-habis here in prison.**

**A.** There is no need to offer proof to anyone. You should adopt seclusion and concentrate on your moral and spiritual reformation and progress. By becoming embroiled in disputes with deviates, you will only disturb your peace of mind. Furthermore, due to your lack of expert Islamic knowledge you will not be able to adequately respond and silence the deviates. Every dispute with them will end in acrimony. It is unintelligent to debate and discuss with ignoramus who are arrogant and uncouth in their conduct. From the manner in which they debate with you, you will recognize their crass uncouthness and how uncultured they are. This applies to a much greater degree to the La Math-habis in U.S. prisons.

**Q. I was told that according to the Qur'aan, Fiqh should be studied. Which aayat orders the study of Fiqh?**

**A.** The Qur'aan is replete with verses commanding the study of Fiqh. Fiqh in its original Shar'i meaning refers to

the whole of the Islam, not to any specific section of the Deen. It covered the rules of the *Zaahiri* (external) acts such as Tahaarat, Salaat, Saum, Hajj, Jihad, Business, Farming, Social relations, etc., as well as the *Baatini* (spiritual acts), viz., Aqaaid (Beliefs), and Akhlaaq (Morality).

The Qur'aan commands: "*And, if you do not know, then ask the People of Thikr (i.e. the Ulama).*" The term Fiqh is specifically mentioned in verse 122 of Surah Taubah. Allah Ta'ala commands in this verse the study of Fiqh. Fiqh in the Qur'aanic meaning and in the terminology of the Ulama of the first ages of Islam referred to the whole of the Shariah, not to a specific subject as it is known today.

**Q. If a person has ten years of Qadha to perform, should he perform the Sunnat Salaat or make qadha of the Fardh instead?**

**A.** Even if you have ten years Qadha, you still should perform the Sunnatul Muakkadah Salaat. Instead of Naf'l, perform Qadha.

**Q. When a non-Muslim embraces Islam, is it incumbent for him/her to recite the Kalimah in the presences of witnesses?**

**A.** It is not necessary to proclaim the Kalimah Shahaadat in front of witnesses. It will suffice if you recite it audibly to yourself. Witnesses are not a requisite for the validity of Imaan.

**Q. What is Salaatul Awwaabeen and when should it be performed?**

**A.** Salaatul Awwaabeen is performed after the Maghrib Salaat. It consists of a maximum of 20 raka'ts. If one lacks the time or the stamina, even two raka'ts will be valid. How-

ever, the more the raka'ts, the more the rewards.

**Q. The Imaam did not sit in the third raka't of Maghrib Salaat. The Muqtadis too did not remind him of the error. However, he made Sajdah Sahw. Was the Salaat valid?**

**A.** If the Imaam did not sit in Tashahhud in the third raka't, then all four raka'ts become Naf'l. The Maghrib Fardh has to be repeated.

**Q. Is it permissible to change the will of the deceased?**

**A.** Only if the will is in conflict with the Shariah, will it be permissible, in fact, compulsory, to change it to conform to the Shariah.

**Q. Some Maulanas say that the term 'haraam' should not be used to describe acts which are not based on Daleel Qat'i. They say that many of the things which The Majlis condemns as 'haraam' have no Daleel Qat'i basis. Has their claim any validity?**

**A.** These Maulanas need to be readmitted to Madrasah to gain understanding of the kutub. It is demeaning to respond to such stupid criticism. The kutub of Fiqh as well as all the Urdu Fataawa kutub of our Akaabireen are replete with the term *haraam* which all the Fuqaha and Ulama use for prohibitions and reprehensible acts regardless of the technical Fiqh'i classification. It is clear that these Maulanas either are unable to read the kutub or they do not understand what they read. It is explicitly stated in Shaami as well as other kutub: "*Every Makrooh is haraam.*"

**Q. Is Jihad also compulsory for women?**

**A.** Jihad and Tableegh to the masses

are not obligations which Islam places on females. Islam has made incumbent Jihad and Tableegh on only males. Even Jum'ah Salaat, Jamaat Salaat and Eid Salaat have not been made obligatory for females. Earning an income has not been made obligatory on women. It is the duty of the males of the family to maintain and support the womenfolk. These few examples should convey to you Islam's emphasis on females remaining out of the public domain. The role of the female according to Islam, is in the home sanctuary. Rasulullah (sallallahu alayhi wasallam) said that the "Jihad of women is Hajj".

**Q. Is Witr Salaat of the Hanafi valid behind a Shaafi' during Ramadhaan? And, what about a Shaafi's Witr behind a Hanafi Imaam?**

**A.** The Witr of a Hanafi behind a Shaafi' is not valid because of two reasons:

(a) The niyyat of the Shaafi' is Sunnat which is in the category of Naf'l whereas the niyyat of the Hanafi is Waajib. The Salaat of the one who performs Waajib is not valid behind a *mutanaaffil*.

(b) The Shaafi' performs two raka'ts and one raka't separately. There is no one raka't in the Hanafi Mat-hab.

The Shaafi's Witr behind the Hanafi is valid.

**Q. Some say that Nikaab was Fardh for the wives of Rasulullah (sallallahu alayhi wasallam) and that it is Sunnah for all other Muslim women. Please comment on this view.**

**A.** What "some" say about the Nikaab is nonsense. Nikaab is compulsory for all women, beautiful or 'ugly'.

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## THE KUFR OF THE MODERNIST MORONS

(Continued from page 6)

dhrat Abdullah Ibn Umar (radhiyallahu anhu) said: "*There will dawn a time when people will gather in their Musaaqid and perform Salaat whilst not a single one of them will be a Mu'min.*" They will be professed Muslims whilst their hearts will

be bereft of Imaan. We are living in such an age of kufr today. All these modernist morons whose brains have been deranged by western secular indoctrination are bereft of Imaan, hence they dwell in bewilderment and confusion in an ocean of doubt and kufr.

(Continued from page 11)

## MADRASAH FEES?

wasallam) mentioning the lesser Signs of Qiyaamah said: "*Knowledge (of the Deen) will be acquired for purposes other than the Deen.*"

Narrating a Hadith, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), referring to the Signs of Qiyaamah, said: "*The dunya (the world) will be pursued with the deeds of the Akhirah, and Knowledge will be acquired for purposes other than the Deen.*"

Fees becoming the property of the person who operates the Madrasah is in an

entirely different scenario. It is a one-man initiative. A man or a woman operating from home conducts a class. This Ustaadh/Apa is not supported by public funds. The public does not make contributions to the one-man class. Nor does the Ustaadh/Apa solicit funds from the general public. No one pays this Ustaadh/Apa a wage. He/she teaches of his/her own initiative. Lack of Taqwa and Tawakkul constrains the Ustaadh/Apa to charge a fee. In this scenario the fees

belong to the Ustaadh/Apa whose small Madrasah class is not funded by the Lillah and Zakaat funds of the community.

But, where an institution receives huge contributions from the general public, it is not permissible for the principal to treat the fees as his personal property. In fact, the contributing public believes that the

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fees are for the upkeep of the Madrasah, not for the principal or management members to enrich themselves and to pocket the fees as if these funds are their personal property. For enrichment, other lawful avenues should be pursued. They believe that all their Lillah and Zakaat are for the upkeep of the Madrasah



# The Majlis

## "VOICE of ISLAM"

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Roses have thorns

The Haqq too has thorns!  
"We strike baatil with the Haqq. Then it crushes the brains of

baatil." (Qur'aan)



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RASULULLAH (SALLALLAHU ALAYHI WASALLAM) FORBADE IDLE CONVERSATION AFTER ISHA SALAAT.

# THE SHIAH SLOGAN OF FLASEHOOD

**K**HOMAINI'S popular slogan is: "NO SUNNI'ISM AND NO SHI'ISM". This overt call of the Shi'i priests is designed for the consumption of Sunni Muslims who constitute the Ummah of Rasulallah (sallallahu alayhi wasallam).

However, like numerous verbal professions of the Shi'i priests are based on their doctrine of Taqiyah, so too, is this vociferous slogan of "No Sunni'ism and No Shi'ism". (Taqiyah is the Shiah doctrine of holy hypocrisy by which it is permissible for them to conceal their true beliefs and profess verbally what they do not believe.) How is it possible for there not to be Sunni'ism? And, how is it possible for there not to be Shi'ism? The foundation on which Sunni'ism is reared is

Love for the Sahaabah of Rasulallah (sallallahu alayhi wasallam) while the cornerstone of Shi'ism is Hatred for the Sahaabah. The two religions, viz., Islam and Shi'ism are irreconcilable opposites. The one repels the other.

The slogan of Khomeini is nothing other than a piece of political trickery to gain the support of the Ahl-e-Sunnah for the fulfilment of his despicable motives of political power. A group which pours out such extreme hatred for the Sahaabah of Nabi-e-Kareem (sallallahu alayhi wasallam) as the Shiah sect, can never stand on the same platform with those whose article of faith includes love and respect for all the Sahaabah. Shiahs who proclaim that the highest among the Sahaabah were murtads and kaafirs

can never themselves be Muslims. Such vile claimants can never be the friends of those who follow the Path of the Sunnah, the Path of Rasulallah (sallallahu alayhi wasallam) and the illustrious Sahaabah.

Khomeini stated in a message for a youth rally:

"The Islamic and non-Islamic powers of the world will not admit our power till such time that we establish our hold over Makkah and Madinah because these are the centres and citadels of Islam. Hence our domination over these places is an essential requirement. . . . when as a conqueror I will enter Makkah and Madinah, the first thing to be done at that time by me would be to dig out the two idols (i.e. Hadhrat Abu Bakr and Hadhrat Umar) lying by the side of

the Prophet's grave." (*Khomeinism & Islam by Abu Rehan Faarooqi*)

This attitude of Khomeini is not only his personal belief and personal hatred for the two greatest Sahaabah, but it mirrors the belief of Shi'ism regarding Hadhrat Abu Bakr Siddique and Hadhrat Umar (radhiyallahu anhuma). In the books of Shi'i theology, the following noxious beliefs are propagated:

\* When Imaam Mahdi appears, he will order the exhumation of the bodies of Hadhrat Abu Bakr and Hadhrat Umar. Their bodies will be hung on a tree for public show. Their bodies which even according to Shi'ism have not decomposed, will be stripped of their kafan. Thus, the nude bodies of these noble Sahaabah will be put up for a disgraceful

show.

\* Imaam Mahdi will restore Hadhrat Abu Bakr and Hadhrat Umar to life.

\* The sins of entire mankind, right from the inception of the world until the time of Imaam Mahdi's appearance, collectively devolves on these two noble Sahaabah. Hence, Imaam Mahdi will put them to death. They will then be revived and Imaam Mahdi will put them to death. They will then be revived and death

will continuously be inflicted on them a thousand times daily, forever and ever. These corrupt and vile claims are stated in the Shi'i book, *Haqqul Yaqeen*, the author of which is among the highest Shiah theologians, Mullah Baqir who is also the author of another book *Zaadul Ma'aad* which likewise contains many vile fabrications about the Sahaabah. In his book, *Zaadul Ma'aad*, Mullah Baqir asserts that:

\* Hadhrat Umar, the second Khalifah of Rasulallah (sallallahu alayhi wasallam), was a kaafir. Nauthubillaah! Not only a kaafir, but the leader of the munaafiqeen.

\* Rasulallah (sallallahu alayhi wasallam) had cursed Hadhrat Umar and had prayed for his destruction. As a result of the la'nat (curse) which Rasulallah (sallallahu alayhi wasallam) and Hadhrat Faatimah (radhiyallahu anha) invoked on Umar (radhiyallahu anhu), he was murdered by the kaafir Persian, Lu'lu'.

\* The murderer of Hadhrat Umar (radhiyallahu anhu), by virtue of having murdered Hadhrat Umar, deserves the mercy of Allah, hence, Hadhrat Huzaifah (according to Shi'i falsehood) prayed for Allah's Rahmat to be on the kaafir, Lu'lu', the murderer of Hadhrat Umar (radhiyallahu anhu).

\* The most auspicious day

## WHY CAN'T WOMEN ATTEND UNIVERSITY?

A modernist aunt who believes herself to be a member of the so-called enlightened 'intelligentsia' poses the question: "Why can't women attend universities?" Presenting what she perceives to be a logical discourse in substantiation of the modernist baatil view, the aunt whom we believe is *ghutha* pass her sell-by date, says:

"Being the offspring of a chemical analyst and a cost accountant, tertiary education was never a foreign concept with myself and my siblings. We always knew that school would not signify the end of our study years.

Our Ulama have the belief that Muslims, in particular muslim girls, are prohibited from attending university. They feel it is an immoral place for girls, yet somehow suitable for boys and that they should remain in their homes. If they really wish to obtain further education it should be sought via corre-

spondence.

*Now as a staunch Muslim and educationalist myself, I find this thought rather contradictory and quite intriguing. While people who follow the same path of thought wouldn't dare agree to send their daughters to university, they, at the same time, would only have muslim female doctors, dentists and teachers attend to their daughters. So how do aalims suggest we obtain access to muslim female doctors, dentists, teachers, etc.?*

*Let alone the ambitious lot, what of those who are forced to study and seek employment? If a woman in iddat is given permission to leave home to work, why can't the same be given to a girl looking to make a difference?*

*Yes I know it is a man's duty to provide, but unforeseen circumstances will always arise. Either the men in question, at times her own*

*flesh and blood are financially unable, or flat out refuse to. What then? We are not an Islamic state? No individual can order a man to maintain an adult woman if he wishes not to."*

### OUR ANSWER AND COMMENT

According to the Shariah, women have been created by Allah Ta'ala with an attribute which is ingrained in all females, thus forming an integral natural constituent of their thinking faculty, and on the basis of this natural attribute Rasulallah (sallallahu alayhi wasallam) described women with the honorific appellation, *Naaqisaatul Aql*, which literally means females of intellectual deficiency. This designation is not to be construed as having a pejorative connotation, nor did Rasulallah (sallallahu alayhi wasallam) direct it to females in an objugatory sense. In a nutshell, there is

no stigma attached to *the nuqs fil aql* (deficiency in the brains) of a female.

However, the discourse of the 'enlightened' aunt palpably displays the intellectual malady from which she suffers. There is a variety of intellectual maladies – *nuqs fil aql of females is excluded since it is not a malady in relation to them* – which affects persons, especially the westernized so-called 'intelligentsia' who are the victims of the opsonic indoctrination of the immoral institutions termed universities.

Respectable aunt! A scrutiny of your discourse and lament convinces us that you are afflicted with the mental disease called IFS (Intellectual Fossilization Syndrome). This mental disease is described as such since it causes blighting of the brains which locks a section of the brain into a stag-

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# Questions and Answers

THE MAJLIS Q & A  
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**Q. I have come across a very good kitaab written by a TV molvi. Will it be proper to read this book and derive benefit from it?**

**A.** Regardless of how good a kitaab may be, if the author is a faasiq, abstain from reading it. The effect of the author's fisq spiritually permeates his writing, and this has a spiritually detrimental effect on the reader.

**Q. The will of the deceased is un-Islamic. Two heirs were excluded. However, the two excluded heirs say that they do not want anything from the estate and the remaining heirs may share the estate as stipulated in the will. Will it be permissible to distribute the estate among the other heirs with the consent of the two excluded sons?**

**A.** Even if the heirs willingly do not want anything from the mayyit's estate, the haraam will is not valid. Secondly, the statements of the two sons have no validity in the Shariah prior to taking possession of their assets. They have to incumbently take physical possession of their assets. Only thereafter may they do whatever they wish with their inheritance. However, prior to distribution and taking possession, the forfeiture of their shares is not valid.

**Q. Is it permissible for a Muslim contractor to build a warehouse for a company which also deals in liquor?**

**A.** As long as the warehouse is not being built specifically for storing liquor or for a haraam purpose, the contractor may build it for the company.

**Q. We are a manufacturing company and supply to major retail outlets. Can we run a lucky draw competition to win computers if consumers buy our products and drop the receipt with their name and number in a box? After a month the draw takes place and the lucky numbers get the prizes.**

**A.** You may go ahead with the 'lucky draw' competition. It is permissible. As long as a separate entry fee is not charged, the 'lucky draw' competition will be permissible.

**Q. Is it permissible to work as an auditor?**

**A.** Working as an auditor *per se* is permissible. However, there are other factors to be taken into consideration. Each case will have a different ruling. For example, it will not be permissible to work as an auditor for a bank or a liquor company, nor will it be permissible for a female auditor to work in an environment in which her purdah/Hijaab is violated.

**Q. We are owners of a large wholesale grocery business. We purchase goods in large quantities. The weight and volume is marked on each container by the supplier. We buy and pay according to weight/volume. When selling the goods we rely on the weight stated on the containers by the suppliers. Recently when we made a random check**

**and weighed a few packets, we discovered some packets weighed less than the stated weight on the packet. Is it permissible for us to sell the goods relying on the weight stated on the containers or are we obliged to weigh all the packets before selling?**

**What is the position if certain goods lose some weight due to the heat? What happens if this is the general trade practice and is accepted? Should the wholesaler have a large scale and weigh each item before selling? Can he demand compensation from the supplier for the short-weight?**

**A.** It is totally haraam to sell a product by weight if the weight is less than the stated weight on the packet/bag. Allah Ta'ala warns of underweight in several aayats of the Qur'aan Majeed. There are also stories of the fearful consequences which overtook those who gave underweight or were careless in this regard.

A simple solution would be to put up prominently displayed notices to inform customers of the probability of the containers containing less weight. A scale should be placed nearby to enable every customer to weigh the item. And, if found to be less than what the weight states, either a reduction should be made in the price or the short weight should be made up with the same product. For example, if there is 500 gm flour short, then 500gm flour should be given to the customer.

The other more difficult option is to employ extra staff to weigh each packet and mark those which are underweight.

Regardless of the manner in which the weight is reduced, e.g. by heat, etc., if the customer is under the impression that the product weighs 5 kg., then it is the obligation of the seller to ensure that the item weighs 5 kg. If it weighs less, then the correct weight should be written on the packet with the new price.

The wholesaler may claim from his supplier the weight which was given less to him. It may be given to the wholesaler in the form of the same products or a monetary compensation.

The bottom line is that the seller has to ensure that the customer receives the exact weight which is marked on the container.

**Q. When performing Janaazah Salaat outside, people remove their shoes and stand on them when performing Salaat. Is this correct?**

**A.** It is meaningless to stand on the shoes if these are impure. If clean, then too it is meaningless to remove the shoes when Janaazah Salaat is performed outside. If the shoes are taahir/paak/clean and Janaazah Salaat is being performed outside, then there is no need to remove them. If impure, then it will not be permissible to stand on the shoes. The Salaat will then not be valid.

**Q. Some people when writing the**

## THE OPINIONS OF A JAAHIL

**Question:** *I have read an article in which the writer says: (1) Wudhu made after releasing wind will not be valid if the anus is not first washed. (2) Cigarettes are not haraam. (3) Masturbation is permissible. Please comment on these views.*

**Answer:** The writer of the article is a moron. Rasulullah (sallallahu alayhi wasallam) said that in times in close proximity to Qiyaamah, true Ulama will increasingly become non-existent. Then, jihala (morons) will refer their questions to juhala. These morons will issue moronic 'fatwas' as this particular moron writer has. Both the questioner and the moron who answers will be astray.

The answers which the moron gave portray his stark ignorance. He

is a real jaahil. If someone wishes to wash his hind after releasing wind, it is well and good. But to hinge the validity of wudhu on such washing is the effect of only jahaalat.

Cigarettes on account of the factor of *dharar* (harm) are haraam. The moron is too dense in his brains to understand the operation of the principles of the Shariah.

Masturbation is haraam. Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah the masturbator will be resurrected with his hand blown up like the belly of a pregnant woman. In other words, his hand will be 'pregnant' on the Day of Qiyaamah. Furthermore, Rasulullah (sallallahu alayhi wasallam) said that the masturbator is *mal-oon* (accursed). We can conclude that this moron who made the moronic statements is also *mal-oon*.

**name of Rasulullah (sallallahu alayhi wasallam), write S.A.W. Is this proper?**

**A.** It is not permissible to write any abbreviated form of Durood such as S.A.W. The full Durood of *Sallallahu alayhi wasallam* should be written.

**Q. Is health insurance permissible?**

**A.** Health insurance and all kinds of insurance are haraam.

**Q. Why are rhino and elephant haraam?**

**A.** For the same reason that pig, fox, wolf, hyena, lion, tiger, snake, tortoise, worms, insects and numerous things are haraam. And, the only reason why these creations are haraam is because the Shariah says they are haraam. As for the reasons and wisdom for these things being haraam we are not aware. As far as we are concerned these animals are haraam because according to the Shariah they are haraam. There are thousands of masaa-il of the Shariah whose reasons are unknown to us.

**Q. Why do some Imaams recite every Friday during Fajr Salaat Surah Alif Laam Meem Sajdah?**

**A.** It is Sunnat to recite Surah Alif Laam Meem Sajdah in Fajr on Fridays. However, this does not mean that it should be adopted as a permanent practice to the exclusion of other Surahs. The Imaam should occasionally recite other Surahs as well.

**Q. Are Ferreros products halaal?**

**A.** Ferreros products are not halaal.

**Q. What should a woman do if her husband dies during Hajj? Does she have to be in iddat in Makkah? And what about the remainder of Hajj?**

**A.** If the woman's husband dies during Hajj, then she should complete her Hajj, and return immediately thereafter to spend the balance of her iddat in the marital home.

**Q. Is it permissible for a person who performed Ifraad Hajj or Tamattu' to perform Nafl Umrah?**

**A.** A person who has performed Hajj

Ifraad may perform Nafl Umrah after the 13<sup>th</sup> Zil Hajj. The Mutamatti' may also perform Nafl Umrah whilst waiting to don Ihraam for Hajj.

**Q. Is the meaning of the Jewish term, *Kosher* the same as the Islamic word *Halaal*?**

**A.** In terms of the Shariah (Islamic Law), *Kosher* does not mean *Halaal* which means permissible for Muslim consumption. There are items which may be permissible for Jews, hence marked *Kosher*, but which are not *Halaal* for Muslims. Furthermore, just as the term *Halaal* has been commercialized by unscrupulous Muslims who operate the haraam certificate industry by which carrion is halaalized, so too has the word *Kosher* become commercialized. The vast majority of even 'halaal' stamped processed foods sold commercially are also not *Halaal*. The prohibition applies with greater emphasis to foods prepared by non-Muslims and stamped with the *Kosher* logo. It is incumbent for Muslims to abstain from consuming all commercial *Kosher* products, and from all meat and chicken products sold as 'halaal' by non-Muslims.

**Q. Please explain the Sufi concept of *Wahdatul Wujood*. Salafis vehemently criticize the Sufis on the basis of this concept.**

**A.** Salafis are spiritually barren and morally bankrupt. They are a crude sect of crass materialists. Without even understanding the meaning of the term, they baselessly revile the Auliya.

*Wahdatul Wujood* is a technical term of the Auliya. It means that all created things owe their existence to the only One True Existent, namely, Allah Ta'ala. Besides Him, there is no independent existence. He is the one and only true independent existence. This is all what is meant by this term which the ignorant Salafis have deliberately misconstrued to defame and slander the Ulama and Auliya of Deoband and the Auliya of Islam.



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Is it permissible to listen to the singing of Zakir Naik? He appears on television as well?**

**A.** Anyone who appears on television is from the progeny of Shaitaan. We are informed that the character Zakir Naik is a singer. He sings to audiences. As such he is a faasiq-faajir. His fisq and fujoor are compounded with his haraam television appearances. It is haraam to listen to his singing.

**Q. How should one write *Insha Allah* to avoid changing its meaning?**

**A.** You may write the term as it appears in the question or a hyphen may be inserted (Insha-Allah) or it may be written, In sha Allaah.

**Q. Our Musjid is being renovated. The fans, doors and windows whilst still attached to the building have been sold by auction. Was it proper to sell these items without first removing them?**

**A.** The sale of the items which were still fixed is not permissible. The items had to be firstly separated.

**Q. The girl and the boy are in different countries. Can the marriage be performed by telephone?**

**A.** A nikah is not valid if conducted by telephone. The validity of Nikah is reliant on the *Ijaab and Qubool* being pronounced verbally in the presence of two Muslim male witnesses *at the same venue*. The simple way of performing such a marriage is for the woman to appoint a representative in the town/city where the man is. He will represent her at the Nikah ceremony which will be performed as usual. Or the man can appoint someone to represent him in the place where the woman is. The representative will then attend the Nikah ceremony on his behalf. The appointment of representatives may be done telephonically.

Another method is to perform the Nikah by letter. One party can fax or e-mail a letter in which he/she proposes Nikah to the other spouse. This letter will be read out in the presence of witnesses, and the prospective spouse will verbally announce his acceptance.

**Q. A Salafi sheikh says that it is not permissible for a woman to adopt the surname of her husband. He claims that the Qur'aan forbids this.**

**A.** The Salafi Sheikh talks drivel. A woman can adopt the surname of her husband. Neither the Qur'aan nor the Hadith prohibits this. He generalizes from the Qur'aanic aayat which instructs that adopted children retain their names. This is to prevent confusion so that the adopted child does not grow up believing that he/she is the child of his/her adoptive parents.

**Q. Who is more entitled to have custody of a minor in the absence of the mother – the sister or the maternal aunt?**

**A.** The sister of the child has a prior right over the maternal aunt.

**Q. Is selling cigarettes and wigs permissible. If this relative invites**

**one for meals, may we eat his food?**

**A.** Selling wigs and cigarettes is not permissible. The money is not halaal. People should not accept his invitation. Decline his invitation politely and inform him of the reason. Don't eat his food.

**Q. In a vehicle the speakers are at ground level or under the seat. Is it permissible to listen to the Qur'aan from such speakers?**

**A.** The speakers at ground level and under the seat should not be used for Qur'aan recital. It is most disrespectful to the Qur'aan Majeed.

**Q. I have been told that the Tabligh Jamaat is a deviant sect, and that I should not join them. Please enlighten me in this matter.**

**A.** The Tabligh Jamaat is not a sect. Members from all Math-habs join the Tabligh Jamaat to learn and propagate the very basic teachings of Islam - the Kalimah, Tahaarat, Salaat and Saum. The Tabligh Jamaat does not teach anything new. It teaches only the Sunnah of Rasulullah (sallallahu alayhi wasallam), and it concentrates on only the basic acts necessary for the daily life of the Muslim. They do not delve into any academic issues. Those who say that the Tabligh Jamaat is a deviated sect are in grievous error. You should join the Jamaat and discover for yourself what they teach to satisfy yourself.

**Q. Whose duty is it to pay the Mehr?**

**A.** The Mehr has to be paid by the man who is getting married. It is his obligation to pay the Mehr and it becomes the property of the bride.

**Q. Is there any wedding engagement custom in Islam Besides the Mehr, what else has to be paid?**

**A.** According to the Shariah there is nothing besides the Mehr to pay. There is no wedding engagement custom. However, people have introduced many baseless practices which have no origin in Islam.

**Q. Is it permissible to wear leather socks on top of ordinary socks?**

**A.** Khuffain (leather socks) may be worn over ordinary socks.

**Q. When should khuffain be put on? Must it be donned immediately after Wudhu or could it be put on later?**

**A.** The khuffain may be put on at any time as long as one has wudhu. It is not necessary to don the khuffain at the time of making wudhu.

**Q. From when should the time for validity of masah be calculated after donning khuffain? From the time the khuffain are donned or from the time wudhu was made?**

**A.** The time of 24 hours for a muqem (resident/not a traveller) or 72 hours for a musaafir is from the time the wudhu breaks, not from the time the khuffain are donned nor from the time one made wudhu. When wudhu breaks, then from that time will the period be calculated.

**Q. My friend says that it is not necessary to recite Iqaamah in the left**

## THE 50 MILLION 'DUROOD' STUNT OF RADIO SHAITAAN

**Q. What is the significance in terms of the Shariah of the target of 50 million Durood of a radio station?**

**A.** The radio 'durood' programme is a shaitaani programme. It is not permissible to participate in these deceptive programmes. The motivation is cheap publicity, name, fame and acclaim. The Devil's Radio is making a mockery of the Deen in general, and of pure ibaadat practices in particular. Iblees La-een has secure-

ly roped in the personnel of Radio Shaitaan to serve his satanic objectives. The one and only objective of the 50 million stunt is publicity and nafsaniyat. Among the lesser signs of Qiyaamah according to the Hadith is:

*"The dunya will be pursued with deeds of the Aakhirah."*

Whilst reciting Durood Shareef is an act of the Aakhirah, it is being abused and misused for satanic objectives of the nafs by Radio Iblees.

**ear of the newborn child. He says only Athaan is Sunnah. According to him a Saudi Aalim, Shaikh Uthaymeen issued this fatwa. Is the Shaikh correct?**

**A.** It is Sunnat and necessary to recite the Iqaamah in the left ear of the baby. Shaikh Uthaymeen was a Salafi. Salafis have their own religion. Simply ignore whatever you hear from Salafis. They do not follow the Path of the Ahlus Sunnah Wal Jama'ah. They are one of the 72 deviant sects predicted by Rasulullah (sallallahu alayhi wasallam).

**Q. If a woman has to perform Salaat in a public place such as Musjidul Haraam, will it be permissible for her to don her Niqaab?**

**A.** Normally it is not permissible for a woman to cover her face whilst performing Salaat in privacy. However, if there are ghair mahram males present, then it is necessary that she covers her face even whilst performing Salaat.

**Q. I have a large sum of haraam money. How should this be disposed?**

**A.** There are different categories of haraam money. If the owner of the haraam money is traceable, then it is Waajib (compulsory) to return the money to him/her, e.g. stolen property or interest taken from a debtor; goodwill charged for an empty shop or for a house besides rent. Regarding some types of haraam money, the owners are not traceable, e.g. money won in gambling. It is Waajib to give this type of haraam money to the poor. Bank interest and insurance money are also in this category, i.e. it has to be given to the poor.

**Q. Fish, especially of the bigger species such as tuna are clubbed to death after being caught in nets. Since it takes some time for the fish to die, the impatient fishermen hit them with sticks to kill them. Is it permissible to eat such fish?**

**A.** Whilst the fish remains halaal, the act of cruelty perpetrated on it is haraam. Abstaining from eating such fish relates to the domain of Taqwa. Something may be halaal, but if procured in ways in conflict with the teachings of the Shariah, it has a spiritually detrimental effect on one's Rooh (Soul). For example, an animal

slaughtered not facing the Qiblah, while halaal, is spiritually repugnant. But since the hearts of people are corroded with spiritual rust and filth, these issues are beyond their comprehension.

**Q. My friend fishes for sport. He spends many hours late at night catching fish. I know that fishing and hunting for sport are not permissible. What is the status of the fish he gives me? Is it permissible to eat such fish?**

**A.** The fish remains halaal. But your conscience agitates, hence you have posed this question. Rasulullah (sallallahu alayhi wasallam) said: *"Sin is that which agitates your conscience."* Abstain from eating this type of fish which will harden your heart.

**Q. I have read that according to Shaikh Uthaymeen, it is not permissible to keep Nafl fast on Fridays and Saturdays.**

**A.** Shaikh Ibn Uthaymeen was a Salafi. His ruling is incorrect. It is permissible to fast Nafl on Fridays and Saturdays. Salafis have their own religion.

**Q. Is it permissible for a woman to get a belly-button piercing?**

**A.** It is haraam and satanic for a woman to get a belly button piercing. Such a woman is accursed.

**Q. In places like Bangladesh where prawns are almost a staple food, it is said that they are halaal on the basis of Urf. Is this reason valid?**

**A.** *Urf* (Customary Practice) can never make halaal what the Shariah has made haraam. The Urf here in South Africa is to consume halaalized carrion chickens and halaalized carrion meat. Obviously the Urf does not make it halaal. There are many haraam deeds which have become customary. However, these acts remain haraam regardless of how prevalent they become. Since the *hurmat* (prohibition/being haraam) of *ghair-samak* (that which is not fish) is *Man-soos* for the Ahnaaf, the Urf cannot halaalize it. In Bangladesh and elsewhere they consume shrimps/prawns by self-deception. They do not say that it is halaal because of urf. They say that prawns are fish, hence halaal. For eating prawns, they select to become temporary morons, hence they



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argue abortively that prawns are fish.

**Q. A man says in his mind: 'I divorce my wife', without saying it verbally. Is his wife divorced?**

**A.** As long as the man has not stated the words with his tongue and lips, it will not be Talaaq. Talaaq is valid only if verbally expressed.

**Q. A husband says to his wife: 'I want to divorce you.' Is this a valid Talaaq?**

**A.** If a man says verbally: 'I want to divorce you', Talaaq does not come into effect because he said "*I want to...*". But if he says verbally even if he is alone: "I divorce my wife", then one Talaaq Raj'i comes into effect. Before expiry of her iddat he can take her back without the need to perform Nikah.

**Q. Does the Muqtadi have to recite Thana?**

**A.** Yes, the Muqtadi should recite Thana.

**Q. I am a third year medical student. My parents can no longer afford to pay the expenses for my studies. Is it permissible to obtain a loan on which interest has to be paid?**

**A.** An interest-bearing loan is haraam. The circumstance of secular studies or even Deeni studies does not make permissible paying interest. The objective of secular study is to establish a means of earning rizq. Such means may not be acquired in a haraam way. Rizq is predetermined and sealed. We are allowed to pursue our Rizq in only halaal ways. If an interest free loan cannot be obtained from some Muslims, and if there is no one prepared to grant a bursary, then the student has to abandon his studies for the present. If the only way in which a business could be commenced is by acquiring a bank-loan, it will not be permissible to initiate the business. The person will have to rather go cut grass, wash cars or do something else for his livelihood. But, he may not acquire an interest-bearing loan.

**Q. Is it permissible to have a television at home to watch educational programmes? This is better than going to the cinema for entertainment.**

**A.** Television is haraam. It is not permissible to have a television at home nor to sell or even repair televisions. Regardless of educational programs, pictures of animate objects are haraam. The argument that television is better than going to the cinema for entertainment is absolutely corrupt, deceptive and baseless. It is like saying that haraam mutton is better than pork, hence haraam mutton may be consumed, or fornicating with a strange woman is better than fornicating with one's own daughter, therefore fornicating with the strange woman is the lesser evil, hence permissible. These are satanically-inspired baseless arguments. One evil is not better than another evil. An evil is worse than another evil. But both

acts are evil and haraam, hence may not be committed.

**Q. Is it permissible for a Muslim wife who had converted from Hinduism to Islam, to attend Hindu functions of her parents?**

**A.** It is haraam for a Muslim woman or man to attend the Hindu functions of his/her Hindu parents.

**Q. Is bungee jumping permissible?**

**A.** Bungee jumping is not permissible.

**Q. Is keeping zulfah hair Sunnat? The man shaves his beard but says that he keeps long zulfah hair because it is Sunnat**

**A.** This man is perpetrating self-deception and satanic deception. A person who does not keep a beard but says that he wants to keep zulfah because it is Sunnat, is a shaitaan.. He uses the Deen to justify his nafsani desires. Such an attitude is close to kufr. It is not permissible for a beardless man to keep zulfah hair.

**Q. Is it permissible for women to visit the Qabrastaan? Please see the enclosed Fatwa which is ambiguous in its response. It appears from the fatwa that at times it is permissible for females to go to the Qabrastaan. Please comment on this issue.**

**A.** The objective of a fatwa is to guide the questioner in the avenue of practical implementation of the masaa-il. The purpose of a fatwa is not diabolical and dialectical discussion. The Mufti who issued the fatwa on the question posed, simply attempted to display 'expertise'. When answering questions for public consumption, a Mufti should not speak with two tongues and ambiguity thereby granting latitude for the operation of the nafs of the questioner to pick and choose issues at the behest of desire. The layman is not in a position to decide applicability in different scenarios. The fatwa is an unequivocal prohibition for women to attend the Qabrastaan in the same way as it is prohibited for them to attend the Musjid.

**Q. Is the game monopoly permissible?**

**A.** The game of monopoly and all similar games such as chess, backgammon, carum, etc. are haraam.

**Q. Is it permissible to purchase fish from a market which also sells crabs, crayfish and other kinds of sea-animals? Will there not be cross-contamination?**

**A.** It is permissible to purchase fish from a market which also sells other kinds of sea animals. All sea animals despite being haraam for Hanafis, are taahir (paak/clean). Thus there is no contamination.

**Q. Is it permissible to use Miswaaks from a mango tree?**

**A.** Miswaaks from mango trees are permissible. Miswaaks from any tree which is not poisonous are permissible.

**Q. Is it permissible for women to travel by plane when it is known**

## SEMINAL DISCHARGE

**Q. Many females have the problem of frequent discharge. I have seen a fatwa in which three different types of fluid being discharged by females are explained. The fatwa outlines confusing technical and medical details regarding the fluids. It has really complicated the issue. I am now in a quandary regarding the purity or impurity of the fluids which are discharged. According to the fatwa one type of fluid is pure and neither breaks wudhu nor contaminates the garment. I must admit that I feel very uncomfortable and in fact dirty if I have to perform Namaaz knowing of a discharge regardless of the technical or medical classification of the fluid. Please throw more light on this issue.**

**A.** Leave aside the technical and medical details and intricacies which are explained in the fatwa. Let such technicalities be relegated to the text

that they will have to submit to body scanners?

**A.** It is not permissible for women to go for Umrah and holidays if they will be submitted to such haraam, lewd, immoral searching methods.

**Q. I have read several articles by Ulama explaining why Masturaat Tabligh Jamaat is permissible, in fact incumbent. Please comment in detail on these articles which I have enclosed.**

**A.** Right now, we lack the time to comment in detail. The scope of these columns also precludes a detailed refutation which is necessary to debunk the baseless arguments tendered in justification of Makshufaat Jamaat. The name, *Masturaat*, is a misnomer. *Mastur* means hidden/concealed. A woman according to the Qur'aan and Hadith is *Aurah*. In other words, her entire body has to be concealed from the public, and such concealment is possible only within the sacred precincts of the home. In fact her description as '*Aurah*' in the Hadith is stated in the context of her remaining indoors. A woman who emerges into the public domain is no longer a *mas-toorah*. When outside the home, she sheds her *mastoorah* attribute which Allah Ta'ala has ordained for her. Denuded of this holy and honourable attribute, she acquires the contemptible appellation of *makshoofah*, hence Makshufaat Jamaat is more applicable to the women who become globe trotters regardless of the purpose of their globe-trotting.

Insha'Allah, when and if Allah Ta'ala bestows to us the taufeeq, an adequate response in refutation of the spurious arguments in favour of Makshufaat Jamaat shall be forthcoming.

**Q. Whilst *The Majlis* says that women are not allowed to drive, I have seen the wife of a prominent Maulana driving. What is wrong if our wives also follow the example of**

books.. No woman will be able to practically determine what exactly the fluid discharged is. Namaaz is too important and delicate an ibaadat. One should not risk performing Namaaz in an impure state. The ruling therefore is that such discharge is *najis* (impure). It nullifies wudhu. When any discharge takes place, consider wudhu to be nullified. Cleanse the affected part of the garment and body, and renew wudhu for Namaaz. Caution in this regard has to be incumbently exercised. We urge Muftis to act with insight when answering questions of this nature. Always bear in mind *Ihtiyaat*. For the benefit of the honourable Muftiyaan-e-Kiraam we say in this regard that the determinant for practical implement is to take into consideration the *makhraj* of the discharge and the difficulty of discernment for the females.

the wife of the pious Maulana who is a senior in the community? We can always make taubah.

**A.** Your deeds and the deeds of the Maulana and of his wife are not our concern. Your deeds and your taubah are between yourself and Allah Ta'ala. Our duty is only to deliver the Message of Allah's Law. The haraam deeds of the prominent Maulana's wife are not the Shariah. If you are a Muslim, you have to follow Allah's Shariah, not the 'shariah' of the nafs of Maulanas and their wives.

**Q. My baby has been put on a breathing machine through her nostrils. The doctors want to put the contraption down her throat. I refused because one doctor said that this could continue for a whole year down the throat. If the throat method is used, the baby has to be sedated for 24 hours and cannot be moved. There are also high risks that she can go into a heart attack when inserting and removing it. She had it previously 11 days down her throat and suffered considerably, hence I have refused. They also want me to agree to a heart transplant. Is this permissible? These doctors also said that if she's not getting better they want to take away the IV medicine. Without the medicine the heart cannot function. They asked me if I agree to this. If I agree to discontinue the medicine gradually will I be sinful?**

**A.** After a few days on this kind of treatment, I have seen my baby. She is not gasping for air. She is quiet calm and even smiling with the air tube in her nose, and playing with toys. I told them to leave her alone and not to resort to the throat contraption. Am I wrong?

**A.** No, you are not wrong. The doctors are wrong. If the child is struggling to breathe, then it is necessary to put her on a breathing system. However, if she is lying calmly with-



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out struggling or gasping for air, then it is not necessary for a life support system. Maut comes at its appointed time no matter what is done or what is not done. Make dua and repose your trust in Allah Ta'ala. Don't attach much significance to what the doctors say on issues of this nature. Why torture the baby with the crude throat contraption when she is calm, smiling and not gasping for air? The idea to transform her tranquillity with torture is an inspiration of shaitaan who guides most doctors.

If termination of the medicine will definitely damage her heart, then it will not be permissible to discontinue it. Heart transplant is not permissible. A new haraam heart will not prolong her sojourn on earth. When the appointed time for departure arrives, it cannot be delayed one second. Maut operates with precision. May Allah Ta'ala shower His Rahmat on your baby and on you.

**Q. I had not made Salaat for many years, from the time I became baaligh. I have started making qadha, but I can't remember when I became baaligh. From what age should I calculate my buloogh?**

**A.** Calculate from the age of 15.

**Q. Is Rey fish permissible?**

**A.** As long as Rey Fish is fish, and not another species of sea animal, it will be halaal. All types of fish are halaal.

**Q. What is the Islamic way for a boy and a girl to see each other with the intention of marriage? May they speak? Should someone be present with them? Is it waajib to view each other before marriage?**

**A.** It is not Waajib to see each other before marriage, but it is wise and advisable. The purpose of seeing is not to ascertain character. It is not possible to ascertain the character of the parties merely by a brief viewing and by exchanging a few words. The purpose of seeing is to ascertain if they have a natural attraction for each other. If there is no mutual natural/emotional attraction, then they should not get married because in these times of corruption and the almost total lack of Taqwa, the parties, especially the man will be attracted by other women/men after their marriage. Since his wife exercises no natural/emotional attraction for him, he will perpetrate infidelity. We are aware of innumerable such cases. Even men who are outwardly pious and learned are guilty of such evil, treacherous conduct. Therefore, especially, in these times it is necessary to view each other before marriage, but the viewing must be arranged discreetly.

The viewing should be coincidental. The girl should not be aware that she is being viewed for the purpose of marriage. Frequently it happens that the boy after seeing the girl, is not inclined to her. Females being *naaqisul aql* are extremely hurt and grieved by what they perceive as a rejection. On the other hand, if the

girl rejects the proposal of the boy, it will not or should not perturb the boy. He has to take the refusal in good spirit.

**Q. A private company operates an ambulance service for the public. The government provides the company a monthly aid of \$20,000 for this service. Is it permissible for the company to use part of this government grant for any of its own needs?**

**A.** It is not permissible for the company to utilize the government grant for any purpose other than for operating the ambulance service. The government is awarding the monthly \$20,000 to aid the public. An ambulance is an important and even an emergency service. The company must compulsorily utilize the full amount for only the ambulance service.

**Q. I have given up consuming commercial chickens and meats. However, I encounter much difficulty and opposition when I have to go out with the Jamaat for Tabligh. The brothers insist that I should eat whatever meat and chicken are served since the people are all reliable. But I know that the only chickens they serve are the commercially slaughtered ones. This is causing friction between myself and the other members of the Jamaat. What is your advice in this situation?**

**A.** You have to follow Allah's Shari'ah, not the desires of the people of the Jamaat when their ideas and attitudes clash with the Shariah. If they provide pork or dog or rat meat, surely you will not eat. What will you do if you happen to be with the Tabligh Jamaat in some West African country where they eat bush rats, which are halaal according to the Maaliki Math-hab? Will you eat the rat meat simply because the host is a prominent member of the society? And, what will you do if you are with the Jamaat in Indonesia where they eat fox and hyena meat which is halaal according to the Shaafi' Math-hab? Will you eat this meat? Surely, you will not. So, adopt the same stance here with regard to the carrion chickens, etc. which most people devour. If they become annoyed with your stance, then it is best not to travel around with the Jamaat.

**Q. Is a Qiraa't/Qur'aan competition permissible?**

**A.** Qur'aan/Qiraa't competitions are not permissible. These competitions are among the lesser signs of Qiyaamah. Rasulullah (sallallahu alayhi wasallam) said: "The majority of the munaafiqeen of my Ummah are its qaaris." Such competitions are stunts organized for cheap name and fame.

**Q. Our Imaam consumes carrion chickens. Is Salaat valid behind him?**

**A.** Although it is not permissible to appoint a faasiq to the lead the Salaat, nevertheless, the Salaat behind a faasiq is valid. But those who appoint

## IS A PICTURE A REFLECTION?

**Q. Mufti Taqi argues that a TV image is not a picture. On the contrary it is a reflection. Is television permissible on this basis?**

**A.** Mufti Taqi is in grievous error in his fatwa pertaining to the images appearing on TV, and video. You should not follow him. This Mufti Sahib has become a liberal. He has also legalized the riba-banking institutions. We have written a detailed rebuttal of the baseless 'reflection' idea Mufti Taqi is peddling. The 'reflection' idea is a ludicrously absurd hallucination. It is devoid of any substance. Even the kuffaar makers and experts of television will mock at the stupid theory of the television picture being a reflection. It is surprising that the Mufti has failed to distinguish between a picture and a reflection. Even a child understands the glaring difference between the two. Our booklet, *Refutation of Mufti Taqi's Television Fatwa*, debunks the absurd reflection notion.

What is lamentable about the attitude of Mufti Taqi, besides his lack of Shar'i dalaa-il for his absurd reflection view, is his deliberate bypassing of the categorical fatwa and solid Shar'i dalaa-il on the prohibition of television and photography, presented by his illustrious father, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh), the then probably most senior Mufti in Pakistan. Hadhrat Mufti Shafi had thoroughly

demolished the reflection argument which, sad to say, his son, Mufti Taqi, has resurrected to satisfy the modernist conglomerate of deviates.

Hadhrat Maulana Sayyid Sulaiman Nadvi (rahmatullah alayh) had written an article supporting the permissibility of photos of people and animals. In response, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) published his book, *At-Tasweer Li-Ahkaamit Tasweer*. In this book, he thoroughly debunked the now worm-out 'reflection' notion. Later, Hadhrat Sayyid Nadvi retracted his erroneous view of permissibility.

Even the liberal Maulana Abul Kalam Azad whom modernist believe to be an 'enlightened' Aalim, emphatically stated the prohibition of photos of living organisms. Initially, he used to publish photos in his paper, *Al-Hilal*. When he became convinced of the error of his view, he retracted his permissibility fatwa and said: "The taking of photographs, the keeping of photographs, and the distribution of photographs are all impermissible. It was my great error that I took photographs and printed them in *Al-Hilal*. I have now repented of this error. My past faults should be concealed and not publicized."

The argument that a photo picture is a 'reflection' is indeed moronically weird.

a faasiq to be the Imaam are guilty of a grave sin.

**Q. Zaid broke Amr's phone because he was listening and viewing haraam. Most of the time Amr uses the phone for haraam. Was Zaid right to break the phone?**

**A.** Zaid has no Shar'i right of breaking Amr's phone even if the latter uses it for haraam. Zaid may only proffer naseehat. If Zaid breaks the phone, he is liable to pay Amr the full value of the phone. However, parents do have the right to institute such action. They have Shar'i jurisdiction over their children.

**Q. Is it permissible to work for a medical aid company?**

**A.** Working for a medical aid company is the same as working for an insurance company. It is not permissible.

## A SATANIC CULT

**A Sister from the U.S.A. writes:** "I took bay'ah via the computer with Shaikh Nazim Al-Haqqani two months ago. I am now worried because of things such as women singing and playing the drum in the Musjid as well as other performances on journeys overseas with Maulana Hisham Kabbaani. There are large pictures of these sheikhs and they celebrate the birthday of our Nabi (sallallahu alayhi wasallam). I am an ignorant woman. I do believe that Tasawwuf is a valuable part of Islam,

but I want to practice it correctly. Please guide me. Did I choose my teachers wrongly. Some of their practices worry me"

**A.** You took bay'ah with shaitaan. Shaitaan has his agents who masquerade as 'shaikhs' of Tasawwuf when in reality they are shayaateen in human form. These persons are not Shaikhs of Tasawwuf. They will destroy your Imaan. Their practices are haraam and bid'ah. You have indeed fallen into the snare of shaitaan. These so-called shaikhs are astray and mislead others with their stunts of music, jiving, rock 'n roll, dancing, intermingling, pictures, etc. – all haraam practices.

It is incumbent that you sever your ties from these people. The bay'ah which you have made is not valid because these people are leading you away from Islam and taking you along the path of moral and spiritual ruin and destruction. Any intelligent Muslim will understand that these practices in which these satanic 'sufis' indulge are haraam. They are not Sufis. They are veritable shayaateen and their religion is a cult of Satanism. Whilst Tasawwuf is an essential integral constituent of Islam, what these people are practising is not Tasawwuf. They practise Satanism which they portray as Tasawwuf. For the correct understanding of Tasawwuf, read Hadhrat Masihullah's

(Turn to page 12)



## THE STUPENDOUS MEMORY OF THE MUHADDITHEEN

ONCE, Abdul Malik, the Khlaifah, wondered at the innumerable Ahaadith which Hadhrat Abu Hurairah (radhiyallahu anhu) narrated. He conjectured that perhaps Hadhrat Abu Hurairah (radhiyallahu anhu) paraphrased the Ahaadith which he had heard from Rasulullah (sallallahu alayhi wasallam) and presented it in his own words, not exactly as stated by Rasulullah (sallallahu alayhi wasallam).

In order to test Abu Hurairah's memory, the Khlaifah, invited him and many other Sahaabah. The Khalifah had concealed two persons

behind a screen to record in writing every Hadith which Hadhrat Abu Hurairah (radhiyallahu anhu) would be narrating. At that session Hadhrat Abu Hurairah (radhiyallahu anhu) narrated a hundred Ahaadith. The scribes wrote every word exactly as was stated by Hadhrat Abu Hurairah (radhiyallahu anhu).

After one year, Abdul Malik, again invited Hadhrat Abu Hurairah (radhiyallahu anhu). The two scribes who had recorded the 100 Ahaadith were again present behind the screen with their written notes. The Khalifah, addressing Hadhrat Abu Hurairah

(radhiyallahu anhu) said: 'Hadhrat the last time I derived immense pleasure from the 100 Ahaadith you had narrated. I shall appreciate it if you will again narrate the same 100 Ahaadith.'

Hadhrat Abu Hurairah (radhiyallahu anhu) commenced the narration of the Ahaadith. After he had completed, the two writers were amazed at the prodigious memory of Hadhrat Abu Hurairah (radhiyallahu anhu). There was not a change of even a single word. Hadhrat Abu Hurairah (radhiyallahu anhu) had repeated the 100 Ahaadith exactly as he had narrated them a year ago. This was the wonderful bounty of memory which Allah Ta'ala had bestowed to the Muhadditheen.

## ALL 'HALAALIZED'

### CHICKENS ARE HARAAM CARRION

A Sister from Ireland writes:

"We reside in Ireland. It has been a long road of almost 4 years before we have been able to source local unstunned halaal chickens for personal consumption. It is our preference to eat unstunned meat mainly due to witnessing dead chickens on the conveyor belt after being stunned, before being slaughtered. Alhamdulillah, an awareness has been created among Muslims.

With the help of HMC in the U.K. (a Sanha type of halaalizing body – The Majlis) who source unstunned halaal chickens from Ireland to U.K., our local butchery was able to place an order with the slaughterhouse. Unfortunately, this slaughterhouse out-sources pork, haraam beef and

other haraam meats as well. The slaughterhouse is not Muslim., but allocates a section of its premises for the purpose of Islamic thabah, all sanctioned by HMC U.K.

Where the trouble lies is that over the weekend it was brought to our attention that all these haraam meats are transported in the same chiller with the halaal chickens to the depot in Dublin. What is your verdict on the consumption of such chickens? Locally, a lot of fitnah and threats from the business sector will erupt if any Mufti here issues a fatwa condemning these chickens. However, if you pass the fatwa that these chickens are not fit for consumptions, we shall have no

(Continued on page 12)

## MUFTI MAAJIN

Mufti Maajin is similar to Mufti Jaahil. One of the characteristics of a mufti maajin is the fabrication of baseless strata-gems to legalize prohibitions. He is unconcerned with his villainy of halaalizing what the Shariah has made haraam, or haraamizes what the Shariah has made halaal. He corrupts the Deen and the beliefs and morality of people with his evil and stupid fatwas.

Examples of mufti maajins given in the kutub are muftis who:

- Halaalize alcohol on the basis of technicalities.

- Halaalize music and sport on the basis of Ahaadith in which is mentioned the warden of the Abyssinians, the little girls singing, etc.

Issue fatwas to placate the rulers for gratifying their lust for money and worldly objectives.

In this age of *fitnah* and *fasaad* in which we find ourselves, some of the corrupt fatwas of the jaahil/maajin muftis are:

- Halaalization of photography of animate objects on the stupid basis that a photo is a reflection, not a picture.
- Halaalization of Dajjaal's Eye, namely, television despite the preponderance of immoral-

ity, nudity and vice.

- Halaalization of television on the basis of tabligh.
- Halaalization of the riba products of the banks with the deception of Islamic nomenclature.
- Halaalization of carrion – haraam chickens and meat.
- Halaalization of sport on the basis of it being 'physical exercise'.
- Halaalization of injurious and poisonous contraceptives on the basis of *azal*.
- Legalization of the interest penalty charge on late payments on the basis of it being a deterrent for payment default.

The contention that a divorce decree issued by a secular court is a Shar'i Talaq on the basis of the judge being the Wakeel (agent) of the husband.

These are some of the corrupt fatwas issued by my *maajin/jaahil* muftis. All the grounds they tender for these corrupt fatwas are conspicuously *faasid* and *baatil*.

Generally the motivation for corrupt and baseless fatwas is *hubb-e-jaah* (love for acclaim) and to a greater extent, *hubb-e-maal* (love for money).

The corrupt fatwas of *maajin/jaahil* muftis are so glaringly baseless that it is not expected of even laymen to

believe and accept such *baatil*. Allah Ta'ala has endowed the Mu'mineen with adequate intelligence and a pure conscience (provided carrion is not devoured) to realize the existence of some corruption in the erroneous fatwas. Since the masses of Bani Israaeel failed to utilize their natural intelligence to distinguish between Haqq and baatil, Allah Ta'ala castigating them, says in the Qur'aan Majeed: "They take their scholars and their saints as gods besides Allah...". Muslims are not supposed to become entrapped in this same rut and rot in which the masses of Bani Israaeel were mired.

## SAUDI ARABIA SINKING IN THE QUAGMIRE OF KUFR IMMORALITY

The satanic insanity of the newfound westernization ideology adopted by the Saudi rulers is a sure sign of the looming destruction awaiting the Saudi regime. A South African sister confronted with Saudi obscenity wrote to the Saudi press:

"Could you kindly request your Saudi sheikhs to advise your airport authorities regarding the laws of Hijaab/Veiling because it appears that they may be followers of sheikh google (i.e. Shaikh Shaitaan or Sheikh Obama). I have just returned from Umrah on

Thursday last week (December 2012). When I arrived at Jeddah airport, there was some photo-security system at the counter where a woman is expected to remove her Niqaab in full view of hundreds of fussaag and other types of men in the queue and milling around all over the place.

The Arabic woman in front of me unveiled without protest for at least three minutes, but when it was my turn I refused point blank to the fellow behind the counter. Can't this haraam photo thing be done privately in a room?

(Barbarians understand only obscenity – The Majlis). But he was adamant that this was the law. How disgusting! I imagined that your country understood better the laws of Hijaab and of the Shariah than others. Finally I had to get my mahrams to hold up their Ihraam towels to form a screen for shielding me so that I could unveil for the haraam photo-check thing (and for the *faasiq barbarian* – The Majlis). I could not believe this moronic intransigence.

The general demeanour of the Saudi officials leaves much

to be desired. They are scornful, arrogant boorish buffoons. If it was not for the Haramain Shareefain, I would not set foot in Saudi Arabia because of their attitude. There are old, wearily travellers, crabby babies, etc. in the long queues, but these chaps behind the counters are nonchalant, contemptuous and merciless. They take their time, strutting off for no apparent reason, keeping the queue waiting for up to 15 minutes with no one attending, and for no reason. (This is standard Saudi practice at the airport – The Majlis). Basically, their work-ethics stink.

There were a few Arab women with whining kids who lost their composure and created a scene shouting at the officials, but to no avail. Really something has to be done to this miserable state of affairs. These pilgrims are Allah's guests. They ought to be treated with dignity and respect. (The Saudis reserve the dignity, respect and honour for the immoral U.S. and other European tourists at whose feet they truckle – The Majlis). Instead

they treat Allah's guests like *najaasat*. This has always been the situation in the so-called 'holy kingdom'.

Please contact the relevant sheikhs, imams and authorities and get the ball rolling so that they get their act together instead of procuring the curses of people.. For Allah's Sake, they need to be told that they are not doing anyone a favour.

Returning to my country (South Africa) yesterday was a breath of fresh air. The woman behind the immigration counter, a non-Muslim, took me courteously to a private room to identify me with my passport picture and even asked me if my veil is on properly (i.e. after replacing it). I could check in a mirror provided before we left the room. Would you believe! This in a non-Muslim country." (End of the Sister's letter)

There is no need for us to further comment on the rotten, stinking western culture into which Saudi Arabia is sinking to its ultimate destruction and demise.

## UMRAH FOR FEMALES?

Q) Is Umrah for women permissible in the prevailing immoral conditions in which the journey is undertaken?

A) Any person with sound intelligence and cognizant with the laws of Hijaab will understand without the slightest difficulty that it can never be permissible for women to cast themselves in the cauldron of fisq and fujoor right from the time they leave home until

the time they return home.

Gross and obscene violation of Hijaab in addition to other haraam acts, are perpetrated throughout the journey, and this shameless disease is on the increase. The obscenity lambasted by the Sister is a new addition to the incremental immorality which women are confronted with.

It is haraam for women to go for Umrah. It is never per-

missible to indulge in the deluge of immoral Hijaab violations for the sake of a Nafl Umrah. Anyone who is in a sincere quest for the *thawaab* of an Umrah, should perform four raka'ts Ishraq Salaat. This guarantees the *thawaab* of a Maqbool (Accepted) Hajj and Umrah. There is no goodness and no *thawaab* for women who go for Umrah in the current haraam immoral scenarios.



# VACCINATION FRAUD

## The truth about vaccines and disease outbreaks — all hidden from public view

A 2012 study led by Dr. David Witt, an infectious disease specialist at the San Rafael, California Kaiser Permanente Medical Center concluded that **whooping cough occurs more among vaccinated children than children not vaccinated.**

In 2010, a mumps outbreak occurred among 1000 children in upper New Jersey and lower New York. Almost 80% of them had been vaccinated with the MMR (measles, mumps & rubella) vaccine.

Throughout the 1980s, official agencies reported several outbreaks of measles occurring among children *who had been vaccinated* in various locations including an Illinois junior high and high school, a Massachusetts high school, a region in France, and a rural area near Helsinki, Finland.

Both USA schools had well over 90% vaccinated against measles. The vaccinators claim a 90% vaccination rate among any specific population *guarantees herd immunity for that population*. This bogus claim serves to create more revenue while blaming non-vaccinators for endangering humanity.

Meanwhile, despite the fact that only five percent of vaccine adverse events get reported to the "voluntary" FDA's vaccine adverse event reporting system (VAERS), there are many **serious adverse events** recorded and many more that seep through the cracks to vaccine concerned

internet sites.

Thank goodness for the few MDs and others who dare speak out despite the danger it potentially puts them in. It's up to us to learn from them and just say no to vaccinations.

### How many of these vaccine facts do you know?

NaturalNews) In 1988, I was researching my first book, AIDS INC. Interested in the subject of vaccines, I delved into published accounts of vaccination gone wrong.

The following series of quotes from authors only begins to cover the territory of vaccine damage, deception, and failure. It is nevertheless the start of a history which has been hidden from the public by corporate media, whose ties to pharmaceutical interests are infamous.

In 1988, I knew nothing about mercury in vaccines, or about the numerous chemicals and contaminating germs in vaccines that cause human illness and damage. I was merely looking for evidence that past vaccination campaigns had backfired.

What I found was shocking. Here are the statements I uncovered:

"The combined death rate from scarlet fever, diphtheria, whooping cough and measles among children up to fifteen shows that nearly 90 percent of the total decline in mortality between 1860 and 1965 had occurred **before the introduction of antibiotics and widespread immunization**. In part, this recession may be attributed to improved housing and to

a decrease in the virulence of micro-organisms, but by far the most important factor was a higher host-resistance due to better nutrition." (Ivan Illich, Medical Nemesis, Bantam Books, 1977)

"In a recent British outbreak of whooping cough, for example, **even fully immunized children contracted the disease** in fairly large numbers; and the rates of serious complications and death were reduced only slightly. In another recent outbreak of pertussis, 46 of the 85 fully immunized children studied eventually contracted the disease." (Richard Moskowitz, MD, The Case Against Immunizations, 1983, American Institute of Homeopathy)

"In 1977, 34 new cases of measles were reported on the campus of UCLA, in a population that was supposedly 91% immune, according to careful serological testing. Another 20 cases of measles were reported in the Pecos, New Mexico, area within a period of a few months in 1981, and 75% of them had been fully immunized, some of them quite recently. A survey of sixth-graders in a well-immunized urban community revealed that about 15% of this age group are still susceptible to rubella, a figure essentially identical with that of the pre-vaccine era. (Moskowitz, The Case Against Immunizations)

"Of all reported whooping cough cases between 1979 and 1984 in children over 7 months of age - that is, old enough to have received the primary

course of the DPT shots (diphtheria, pertussis, tetanus) - 41% occurred in children who had received three or more shots and 22% in children who had one or two immunizations.

"Among children under 7 months of age who had whooping cough, 34% had been immunized between one and three times...

"... Based on the only U.S. findings on adverse DPT reactions, an FDA-financed study at the University of California, Los Angeles, one out of every 350 children will have a convulsion; one in 180 children will experience high-pitched screaming; and one in 66 will have a fever of 105 degrees or more." [Note: All these symptoms can indicate serious neurological damage.] (Jennifer Hyman, Democrat and Chronicle, Rochester, New York, special supplement on DPT, dated April, 1987)

"A study undertaken in 1979 at the University of California, Los Angeles, under the sponsorship of the Food and Drug Administration, and which has been confirmed by other studies, indicates that in the U.S.A. approximately 1,000 infants die annually as a direct result of DPT vaccinations, and these are classified as SIDS (Sudden Infant Death Syndrome) deaths. These represent about 10 to 15% of the total number of SIDS deaths occurring annually in the U.S.A. (between 8,000 and 10,000 depending on which statistics are used)." (Leon Chaitow, Vaccination and Immunization, CW Daniel Company Limited, Saffron Walden, Essex, England, 1987.)

"Assistant Secretary of

Health Edward Brandt, Jr., MD, testifying before the U.S. Senate Committee on Labor and Human Resources, rounded... figures off to 9,000 cases of convulsions, 9,000 cases of collapse, and 17,000 cases of high-pitched screaming for a total of 35,000 acute neurological reactions occurring within forty-eight hours of a DPT shot among America's children every year." (DPT: A Shot in the Dark, by Harris L. Coulter and Barbara Loe Fischer, Harcourt Brace Jovanovich)

"While 70-80% of British children were immunized against pertussis in 1970-71, the rate is now 39%. The committee predicts that the next pertussis epidemic will probably turn out to be more severe than the one in 1974/75. However, they do not explain why, in 1970/71, there were more than 33,000 cases of pertussis with 41 fatal cases among the very well immunized British child population; whereas in 1974/75, with a declining rate of vaccination, a pertussis epidemic caused only 25,000 cases with 25 fatalities." (Wolfgang Ehrengut, Lancet, Feb. 18, 1978, p. 370)

"... Barker and Pichichero, in a prospective study of 1232 children in Denver, Colorado, found after DTP that only 7% of those vaccinated were free from untoward reactions, which included pyrexia (53%), acute behavioural changes (82%), prolonged screaming (13%), and listlessness, anorexia and vomiting. 71% of those receiving second injections of DTP experienced two or more of the reactions monitored." (Lancet, May 28, 1983, p. 1217)

## Carrion and cancer HAVE MERCY ON YOUR SOUL AND BODY!

**WHATEVER ALLAH TA'ALA** has made haraam is injurious for both the body and soul. Ignoring Allah's commands and perpetrating wanton violation of His Shariah will most assuredly have devastating physical and spiritual consequences in this world as well as in the Akhirat.

There are cancer cells in every person's body. These cells thrive on carrion chicken and carrion meat. The poison of carrion is aggravated by antibiotics, growth hormones and parasites with which the industry contaminates all processed chickens and animals.

The body by nature finds it difficult to digest carrion, especially the diseased, rotten halaalized type of carrion chicken and meat which according to the Shariah is haraam to feed even dogs. Yet, Muslims devour such carrion unfit for even dogs and fit for only the shayaateen. Digesting carrion requires an enormous amount of digestive enzymes which the body is unable to provide. The undigested carrion meat and chicken rot in the intestines. This putrefaction leads to build-up of toxins (poisons) which give impetus for the flourishing of cancer cells. The Mashaaikh say: "*The stomach is the headquarters of disease.*"

Cancer has acquired epidemic proportions in western society where food is a commercialized commodity laced with many poisons and filth. The spread of cancer in even the Muslim community is not surprising. There is no conundrum underlying the prevalence of cancer. The deluge of halaalized carrion chickens and other halaalized meat products is the cause of cancer and the other many diseases afflicting society.

Muslims are required by the Shariah to abstain from all SANHA and MJC halaalized carrion chickens and meat products. In such abstention body and soul will find strength and health.

## THE SHEIKHS AND THE IMAAMS – AGENTS OF A CORRUPT REGIME

**Q. Often sheikhs and imams from Saudi Arabia visit the country. There is a group of people who do the body-guarding for these sheikhs and imams. This group of people conduct themselves very arrogantly. They harass and mistreat Muslims who come to listen to the lectures of the sheikhs and when they try to greet them. This group of people have no respect for the young and old. Why do these sheikhs get treated like kings and the common man is mistreated in his own Musjid and land by these so-called Muslims who protect and escort the sheikhs. The group uses JMPD Metro Police in Gauteng, blue lights and sirens to speed through**

**streets recklessly. Is this what Islam has been reduced to?**

**A.** The sheikhs get treated like kings because they are the corrupt agents and ambassadors of the corrupt Saudi regime and part of the kufr interfaith movement, hence they conduct themselves like kuffaar. They are not ambassadors of Islam nor representatives of the Shariah. They have no relationship with Islam

The stupid bully-bodyguards are paid lucrative wages to conduct themselves in the stupid and arrogant manner you have described. They are simply doing their haraam job for the haraam boodle. The blue lights, sirens and reckless speeding are the hallmarks of morons. All in the entou-

rage are morons, including these establishment sheikhs and imams. They are members of the ulama-e-soo' gang, hence they love to be protected by gangsters, and they love the antics displayed by these gangster bodyguards. There is nothing Islamic about these moron visitors. Their Arab garments too are un-Islamic.

The people who attend the lectures of these agents of corruption deserve to be bullied and humiliated because they lack honour. An honourable man will not attend a function where he will be subjected to such disgraceful treatment as mentioned by you. When you visit rubbish, expect to be treated like rubbish. All cogs in the set-up are rubbish.



## THE IMPORTANCE OF THE SUNNAH

What is the meaning of the Sunnah? The following episode will present a better understanding of the meaning of the Sunnah.

A Buzrug once came to Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) and said: "I was in a state of *Qabdh* (spiritual depression) pertaining to *Nisbat* with Allah Ta'ala for a number of years. I went to Hadhrat Khwaajah Baaqi Billah (rahmatullah alayh) and complained of my state of *Qabdh*. By the tawajjuh (spiritual focus) and dua of Hadhrat Baaqi Billah my state of *Qabdh* vanished and was replaced by the state of *Bast* (spiritual exhilaration). I implore you to also direct tawajjuh on me. Hadhrat Khwaajah (rahmatullah alayh) have entrusted all his khulafa and muredeen to you."

In response, Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) said: "I have nothing besides *Ittibaa-e-Sunnah* (following the Sunnah)." This statement exercised such a profound effect on the Buzrug that an extremely lofty spiritual *haal* (state) overcame him. The effect of

his spiritual power and *Nisbat* caused the entire land to tremble. A tremor was felt throughout the land.

Hadhrat Mujaddid (rahmatullah alayh) instructed a mureed to bring his miswaak from the shelf. When the miswaak was brought, Hadhrat Mujaadid took it and fixed it into the ground. Immediately, the tremor ceased and along with it the spiritual state of the Buzrug terminated.

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) then commented: "By your karaamat (miracle) the land of Sarhind trembles. If this Faqeer (referring to himself) makes Dua, then Insha-Allah, all the dead in Sarhind will become alive. However, making miswaak during Wudhu according to the Sunnah is infinitely superior to both these acts of Karaamat."

This is the conception of the Sunnah according to the Sahaabah and the Auliya. Nothing is better and more meritorious than acting in accordance with the Sunnah, regardless of the Fiqhi classification of the Sunnah act, be it Mustahab or be it an Adab. The Sunnah of

Rasulullah (sallallahu alayhi wasallam) in every detail is for practical implementation. The Sunnah is not for mere study and for relegation to the kitaabs

Since the Madaaris no longer impart the correct knowledge of the Sunnah, the Asaatizah themselves lacking in proper comprehension of the Sunnah, today we find even the Ulama frowning askance when forgotten and dead aspects of the Sunnah are revived. By Ulama in this context, is meant sincere Ulama. As far as the flot-sam of ulama-e-soo' is concerned, they are beyond the scope of this naseehat. The Qur'aan Majeed says: "None but the people of intelligence ponder (and derive lesson)."

*Mujaddid Alf-e-Thaani was the Mujaddid (Reviver of the Deen) of the second Islamic millennium. At the beginning of each century, Allah Ta'ala dispatches a Mujaddid whose function it is to combat and weed out the accretions of bid'ah and baatil which have become attached to the Deen like parasites.*

## INVITRO FERTILISATION

**Q. I am a married woman without any children. We have been married for about 10 years. After many attempts including one failed IVF cycle, we have embarked on a second IVF cycle. Reading the insert of some stimulatory injections that I have already taken for 2 days now, have perturbed me greatly. I have therefore decided to write to you. My query is based on two points:**

**1. Firstly, the permissibility of In Vitro Fertilization (IVF) in my scenario – stimulation for egg production with hormonal injection, egg retrieval, assisted fertilization in test tube, embryo transfer back and pregnancy test after 12 days?**

**2. The permissibility of injecting oneself with hormones derived from human urine (trade name Menopur) and another hormonal injection derived from genetically engineered hamster ovary cells (trade name Gonadotropin Releasing Hormone) (trade name Gonadotropin Releasing Hormone)?**

A. The IVF technique is haraam. It is not permissible to submit to the haraam, demeaning and immoral tests and techniques. The human urine and hamster hormones aggravate the prohibition. The Creator is only Allah Ta'ala. A soul destined to appear on earth will be created regardless of what is done or not done. Conversely, if Allah Ta'ala has decreed that there will be no children for you, then all the doctors of the

world with all their techniques will be helpless. The Qudrat of Allah Ta'ala cannot be thwarted by ways and means. And, while ways and means are necessary on earth, the Muslim is not allowed to adopt haraam methods for the acquisition of halaal objectives. He may not consume pork and carrion to satisfy his hunger.

Regarding children, the Qur'aan Majeed states with clarity and emphasis: "Unto Allah belongs the kingdom of the heavens and the earth. He creates whatever He wills. He bestows females to whomever He wills, and He bestows males to whomever He wills, or He bestows to them male and female. And, He makes barren whomever He wills. Verily, He is The All-Knowing One, The All-Powerful One." (Aayat 50, Surah Ash-Shura).

Just as we are bound to adopt lawful ways of earning our Rizq, so too is it incumbent to resort to only lawful and natural means for acquiring offspring. If after adoption of the lawful ways, the desired result and objective are not achieved, the Mu'min understands that it is the Will of Allah Ta'ala with which he/she should be satisfied. It is absolutely haraam to get yourself injected with the haraam filth you have mentioned. In addition the technique consists of other haraam factors as well.

## THE BALLS OF IBLEES

*"I never thought that I would see the day that Shaitaan will play with the Ulama like children play with balls."*  
(Hadhrat Habeeb Ajmi)

*"The fussaaq of the times of Jaahiliyyah had more haya (shame) than the Ulama of our time."*  
(Abdul Azeez Bin Abi Rawaad)

There is a treasure of naseehat in these warnings and admonition of the Auliya for the Ulama of our age. The Ulama should reflect on their condition of fisq and fujoor, and worst, on their misdeeds of kitmaanul haq (concealing the truth), and mutilating the Shariah to achieve their nafsani and mundane

objectives. The Ulama of this age have become the toys and tools of shaitaan. Reflect and lament your condition.

Tomorrow Maut will overtake you. It will then be too late to make amends. You will depart with a heart smitten with futile regret. May Allah Ta'ala save us from the evils lurking in our nafs and the snares of Iblees.

**"WHAT ARE THEY SNUG (IN THE THOUGHT) THAT OUR PUNISHMENT WILL NOT OVERTAKE THEM DURING THE DAYTIME WHILST THEY ARE ROMPING? (QUR'AAN)**

## 245 DIE IN NIGHTCLUB BLAZE

**Marco Sibaja**

A BLAZE raced through a packed nightclub in southern Brazil early yesterday, killing 245 people as the air filled with deadly smoke and panicked partygoers stampeded toward the exits, police and witnesses said. It appeared to be the world's deadliest nightclub fire in more than a decade.

Witnesses said that a flare or fireworks lit by the band members might have started the fire.

Police Major Cleberson Brai-da said the 245 bodies were brought for identifica-

tion to a gymnasium in the city of Santa Maria, at the southern tip of

Brazil. TV images showed smoke pouring out of the Kiss nightclub as shirtless young male partygoers joined firefighters wielding axes and sledgehammers, pounding at windows and walls to break through to those trapped inside.

Teenagers sprinted from the scene desperately trying to find help. Others carried injured and burnt friends away.

Firefighters and ambu-

lance staff responded quickly, but the fire spread too fast inside the packed club for them to help.

Most of the dead suffocated, according to Dr Paulo Afonso Beltrame, a professor at the medical school of the Federal University of Santa Maria, who raced to the city's Caridade Hospital to help. "Large amounts of toxic smoke quickly filled the room and I would say that at least 90% of the victims died of asphyxiation," Beltrame said.

*The Herald 28-Jan-2013*

## TA'LEEM AFTER FARDH SALAAT

**Question:** "In our Musjid we have ta'leem every day after Isha' Salaat at the front of the Musjid. We try to start immediately after Sunnah and Witr Salaat to ensure that as many people as possible participate. If we delay until the majority has not completed their Salaat, many will be deprived of the ijtimaa-ee benefit of the Ta'leem as they will simply go home due to the delay.

*The Ta'leem commences in a low voice to prevent disturbing those performing Salaat. However, someone objected, saying that it is not permissible to commence Ta'leem whilst others are performing Salaat. The objection however contradicts the fact that announcements regarding fundraising, programme announcements, etc. by the Imaam take place whilst musallis (latecomers) are catching up with on the Fardh raka'ts they had missed. Please comment and explain this issue.*

**Answer:**

(1) There should be no ta'leem immediately after the Fardh of Zuhr, Maghrib and Isha since it

is Waajib to immediately commence the Sunnatul Muakkadah after the short Dua. In some Musajid this Shar'i requirement is ignored and greater importance is accorded to the ta'leem than to the Shar'i command of *Ittisaa'l*, i.e. to perform the Sunnats immediately after the Fardh).

(2) Ta'leem may commence after the Sunnat and Nafl Salaat. In this regard what we have personally observed, is that even before most musallis have completed even two raka'ts of Sunnatul Muakkadah, e.g. after Magrib, the brother, goes to the front, faces the Jamaat whilst 90% of the musallis are in Salaat, and begins with his announcement pertaining to Ta'leem/ Tableegh/Bayaan. He even comments; "Those who have completed Salaat should come forward." How can they have completed when he did not allow adequate time to perform even two raka'ts decently? Such an announcement at such a juncture is undoubtedly very disturbing and does distract the

*(Continued on page 10)*



## THE HOLOCAUST "OUTRAGEOUS MUSLIM PARTICIPATION"

Q. I am outraged at an event organized by Muslims. They are organizing a 'COMMEMORATION OF THE NAZI HOLOCAUST' service. Muslim speakers at this event are Yasmin Sooka, Farid Es-sack, Kayum Ahmed and supporters listed are Ah-

med Kathrada Foundation and Coalition for a Free Palestine. Please comment on this commemoration function.

A. There is nothing outrageous about this event. Generally, it is not our policy to comment on non-Muslim affairs and activities. You are outraged because you have mistaken the characters (in your question) to be Muslims. There are millions of people living in

Lebanon, Syria. Iraq and Egypt who bear Muslim-sounding names, but are Christians. Similarly, those in your question with Muslim-sounding names are not Muslims. You should therefore not be surprised. What, however, is surprising is that our friend, the Rt. Reverend Abraham Bham is not participating. His non-participation in this type of an event is indeed intriguing.

## JAMIATUL ULAMA(KZN) CANCELS ALL HALAAL CERTIFICATES

THE JAMIATUL ULAMA KWAZULU-NATAL, WITHDRAWING AND CANCELING ALL HALAAL CERTIFICATES IT HAD ISSUED, ISSUES THE FOLLOWING STATEMENT:

### TERMINATION OF HALAAL SERVICES

THE MUSLIM PUBLIC IS ADVISED THAT AFTER CAREFUL CONSID-

ERATION, THE JAMIATUL ULAMA HAS DECIDED TO TERMINATE HALAAL CERTIFICATION AND INSPECTION. THIS DECISION WAS TAKEN DUE TO THE FACT THAT ENSURING THE HALAAL SUITABILITY OF OUTLETS AND ESTABLISHMENTS REQUIRES A GREAT DEAL OF CHECKS AND BALANCES. HENCE, ALL FOOD OUTLETS AND ESTABLISHMENTS PREVIOUSLY CERTIFIED BY THE JAMIAT ARE NO LONGER CERTIFIED OR INSPECTED BY THE JAMIAT.

(Continued from page 1)

nant mode, hence its fossilization. This fossilization of the intellectual faculty is the consequence of the straitjacket into which the brain is fitted by the system of indoctrination of western educational institutions. Thus, it is seen that the vast majority of the western intelligentsia dwells in an impermeable frozen cocoon which precludes independent thinking, especially in issues of transcendental import which IFS characters believe are subservient to the theories propounded by their atheist masters wallowing in kufr and jaanabat.

One of the serious effects of IFS is the vermiculation of the sensorium. Whilst psychiatrists and the medical establishment as a whole have hitherto failed to provide a viable aetiological explanation for the type of IFS which afflicts your brains, this malady in terms of aetiology poses no conundrum for those who are experts in the Islamic sciences of the Qur'aan and Sunnah. IFS is the consequence of hidden kufr of which even the addicted person is unaware, nevertheless, it percolates his thinking, speech and general lifestyle.

A person afflicted with IFS, especially if she is a modernist aunt, is incapable of comprehending simple Islamic facts, as well as tangible issues visible to the naked eye and requiring no intellectual perception for their acknowledgement, hence it constitutes a needless extravagance in the divine bounty of time to even attempt a Shar'i or a rational explanation for a person with ISF. However, since unwary and simple folk are likely to be misled into deception by the twisted and convoluted logic pervading the arguments of the unfortunate IFS aunt, there is a need to respond for their benefit.

Firstly, responding to the aunt's self-laudatory statements would be redundant and demeaning to intelligence. We shall therefore mirthfully bypass her introductory drivel.

Among the Ulama there are two classes: Ulama-e-Haqq and Ulama-e-Soo' (Evil Ulama), the latter category having

enslaved themselves to the dunya. The views of the ulama of the dunya whose objective is monetary gain, are of no cognizance and cannot be presented in defence of the incongruity which you have proffered, namely, the contradictory approach to the prohibition.

As far as the Ulama-e-Haqq are concerned, there is uniformity in their fatwa, viz., the immoral western educational system of colleges and universities, is haraam for both girls and boys. According to the Ulama, it is not permissible for females to attend even the Masjid for Fardh Salaat, when they are even fully dressed in Hijaabgear, where there is no intermingling of the sexes, where the atmosphere is one of holiness, and the evils and immoralities of a university environment are totally absent. It is therefore quite logical to understand that these Ulama can never condone females attending the 'educational' brothels which are known as universities. Hence, the charge on this score is baseless and misdirected.

The prohibition is based on a variety of extremely harmful factors and morally and spiritually detrimental consequence which lead to even effacement of Imaan. This naseehat is not meant for such persons whose brains are fossilized and whose spiritual eyes are blind, for they are in abnegation of the fact that when the sun shines it is day time. Who can deny the preponderance of zina, intermingling of sexes, drugs, lewdism, immorally clad females (even Muslim females), - fisq, fujoor and even kufr at universities? Who can honestly deny that universities are cauldrons of vice and evil? A prominent university professor who has lectured for many years in a number of universities, describing the university scenario, writes:

"Within the university environment our students are faced with a myriad of challenges. Some of them include the open marketing of zina and a lifestyle of complete immorality and immodesty. There

are absolutely no restrictions on interactions between members of the opposite sex. In fact, they are encouraged to be as friendly and intimate as they wish to be. Unlike the workplace, there are no unwritten boundaries of respect between men and women.

"On the other hand, one of the most devastating issues plaguing our universities today, is the growth of so many organizations that promote haraam under the banner of Islam. Whether it is student organizations that are unmindful of basic Islamic issues like hijab or salaah or the threat of deviant sects like the Shiahs or Ahmediyas, our young friends are constantly being misguided. Many of our brothers and sisters are under the impression that they are carrying out acts of 'ibaadat' when in fact they are indulging in haraam.

In short, the campus environment markets a lifestyle that is completely foreign and un-Islamic. The mode of dress, character, greed for money and complete disregard of anything religious are all characteristics of a secular, university environment.....

Islam in our lives is dying because the younger generation is not prepared to live their lives as Muslims. They are influenced by a foreign lifestyle at school and university, and we as parents have done little to assist in protecting or preparing them for such difficulties. ....Over time, our women lost their bashfulness and the deen was removed from our hearts. This resulted in a new generation that has Muslim names, attended Muslim schools and (even) madrasahs, can recite the Qur'aan and sometimes even speak Arabic, yet they are a generation who do not believe in Islam with their hearts." More of the Professor's appraisal of the zina-lifestyle of universities appears elsewhere in these columns.

The aforementioned comments are not the statements of a Molvi. The Professor's frank appraisal should assist sincere

Muslims to understand the fatwa of prohibition. Whilst it is not permissible for even Muslim males to attend such hotbeds of zina, the prohibition has greater emphasis for Muslim girls, and there should be no difficulty in understanding the greater emphasis.

With regard to the issue of 'access to Muslim female doctors' in the light of the prohibition, the simple answer is that when circumstances compel, then consumption of pork becomes permissible to the degree of need. It is stupid to retort that if Muslims do not operate piggeries, how will they 'obtain access to pork' when on the verge of death due to starvation. Irrespective of the manner in which the pork becomes available during the hour of dire need, it shall be acquired. The same applies to Muslim female doctors. They are the pork in the time of need. Furthermore, the absence of Muslim female doctors is the lesser of the evils in relation to the rotten zina and kufr university environment. In the absence of Muslim female doctors, the Shariah allows the services of non-Muslim female doctors. If they too are unavailable, then Muslim male doctors, and in their absence, the services of non-Muslim male doctors will be permissible. But, the respectable aunt suffering from IFS is not expected to understand this simple logic and approach of the Shariah.

As for the sustenance and maintenance of females, it is Islamically irrational and not permissible to plunge them into haraam, zina, fisq, fujoor and kufr when they are not even affected with an event which the IFS mind hallucinates for the distant future - an event which may or may not happen. Furthermore, the argument raised by the IFS aunt exhibits extreme deficiency of Imaan which requires the Muslim to believe that Allah Ta'ala is the Sole Raaziq and that Rizq is predetermined and sealed, and that regardless of what is done or not done, our predestined Rizq will neither

increase nor decrease by one morsel or one cent. Denial of this fundamental doctrine which is integral to Imaan, expels one from the fold of Islam.

It is to inverse the natural Islamic system of life commanded by Allah Ta'ala for Muslims, to plunge headlong into haraam, fisq, fujoor and kufr on the basis of hallucinated dangers which may occur in the distant future. Instead of promoting the expulsion of females from the home environment for plunging them into the vile immoral university environment, Muslims should preach and promote the obligations and duties which Muslim males have to discharge with regard to the maintenance of women who lack a source of income. The obligation of providing for such women does not stop at only close family members. If the Asbaat relatives (relatives from the father's side) of a destitute woman refuse or are unable to fulfil their obligation, it will devolve on other relatives, male and female, and if they too fail, then it is the duty of neighbours and ultimately of the entire Muslim community.

Maintaining destitute females is in fact a Waajib alal Kifaayah obligation devolving on the whole Muslim community. The argument that "no individual can order a man to maintain a woman if he wishes not to" is the product of a vermiculated brain smitten with the IFS disease. A man of means - to whom Allah Ta'ala has granted abundant wealth, is under Shar'i compulsion to aid destitute women. He will be guilty of a major sin if he refuses despite possessing the means.

As for a woman working to sustain herself during her iddat, it is a case of consuming pork in dire circumstances, and for her consumption of pork her relatives, neighbours and her Muslim society as a whole will have to answer in the Divine Court. The IFS aunt's argument is devoid of Shar'i as well as logical substance.

## WHY CAN'T WOMEN ATTEND UNIVERSITY?



## THE BID'AH OF MOULOOD AND THE CONUNDRUM OF PROMINENT SCHOLARS

**Q. The Ahlul Bid'ah in an article, backed up their moulood celebrations with sayings from some prominent scholars such as Ibn Hajr Qustulaani, Ibn Jauzi and others, and even Haji Imdaadullah, the Shaikh of Hadhrat Maulana Ashraf Ali Thanvi. What answer is there for this proof which the Barelwis cite?**

**A.** We are not the muqallideen of 'prominent scholars'. We are the Muqallideen of Imaam Abu Hanifah (rahmatullah alayh), and we follow the Shariah as it existed during the era of Khairul Quroon. The Shariah is the Deen which Rasulallah (sallallahu alayhi wasallam) and the Sahaabah taught and practised. Innovations having a façade of ibaadat, which were introduced centuries after Rasulallah (sallallahu alayhi wasallam), have no validity in terms of the Shariah.

Even if thousands of 'prominent scholars' support the bid'ah of moulood, it will remain *bid'ah sayyiah* (evil innovation). Ibaadat is what had existed during Khairul Quroon and substantiated by the Aimmah-e-Mujtahideen

(Continued from page 8)

mind. It is disrespectful to the Salaat, inconsiderate towards the musallis and smacks of arrogance when a musalli rushes through his two raka'ts Sunnatul Muakkadah in order to rush to the front to make his announcement. This tareeqah is definitely improper.

(3) The ta'leem may begin when most of the musallis have completed their Salaat. It will not matter if a couple of musallis at the back are still performing Nafl Salaat. When most of the musallis have completed their Salaat and are seated in front for ta'leem, then the one or two who wish to continue with Nafl Salaat, should honourably and humbly move to the furthest point at the back and not perform Salaat audaciously right next to the big

and imparted to posterity by the Fuqaha of our Math-hab.

We are not awed by the names of the prominent scholars which the Qabar Pujaaris (grave worshippers) cite in substantiation of *their* evil bid'ah of moulood which consists of acts of fisq, fujoor and shirk. The personal opinions of prominent scholars – opinions unsubstantiated by the *Nusooos* of the Shariah, remain the opinions of people, and regardless of the lofty stature of the prominent scholars, their opinions may not be hoisted on to the Ummah as if these acts are practices of the Sunnah or deeds commanded by the Shariah.

## TA'LEEM AFTER FARDH SALAAT

gathering sitting in Ta'leem. The Musjid is also the venue for Ta'leem.

(4) Those who wish to impart ta'leem should not be concerned about the number of people who will remain to listen to the bayaan. The objective of the bayaan is *ridha ilaahi* (Allah's Pleasure), not numbers or a big crowd. Those who are interested to listen to the bayaan, will wait for a couple of minutes. Those who are not interested, will depart. Our brothers are committing a fatal mistake by focusing on numbers, and not on *Ridha Ilaahi*. They lose the objective of their da'wat when their focus is on numbers. Their niyyat becomes contaminated

with riya.

(5) Undoubtedly, it is a grievous error and a misunderstanding to believe that the *ijtmā'i* (congregational) benefit of Ta'leem outweighs the benefit of *infiraadi* (individual) Witr, Sunnat and Nafl Salaat. This belief is in fact bid'ah. It implies that an act performed on the basis of personal opinion is more beneficial and has greater merit than an act of ibaadat commanded by Allah Ta'ala. Changes in the ahkaam may not be perpetrated on the basis of opinion regardless of the benefit one discerns in the act which is the effect of personal opinion. It is a capital sin to present personal opinion in conflict with a hukm of the Shariah. It is tantamount to

abrogating the Shariah. In the Shariah there is no principle of 'benefit' for abrogating a Shar'i hukm.

The Shariah commands *ittisaal* between the Fardh and the Sunnatul Muakkadah following it. The benefit of a practice is not valid grounds for canceling the command of the Shariah. It is thus bid'ah to give preference to one's bayaan and ta'leem at a time which the Shariah has ordained for Sunnatul Muakkadah Salaat.

(6) It is not permissible for the Imaam to make fund-raising and other announcements in the Musjid. Such announcements should be written on the notice board.

(rahmatullah alayh).

It will be salubrious for the Qabar Pujaaris to understand that we are not members of Bani Israaeel whom the Qur'aan Majeed castigates: *"The take their (prominent) scholars and their saints as gods besides Allah..."* That was the practice of Bani Israaeel. We, the followers of Rasulallah (sallallahu alayhi wasallam) acquire our Deen from the Sahaabah via the transmission Chain of Imaam Abu Hanifah (rahmatullah alayh). Our Islam does not begin 8 centuries after

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## THE SHIAH SLOGAN OF FLASEHOOD

in the year is the day Hadhrat Umar (radhiyallahu anhu) was murdered and the virtues and excellences of this day stem from the murder of Umar. In honour of Rasulallah (sallallahu alayhi wasallam) and Hadhrat Ali (radhiyallahu anhu), Allah Ta'ala annually grants Shiahs three consecutive days in which they are permitted to sin freely. The Recording Angels are instructed to cease recording sins on these three days commencing on the day Hadhrat Umar (radhiyallahu anhu) was murdered. Three free days of sinning are among the ways of rejoicing the murder of Umar (radhiyallahu anhu). Hadhrat Umar (radhiyallahu anhu) altered the Qur'aan Shareef and prevented others from Islam.

These corruptions as well as many other falsehoods are imputed by the Shiahs to Hadhrat Umar, the man about whom Rasulallah (sallallahu alayhi wasallam) said: *"If after me there had to be a Nabi, it would have been Umar."* *"The most resolute in the Law of Allah is Umar."* But, Shi'i

priests hypocritically shout: "No Sunni'ism and No Shi'ism".

Among the worst accusations which the Shi'i priests level against Hadhrat Umar (radhiyallahu anhu) is the charge that he interpolated in the Qur'aan Shareef. On the basis of this slander against Hadhrat Umar (radhiyallahu anhu), the Shiahs believe that the Qur'aan which we have now is not the authentic Qur'aan. The true Qur'aan, according to official Shi'i belief, will be brought by Imaam Mahdi when he appears from his cave of concealment according to Shi'i fabrication.

The high ranking Shiah priest, Mullah Baqir Majlisi of the 10th century of the Hijri era, and regarded by the Shiahs as "Khaatamul Muhadditheen", writes in his book, *Zaadul Ma'ad*, about Hadhrat Umar: "... There will be one idol among the munafiqeen, who will be the leader of the hypo-

crites. He (i.e. Hadhrat Umar) will have the whip of oppression and injustice in his hand; he will debar people from the truth; he will alter the Qur'aan of Allah and will change my (i.e. Rasulallah's) Sunnah. ..."

From this piece of fabricated falsehood it will be abundantly clear that the Shiah religion rejects the authenticity of the Qur'aan Shareef since the main compilers of the Qur'aan in its present form were the three illustrious Khulafa, viz., Abu Bakr, Umar and Uthmaan (radhiyallahu anhum). And, according to Shi'ism, these three noble Representatives of Rasulallah (sallallahu alayhi wasallam) along with the entire Ummah of Sahaabah became murtad and kaafir after the demise of Rasulallah (sallallahu alayhi wasallam) -- Nauthubillaah!

Declaring this venomous lie, the Shi'i book of theology, *Furoo' Kaafi* states in Volume 3 on page 115:

**"After (the demise of) Nabi (sallallahu alayhi wasallam)**

**all people (i.e. the Sahaabah) became murtads, excepting three. ..."**

Muslims should not allow themselves to be deluded by the slogans of the Shi'i priests. Such slogans are motivated by a lust for political power. In his futile attempts to seek fulfilment of his dreams to rule the World of Islam, Khomeini struggled to lure and dupe Sunni Muslims into his camp, for he was fully aware of the fact that minus Sunnis there is no Ummah, no Islam and no Islamic history. Without Shiahs, Islam exists, since Shi'ism is a religion at variance with Islam. But, without Sunnis there is no Islam, for the only true Islam is the Deen followed by the Ahle Sunnah Wal Jama'. Khomeini understands this much, hence he sought to woo the Ahle-Sunnah by means of his hollow and insincere slogans of "No SHI'ISM and no SUNNI'ISM. But this slogan is raised under cover of the confounded Shiah doctrine of Taqyah (holy fraud and holy hypocrisy).

The following quotation cited from *Usoole-Kaafi*, probably the highest and most authoritative Shiah book on Shiah religion, reveals the evil of the Shiah doctrine of Taqyah (Holy Hypocrisy and deception) which allows Shiahs to conceal their true beliefs and attitudes in order to lure others in their despicable snares of kufr:

*"Certainly you are established on such a religion that whoever conceals it, Allah will bestow dignity on him and whoever publicizes it, Allah will disgrace him."*

It is therefore a simple and a holy matter for Khomeini and his priests to conceal their true beliefs and attitudes from the Ahle-Sunnah under cover of the false slogan, "No Shi'ism and no Sunni'ism." May Allah Ta'ala eliminate these denigrators of the Sahaabah. Shi'ism is worse than Qadianism, for it cloaks all its beliefs of kufr under the doctrine of holy fraud, i.e. Taqyah.



## THE DANGER OF HOMOGENISED MILK

### CANCER – HEART – DIABETES!

Scientist Robert Anderson Ph.D. Exposes a Myth behind New Zealand's favourite health food.

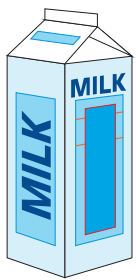
Is anything more aggravating than buying what you understand to be organic food only to discover that it is not organic and that industry has, once again, "meddled" with it?

My wife returned from a supermarket recently having purchased a bottle of "Simply Organic" milk. On reading the label more closely we found it was nothing of the sort. In the fine print we read that, as well as being pasteurised, this so called "organic milk" was also homogenised.

But, you ask, "homogenising was developed for the benefit of consumers, surely?" Not true. Homogenising was developed to

reduce the fat particles to such a fine extent they no longer separate, out, so that the milk lasts longer on the shelf. It is only one of many processes food is now subjected to entirely for commercial purposes. Consumers have to contend with foods being irradiated, genetically engineered, homogenised and processed using any other novel method that will benefit the corporations producing it. Homogenising extends milk shelf-life to 11 days or so. It has no beneficial food value; in fact, the very opposite.

According to government statistics, 50 percent of New Zealanders die from heart disease, 25 percent from cancer and five percent from diabetes. Now, it seems, homogenised milk may be a leading contributor.



## HARAAM VACCINE FILTH

### CAUSE OF BRAIN DAMAGE

**Warning:** Many childhood vaccines contain aborted human fetal protein, DNA by Ethan A. Huff, staff writer (Natural News) The National Vaccine Information Center (NVIC), a non-profit vaccine safety group, recently conducted an independent review of the contents of childhood vaccines and found that many of them are tainted with ingredients that would shock most parents. According to the manufacturer-produced package inserts included with each vaccine batch, many vaccines are made with disturbing ingredients like aborted human fetal proteins, altered DNA material, and even genetically-modified (GM) human albumin.

This shocking information was compiled as part of an NVIC safety review on the childhood

vaccination schedule, which has been called into question in recent years due to a steady increase in cases of autism and other forms of neurological and brain damage among vaccinated children. As it turns out, there are at least eight, and as many as 23, vaccines routinely administered to children that contain one or more of these questionable ingredients -- and if the general public truly knew about this, there would likely be a massive vaccination fallout resulting in the complete collapse of the vaccine industry.

Back in 1966, researchers extracted lung tissue from a 14-week aborted baby and developed a cell line from it known as MRC-5 that is still used in many vaccines today. MRC-5 has admittedly been used to develop the Varivax vaccine for chicken pox, the ProQuad vaccines for both chicken pox and MMR (measles, mumps,

and rubella), and several other vaccines for Hepatitis A, DTaP, Hib, polio, and rabies. Similarly, a cell line known as RA 27/3, which was derived from another aborted baby in 1964, is still being used today to produce both ProQuad and MMR II.

The controversial MMR II vaccine also reportedly contains a genetically-engineered human protein known as Recombum, or recombinant human albumin, that most parents are unaware is being injected into their babies. MMR II is the only known vaccine that contains GM human protein, according to NVIC, but its unique presence in this contentious combination vaccine could help explain the unusual uptick in vaccine induced neurological damage associated with it in recent years.

You can view the full NVIC graph showing which vaccines contain these and other heinous ingredients here:

<http://www.vaccine-tlc.org/human.html>

## RADIOTHERAPY

**Q.** I am currently studying my Masters in Medical Physics, and I am thinking of taking a path into radiotherapy oncology, which is using radiation to diagnose and treat cancer. There is a light and dark side to this practice, The light side is the most obvious role which is to cure those suffering from cancer. The dark side is that radiotherapy can have very disastrous side effects, including a second cancer and other long term disabling health problems, infertility, hair loss, loss of appetite, etc. Essentially, radiotherapy is where we weigh the

risks and benefits and then decide appropriately, almost like a smart gamble. This is what made me think twice that I may actually be the cause of someone developing very horrible health problems. Is it permissible to pursue a career in radiotherapy oncology?

**A.** With the possibility of developing so many serious diseases, it is not permissible to embark on this career. It is not permissible to resort to medication/remedies which have the potential of the disastrous effects enumerated by you. All things on earth have ad-

vantages and disadvantages, harms and benefits. In terms of the Shariah, the harms and dangers outweigh the benefits, hence radiotherapy oncology is not permissible. Permissibility of using a medicine or adopting a treatment hinges on the almost certain curing ability of the medication/treatment. Whilst Shifa' (Cure) is Allah's Decree, it is incumbent on the practitioner to ensure that he does not gamble with the life or health of the patient. There has to be almost certainty in the curing property of the treatment. But a treatment fraught with the many dangers mentioned in the question is not permissible.

### UMAR BIN KHATTAAB

*Rasulullah (sallallahu alayhi wasallam) said: "Verily, Allah has established the Haqq (Truth) on the tongue and in the heart of Umar." Ibn Umar added: "There was never an issue on which the people and Umar differed, but the Qur'aan was revealed to confirm the view of Umar."*

## "WITHOUT A DRINK, ITS JUST NOT CRICKET" – SAY THE CRICKET BOSSES

### YOUR FAASIQ CRICKET 'HERO' IN THIS HARAAM MIX

Liquor is integral to cricket. Cricket without liquor is "just not cricket" according to the cricket authorities. Adrian Botha of the liquor industry said: "Breweries like SAB have put so much money into sport through sponsorships. Without their assistance this country would not have produced so many sports stars (among whom one is the faasiq 'hero' character who flaunts piety on

the field – The Majlis) and so many fans who come out to support them.....Hashim Amla plays at all the cricket grounds (where liquor pubs are essential ingredients of the game – The Majlis) in this country, and everyone has a Castle Corner. He doesn't display the Castle sign on his shirt because of religious reasons, but Hashim's supporters are there enjoying themselves in Castle Corner. It is part of South African cricket."

#### OUR COMMENT

*Rasulullah (sallallahu alayhi*

*wasallam) said that on the Day of Qiyaamah a man will be resurrected with those whom he loves and with those with whom he associated. This 'hero' masquerading as a 'pious' Muslim should now understand in whose group he is destined to be resurrected on the Day of Qiyaamah – in the liquor group of 'his supporters'.*

*The act of not wearing a liquor shirt, but plunging headlong in activity (cricket) which is liquor-based, liquor-*



*supported and liquor-adorned, and which is haraam sport, is a self-deceptive canard. The act of not donning the shirt displaying the liquor sign is self-deception and designed to dupe moron Muslims by flaunting simulated piety.*

"EP Cricket president Graeme Sauls said enjoying a refreshment (i.e. liquor) was part of the game of cricket (and so is the faasiq 'hero'), whether as a player after the day's play or as a spectator. I couldn't imagine St. George's or other grounds without Castle Corner. ...It (liquor) is a massive drawcard for spectators. You could

even say it is where the Mexican waves begin during a match. The rest of the ground might be empty, but you will always find people enjoying themselves in Castle Corner."

Western Province Cricket president Beresford Williams said: "Castle Corner has always been a place to contribute to the vibe at cricket matches."

While the non-Muslim Minister of Health, Aaron Motsoaledi will be banning alcohol-advertising which will bring Castle Corner within the scope of the impending ban, the faasiq 'hero' professing to be a 'pious' Muslims is in full support of this liquor-game. The character is undoubtedly shaitaan's hero.

## BE PATIENT WITH COUGH

### ANTIBIOTICS SLOW DOWN RECOVERY FROM COUGH

WASHINGTON - Coughs are common throughout the year and usually take longer to clear up than people think. The gap between how long people expect coughs to last and how long it actually takes may drive some patients to the doctor for antibiotics that won't help, say US scientists.

People tend to expect their cough to be gone in about a week, but a review of cough studies shows the hacking takes about three weeks to clear up, researchers say.

The team, which Dr Mark Ebell from the University of Georgia leads, says it is concerned patients' unrealistic expectations lead them to ask doctors for antibiotics that won't speed their recovery.

Instead, they fuel drug resistance, cost money and increase the risk of side-effects.

Efforts to reduce inappropriate antibiotic use should target this discrepancy, the authors write. "We're not trying to discourage people from getting care if they feel they need it, but at the same time we want to give them the confidence to give themselves care in situations when appropriate," Ebell says.

(Weekend Post 19 Jan 2013)

Take honey regularly for curing coughs. Whilst the curing period may be prolonged, honey arrests and eliminates the problem at the roots. The Qur'aan Majeed describes honey: *a shifa* ("cure for people"). In fact medical experts have established that the best medicine for coughs especially for babies is honey.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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(Continued from page 5)

kitaab, *Shariat & Tasawwuf*. We have it available.

**Q. What is the difference between Na'ts, nazams and nasheeds?**

**A.** Na'ts, nasheeds and nazams are different words for the same thing – for singing songs. These songs are sometimes sung with music, which of course is haraam. When sung without music, good songs will be permissible provided they do not become a *mashghalah* (engrossment, and no other haraam factor accompanies the singing. The evil practice nowadays of singing songs in the Musjid is haraam.

**Q. In some prisons in the U.S.A. Muslim prisoners charge non-Muslim inmates a fee to protect them against gangsters. They justify it on the basis of Jizyah. Is this fee permissible?**

**A.** It is haraam to charge non-Muslims a fee to protect them. This fee is extortion. It is 'protection tax' which gangsters extract from the weak. Jizyah applies only in an Islamic state. Only the Islamic Ruler has the right to levy the Jizyah tax.

**Q. The Maulana who comes to visit us in prison in Bloemfontein, says that it is not necessary to wear a topi and kurtah. This is part of the Indian dress code according to him and has no Sunnah significance.**

**Please enlighten us on this aspect.**

**A.** The character who visits you is a moron. He is not a Maulana. He is a deceit masquerading as a Maulana. The fake 'maulana' who claims that topis and kurtahs are not a dress-code of Islam is astray. He appears to be a modernist. He lacks in Islamic understanding. Every Muslim nation, be they African, Arab, Indian, Chinese, etc., has its own form of Islamic dress, and all Muslim nations have a kurtah which differs somewhat in style. The Kurtah which the Indian and Pakistani Ulama wear was the type of kurtah which our Nabi (sallallahu alayhi wasallam) and the Sahaabah wore. There may be a slight difference, but it is basically the same style.

You will always find that those so-called learned persons who advocate against the Islamic dress code are liberals and modernists. They lack in Islamic morals. They prefer the dress style of the western kuffaar. Western dress is very appealing to them. They imitate American and European styles to satisfy their desire (nafs). He displays an attitude of kufr, hence he inclines to kuffaar styles and ways of the unbelievers.

**Q. I am a Mexican in a prison in the U.S.A. I wear a kufi (topi). Some say that it is not necessary to wear Islamic headdress. Is this cor-**

**rect?**

**A.** Islamic headgear such as kufi (topi), turban, etc. is incumbent for Muslims at all time. Modernists and ignorant Salafis propagate the stupid idea that Islamic headgear is not necessary. It is Waajib to don Islamic headgear at all times, not only when performing Salaat.

**Q. I shall soon be released from prison and deported to Mexico. Is it permissible for a Muslim to join the army? I will have to shave my beard if I join the army.**

**A.** It is not permissible for a Muslim to join the army of the kuffaar. Shaving the beard will not be permissible. You will have to find other work.

**Q. The Imaam during Qiraa't in Salaat switches to several different forms of Qiraa't. Is this a good practice? Does it negatively affect the Salaat?**

**A.** Whilst the Salaat will be valid if the Imaam hops around in the Qiraa't like a rabbit, it is not permissible for him to hop around in this manner because it is quite manifest that he recites according to different Qiraa'ts in the same Jahri Salaat to impress the musallis and to flaunt his 'expertise'. In Sirri Namaaz he will not do so. His mode of hopping is therefore *riya* which is *shirk-e-sagheer* (little shirk). If he does so in the Sirri Salaat and in his own Nafl

Salaat, then it will be permissible, but not when he leads the Jamaat in Jahri Salaat.

**Q. Are present-day auctions and internet auction sales permissible?**

**A.** Present-day auctions and internet auctions are just as permissible as present-day retail and wholesale trading. There may be haraam factors in the auctions just as there are haraam factors in trade. If these factors are pin-pointed, the ruling of *hurmat* will be applicable to the specific acts.

**Q. Is selling of old coins permissible?**

**A.** Coin-selling is permissible. It must be cash deals – hand to hand. If silver coins are sold for silver coins or gold for gold, the weight on both sides must be the same regardless of value. If sold for currency notes of any country, any amount may be exchanged, but the deal must be cash.

**Q. Is it permissible to eat with spoons on which the Names of Allah Ta'ala are engraved?**

**A.** It is permissible to eat with spoons, etc. on which Allah's Names are engraved. But they have to be washed separately, and the water either consumed or poured into the garden or on some plants. It will not be permissible to wash such utensils and allow the water to flow into the filthy sewerage drains.

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(Continued from page 6)

choice but to stop consuming any local chickens be it stunned or unstunned.

**A.** The trouble does not begin with transportation of the chickens. The rot is at the root. It begins at the slaughterhouse of the non-Muslim where even pigs are killed. It is indeed lamentable that Muslims discern no pangs of conscience when they consume meat/chickens slaughtered at a facility where pigs are also killed regardless of the section being separate.

The chickens which are transported together with haraam meat are not permissible for Muslim consumption. For the chickens to be halaal, there has to be permanent Muslim supervision from the point of slaughter to the time it reaches the Muslim butcher/consumer. Meat for Muslims and pork, etc. all transported together by kuffaar, cannot be halaal. Assuming that the chickens were correctly slaughtered in terms of the rules of Thabah, the fact of haraam transportation together with pork renders the chickens unfit for Muslim consumption. Furthermore, what

## ALL 'HALAALIZED' CHICKENS

guarantee do you have that the chickens are genuinely subjected to Islamic Thabah? Experience and a deluge of evidence substantiate that bodies who deal in the halaal certificate trade are unreliable, and cannot be trusted.

It is therefore not permissible to consume these chickens. Allah Ta'ala has made available abundant halaal food. People will not die or suffer if they abstain from these haraam, disease-causing carrion chickens. On the contrary, one's physical and spiritual health will benefit considerably by abstaining from consuming the haraam carrion.

## THE BID'AH OF MOULOOD AND THE CONUNDRUM OF PROMINENT SCHOLARS

(Continued from page 10)

Rasulullah (sallallahu alayhi wasallam) with the advent of Shaikh Subki (rahmatullah alayh), for example, nor does our Islam begin with any of the prominent scholars who appeared on the scene centuries after the Sahaabah. These prominent scholars mentioned by the Qabar Pujaaris are not our *arbaab* (gods) who we are required to

worship. The rulings of the Aim-mah-e-Mujtahideen and the Fuqaha override the such views and practices of centuries-later Ulama which lack Shar'i substantiation.

It will do the Qabar Puja mob well to reflect the following naseehat of Hadhrat Sayyid Ahmad Kabeer Rofaa'i (rahmatullah alayh) who was a 'prominent scholar' and a great Wali:

"Respected People! What is it that you are doing? You say Haarith said so; Baayazid said so; Mansur Hallaj said so. Instead of saying so, say that Imaam Shaafi' said so; Imaam Ahmad (Bin Hambal) said so; Imaam Maalik said so; Imaam Abu Hanifah said so. The statements of Baayazid can neither lower nor elevate you. On the contrary, Imaam Maalik and Imaam Shaafi'i indicate the path of Najaat (Salvation) and the Shariah."

So, we are not interested in

opinions and practices of Ulama who appeared on the scene many centuries after the Sahaabah. Any of their practices which are alien to the Shariah as it existed during the era of *Khairul Quroon* have no Shar'i validity. Furthermore, we shall, Insha-Allah, dissect the statements of the prominent scholars in subsequent auricles.

This is a brief response to the misleading article of the Qabar Pujaaris. Insha'Allah, if Allah Ta'ala bestows the taufeeq, a detailed rebuttal of the *khuraafaat* (drivel) of the Qabar Pujaaris shall be issued.

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## RUINING YOUR IMAAN AND SPIRITUALITY WITH 'HALAAL' DONKEY MEAT AND 'HALAAL' PORK

**A**LLAH TA'ALA says in the Qur'aan Majeed:

*"O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan, for verily, he is your open enemy. He instructs you only with immorality and evil, and that you fabricate about Allah what you do not know."*

(Baqarah, 168, 169)

*"Eat halaal and tayyib (food) from the Rizq Allah has bestowed to you, and be grateful for the bounty of Allah (the bounty of halaal tayyib food), if indeed you worship Him. Verily, He has made haraam for you carrion, blood and pork....."*

(An-Nahl, 114, 115)

*'O Rusul! (Messengers) Eat from the tayyibaat (wholesome food) and practice righteous deeds."*

(Al-Mu'minoon, 51)

Rasulullah (sallallahu alayhi wasallam) said:

*"Do not allow hamqaa' (stupid women) to breast feed (your babies) for you, for verily, milk is contagious."*

It is not possible to exaggerate the fundamental importance of halaal tayyib food for the Muslim. Moral excellence and spirituality are reliant on halaal tayyib food. Contaminated food creates *zulmat* (spiritual darkness) in the Mu'min's heart. Numerous Qur'aanic aayaat, innumerable Ahaadith, episodes and advices of the Auliya illustrate the absolute importance of halaal tayyib food. The above Hadith emphasizes that although the milk of a Muslim lady is halaal for an infant, if she is a 'stupid' woman, then her stupidity and immoral traits will be transferred to the child via her milk. Therefore, Rasulullah (sallallahu alayhi wasallam) said that a wom-

an's milk is 'contagious'. It is physically as well as morally and spiritually contagious.

### DONKEY MEAT AND PORK

95 samples (68%) of the 139 samples of processed meat sold in supermarkets, tested by the scientists of Stellenbosch University's Department of Animal Science, contained meat species not listed on the labels. These samples were obtained from supermarkets and butcheries in Gauteng, KwaZulu-Natal, Eastern Cape and Western Cape.

The results were worse in relation to the meats of KwaZulu-Natal and Eastern Cape. A staggering 90% of the samples had been fraudulently labelled. Undeclared meats were carrion chicken, pork, donkey meat, water buffalo meat, etc.

It is an overwhelming certitude, due to the proliferation of the 'halaal' racket certification hawking conducted by the carrion halaalization bodies, that most of the 139 samples were halaal-stamped. Muslims have been devouring pork and donkey meat for decades - halaalized by the villainous 'halaal' certifiers.

The above mentioned Qur'aanic aayats and Hadith of our Nabi (sallallahu alayhi wasallam) have been cited as naseehat (advice and admonition) for Muslims to reflect and to understand the massive spiritual and moral harm they are inflicting on themselves by devouring the halaalized carrion, donkey meat and pork.

In the Qur'aanic verse Allah Ta'ala commands that only *halaal* (lawful in Islam) and *tayyib* (Islamically wholesome, pure and clean) foods be consumed. The aayat implies that consumption of haraam and unwholesome food cultivates satanism in the body of the Muslim. Eat-

ing donkey meat, pork and carrion chickens halaalized by the agents of Shaitaan (the halaal certifying bodies) is equated by the Qur'aan to following in the "footsteps of shaitaan". Consumption of the halaalized filth creates shamelessness and the desire for deeds of immorality.

Another evil consequence of eating carrion, donkey meat and pork - haraam and filth in general - according to the aayat is the inclination to kufr, hence the aayat says: *"...and that you fabricate on Allah what you know not"*. When haraam is consumed, all spirituality is destroyed. Then, halaalizing haraam is a simple logical consequence.

In the aforementioned Hadith, Rasulullah (sallallahu alayhi wasallam) forbade breast-feeding by stupid women (*hamqaa'*). Before some modernist morons commit kufr by rejecting the attribute of 'stupidity' mentioned in this context, they should halt momentarily and understand that Rasulullah (sallallahu alayhi wasallam) himself described some women with this appellation, hence he said: "Don't allow breast-feeding by *hamqaa'*." This prohibition is very significant.

In *Bahrur Raa-iq*, Vol. 2, page 238, the following explanation for this Hadith is given:

*"It is mentioned in Al-Muheet: 'It is not proper for a man to hand his child for breast-feeding to hamaqaa' (stupid women) because, verily, Nabi (sallallahu alayhi wasallam) prohibited the milk of hamaqaa'. He said: 'The milk is contagious.' He forbade (this) because handing over (the child) to hamaqaa' is to cast the child to (spiritual and moral) destruction.....because of evil character, for she will not appropriately inculcate good*

*manners in the child. Thus, the child will become of evil character."*

The following tafseer appears in *Mujillatul Manaar*:

*"A beautiful character (for the breast-feeding woman) is among the essential conditions for breast-feeding. Because the milk just as it is effective in transferring sickness (from the breast-feeding woman to the child), so too is it (the milk) effective in akhlaaq (moral character).*

*It has been narrated that Imaamul Haramain (the Ustaadh of Imaam Ghazaali) was breast-fed once during infancy by a kaafir woman of corrupt morals. (Immediately) his father was informed. He (the father) induced the infant to vomit out the milk. Later he became the Allaamah of his age. Whenever he would find it difficult to solve an academic problem, he would attribute it to the kaafir woman's milk which he had been fed with just once"*

It is important to understand that milk is halaal; the woman is a Muslim, but if she is stupid, Rasulullah (sallallahu alayhi wasallam) prohibited breast-feeding by her. The reason stated by Nabi-e-Kareem (sallallahu alayhi wasallam) himself, is the effect of the milk on the child. With the milk of such a woman, her stupidity and her morals will be transferred to the baby.

Everything has an *athar* (effect). Rasulullah forbade even sitting on the skins of wild animals, for the effect (*athar*) of bestiality remains in such skins, and it will have a morally ruinous effect on a person. Now when the halaal milk of a Muslim woman is also discouraged and described as being 'contagious', what will be the effect on Muslims who devour halaalized donkey meat and

(Continued on page 6)

## ROBBING AND FRAUDING THE HEIRS THE FATE IS ENCASEMENT IN A STEEL COFFIN TO BE CAST INTO JAHANNUM

*Q. My father passed away 30 years ago. He left behind a huge estate of considerable value running into tens of millions of rands. We are his 4 daughters and 2 sons. We never received anything from the estate because my father left the entire estate to the eldest son.*

*When we asked our brother about our shares, he said that we should not worry because he will leave everything for us when he dies. Meanwhile, two daughters have already died without having received anything. Our brother (the eldest son of our father) always said that he has left a will in the safe. He has also died, but in the safe we found an unsigned Islamic will.*

*His wife who is 66 years old produced a kuffaar will in which the entire estate (properties, monies, etc.) was left to her. We spoke to her and explained the athaab (punishment) in the grave and the Hereafter for our father and brother on account of this gross injustice they had done to the heirs. But she (his wife) says everyone leaves such wills, hence she is not concerned. Do the deceased suffer the consequences of this injustice? Do they know what is happening?*

*It is clear that my deceased brother's wife*

(Continued on page 10)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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**Q. A lady went to the mall to do shopping. She was dressed un-Islamically with her hair all exposed. But she had wudhu when she left home. After she returned, she performed Salaat with the same wudhu. Was her wudhu valid after all the sin she had indulged in?**

**A.** While this lady's Wudhu remains valid she should understand that every second when she was out of the home with her hair, etc. exposed the la'nat (curse) of Allah Ta'ala and His Malaikah was settling on her. She was involved in prolonged sinning whilst she was out of her home in this haraam state. It is mustahab to renew Wudhu after committing a sin even if the Wudhu is still valid.

**Q. An ingredient of a cheese is 'non-animal rennet'. Is it permissible to consume such cheese?**

**A.** If the list of ingredients state non-animal rennet, then it is halaal provided there are no other lethal ingredients such as gelatine and alcohol (Lethal in this context = Haraam)

**Q. Does a 70 year old woman require a male mahram if she wants to go for Umrah?**

**A.** A woman, even if she is 100 years old, always needs a mahram male to travel with. Without a mahram it is haraam for her to travel.

**Q. What should be my reaction if I meet Reverend Abraham in the street or Musjid?**

**A.** When you bump into our Reverend friend, act normally. Make Salaam and move on.

**Q. Which Math-hab did Ibn Taimiyyah follow?**

**A.** Whilst Ibn Taimiyyah was born in the Hambali Math-hab, he deviated and initiated his own math-hab. He differed with Imaam Ahmad Bin Hambal (rahmatullah alayh) on numerous issues.

**Q. After a woman made ghusl of janaabat and performed Salaat, she experienced some discharge of a clear fluid. Is her Salaat valid? Does she have to repeat ghusl?**

**A.** In the case mentioned, it is not necessary for her to repeat ghusl. The affected part should only be washed. Wudhu will break. If the discharge happened during Namaaz, it will have to be repeated after renewing Wudhu. If it happened after Namaaz, the latter will be valid.

**Q. Is it permissible for a woman to cut her hair if it reaches her knees? Some say that it is permissible.**

**A.** It is not permissible for a woman to cut her hair even if it reaches her knees. The opinion that she may cut it is erroneous.

**Q. If the lipstick does not contain any haraam ingredient and it also allows water to pass through to the lips, will it be permissible to use?**

**A.** Women apply lipstick, not for their husbands. They apply lipstick when they go out of the house, and the intention is to attract gazes. Women who apply lipstick are akin to adulteresses. Rasulullah (sallallahu alayhi wasallam) said: "A woman who ap-

plies perfume and passes by a gathering is like an adulteress." Furthermore, even if the intention is strictly for her husband and only at home, then too it is haraam since the ingredients of all lipsticks are haraam, and it prevents the validity of wudhu and ghusl. Lipstick is haraam.

**Q. We here in Auckland, New Zealand do not have an abattoir which kills and processes only halaal meat. Both halaal and haraam meat is handled on the same chain, but at different times. Pork is also handled but on a different chain. The problem arises when the meat is delivered to the butcher shops. The same trucks are used for the deliveries of halaal and haraam meat, but at different times. They say that the trucks are cleaned between each delivery. Please clarify if we can consume this meat.**

**A.** The problem develops right from the beginning at the abattoir. The entire system of killing and slaughtering is un-Islamic. In all probability the animals are brutally stunned prior to slaughter. This is haraam. The meat transported in the haraam manner described by you is not halaal. For the meat to be halaal it is necessary for 100% Muslim supervision from the point of slaughter until the time it reaches the Muslim butchery/consumer. The truck driver who transports the meat should be a reliable Muslim. Or if the driver is a non-Muslim, then a Muslim has to compulsorily accompany the truck until the delivery point is reached. It is also imperative for the halaal meat to be stored separately at the abattoir and the cold rooms have to be fully under the control of Muslim supervisors who should have the keys of the cold rooms in their possession. If the keys are in the possession of the non-Muslim owners and there is no 24 hour Muslim supervision at the premises where the meat is stored, then such meat is not halaal for Muslims.

If the trucks are cleaned under Muslim supervision and there is a Muslim supervisor who accompanies the meat from the place where it is slaughtered to the Muslim butcheries then it will be lawful. However, people of Taqwa will not consume even such halaal meat which has been transported in trucks which also carry pigs regardless of the trucks being cleaned.

**Q. The Imaam of the Musjid is absent most of the time. He nominates someone to lead the Salaat when he is not present. Is this Imaam entitled to his full salary?**

**A.** If this imam is being paid from the Waqf funds of the Musjid, then it is haraam to pay him the full salary, and it is haraam for him to accept a full salary. It is Waajib to deduct for absenteeism.

**Q. The trustees of a Musjid do not allow any Islamic literature to be distributed at the Musjid without their permission. Do they have this right if the Imaam allows the distri-**

## THE MJC'S MOULOOD

**Q. The Muslim Judicial Council is organizing a mass mouloud function. What is happening to these sheikhs?**

**A.** What do you expect from carrion and pork halaalizers? Carrion-halaalizing and Qabar Puja (Grave-Worship) go hand-in hand. The mass mouloud celebration is obviously a haraam, dark bid'ah. It is a haraam merrymaking function of show, pride, waste and a craving for gaining public following. These MJC characters are *juhala* and *aghbiya* who are unable to distinguish be-

tween right and left, light and darkness. They wallow in fisq, fujoor, bid'ah and even kufr. They are among the worst kind of ulama-e-soo'. They have no occupation other than these kinds of haraam activities to project themselves, the objective being public recognition. They lack in the knowledge of even the rudiments of *Istinja*, hence they stand like donkeys when they urinate, and they suffer from hydrophobia, hence water is taboo in their modern procedure of 'istinja'.

**bution? Is it not the Imaam's right? The trustees are faasiqs.**

**A.** Trustees are in charge of the administration of the Musjid, not the Imaam. He is a paid employee. He is not the trustee. However, if the trustees are jaahils and faasiqs, then obviously they will make decisions in conflict with the Shariah. Those who appoint fussaag to positions of trust are guilty of a major sin.

**Q. Sausages from South Africa are imported and sold in Mauritius. These sausages are certified 'halaal'. Are the sausages halaal?**

**A.** All sausages and meat products exported from South Africa are Haraam. Never eat the haraam carrion. Do not be deceived by 'halaal' stickers and markings on wrappers. Over here in South Africa even pork is certified 'halaal'. Those who halaalize the meat products of non-Muslims are among the worst scoundrels roaming on the surface of the earth

**Q. I saw a bearded brother with a Playboy logo. He also has the word Playboy on his Citroen car. Please comment on this logo in the light of the Shariah.**

**A.** His emulation of the kuffaar betrays his slave mentality and his inferiority. All those who adopt kuffaar customs and attitudes act and think like kuffaar. Rasulullah (sallallahu alayhi wasallam) said: "*Whoever imitates a people is of them.*" The Qur'aan prohibits inclining towards the kuffaar in any way whatsoever. Just imagine how ugly it is for a Muslim adult male with a beard sporting a stupid haraam kaafir logo with connotations of fisq and fujoor (immorality). Salaat performed with clothing bearing such logos, has to be repeated whilst dressed decently.

**Q. Today the children of Al-Aqsa school are wearing pink scarfs and some boys are wearing pink T-shirts for 'breast cancer day' or something like that. Please comment on this.**

**A.** Rasulullah (sallallahu alayhi wasallam) said that a time will dawn when Muslims will imitate the Yahood and Nasaara to the extent of crawling behind them into even a 'lizard's hole'. Every rubbish practice of the Yahood and Nasaara is adopted

by Muslims. Just look at this futile, stupid, pink-dress practice. Undoubtedly, the kuffaar have made clowns of Muslims. Indulgence in such silly, futile and ludicrous practices is haraam. The prohibition is aggravated for boys by virtue of the feminine pink colour. It is indeed a stupid haraam advertising stunt.

**Q. What is the Islamic status of Muslim members of parliament who had voted in favour of the Gays Marriage Bill in England?**

**A.** Those 'Muslim' members of parliament who voted in favour of the gay marriage bill have lost their Imaan. They are murtads.

**Q. Is it permissible to leave a female in charge of the shop whilst the husband and the sons go to Musjid on Jumuah?**

**A.** It is not permissible to leave the business open to trade during the duration of Jumuah Salaat. The sin is aggravated by leaving the woman in the public place to take care of the business.

**Q. Here where I am in Hyderabad, India, there are several groups: Tabligh Jamaat, Sunni Jamaat and Jamaat-e-Islami. I have heard different explanations about these sects. Which sect is on the right path? I have been told that the Tabligh Jamaat is a deviant sect, and their kitaab Fazaail A'maal is littered with fabrications. The Sunni Jamaat has practices such as Milaad and Urs. The Jamaat-e-Islami does not follow any Math-hab.**

**A.** The Tabligh Jamaat is not a sect. Members of all four Math-habs join the Tabligh Jamaat. The Jamaat teaches only the very basics of the Deen. They do not teach anything which is in conflict with the Shariah. They concentrate on the Kalimah, Tahaarat, Salaat and such issues.

Their methods of teaching the Deen are permissible. Our only difference with the Tabligh Jamaat is the Ladies Jamaat. We believe that it is not permissible for women to undertake journeys for Tabligh. The kitaab, Fazaail-e-A'maal, consists of Ahaadith. Whilst some of the Ahaadith are classified Weak, it matters not because it is valid to cite such narrations in the matter of Fadhaail (Virtues) to



# Questions and Answers

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encourage people to practise the Deen. Those who object to this kitaab are ignorant. Discard their stupid comments.

The group which engages in milaad and urs is a grave-worship sect. They practice shirk and immorality in the name of Islam. Stay very far from this deviant sect.

The Jamaat-e-Islaami is also a deviant group. They do not follow any of the Four Math-habs. They have strayed very far from Siraatul Mustaqeem.

**Q. An Aalim says that according to the Hadith there is greater thawaab for participating in congregational thikr than individual thikr. Is this correct?**

A. Those who practise bid'ah congregational forms of thikr submit the Ahaadith to their personal opinion in order to find some flimsy basis to support their innovation. We have written a book, *Thikr in the Mirror of the Sunnah* which explains this issue in detail. Furthermore, the Aalim in question is not a mujtahid. He has no right to interpret the Hadith.

**Q. Is it permissible for a woman to give a lecture to the general public from behind a screen?**

A. It is not permissible for a woman to give a lecture/wa'az to the general public even from behind a screen.

**Q. Is it permissible for a male or a female teacher to teach at a school where both males and females attend?**

A. It is not permissible to be a teacher at a mixed school. Violation of Hijab is haraam.

**Q. A property was bequeathed to Zaid. Is it permissible to give Zaid cash or another property instead of the property?**

A. The specific item which was bequeathed to Zaid has to be given. Another property or cash may not be given in lieu.

**Q. A qaari is a faasiq. He cuts his beard. He conducts a Tajweed class in the Masjid. Is it permissible to learn qiraa't from him?**

A. One should not learn Qur'aan recitation or any other branch of Deeni knowledge from a faasiq. The detrimental effect of the faasiq's fisq is spiritually contagious. It will therefore be harmful for the student. A faasiq should not be permitted to conduct a class in the Masjid. The trustees are liable for the sin.

**Q. An aalim and an aalimah say that Islamic punishment for zina, etc. can be executed even in a non-Muslim country.**

A. Islamic punishments cannot be executed in a non-Muslim country nor in a Muslim country which is not governed by the Shariah. The 'aalim' and 'aalimah' who said that Shariah punishments can be meted out in a non-Muslim country are ignoramuses.

**Q. In Canada in the same Masjid Jumuah Salaat is performed twice and sometimes even thrice. This is due to the fact that the Musjids are unable to accommodate the large**

**number of musallis. An Aalim says that this is not permissible. But what should be done when the Musjids cannot accommodate all the musallis nor is there another venue where Jumuah could be performed? Should they perform Zuhr?**

A. Obviously under normal circumstances two Jumuah Salaat should not be held in the same Masjid. However, if the Masjid simply cannot accommodate all the musallis and if there are valid reasons for not continuing the saffs outside the Masjid, then it will be permissible to have a second Jumuah Salaat in the same Masjid. It is incumbent for the community to establish more Musjids. Zuhr will not be permissible. Whilst alternative arrangements are not made, they should continue performing Jumuah as they are presently doing.

However, the Imaam who performed Salaat in the first Jumuah may not conduct the second Jumuah Salaat and Khutbah.

**Q. A Hanafi imaam, to appease the Shaafi musallis recites Qunoot in the Fajr Salaat. Is this permissible?**

A. The Hanafi imaam who recites Qunoot in Fajr is an ignoramus. If there is another nearby Masjid, then rather perform Fajr Salaat there. It is not permissible for a Hanafi to recite Qunoot during Fajr Salaat unless it is Qunoot-e-Naazilah which is recited on rare occasions of national disaster/calamity.

**Q. I read in *The Majlis* that a person who performs Salaat with jeans and T-shirt, should repeat the Salaat. What is the position if he happens to be the imaam? Does this ruling apply to the Muqtadis as well.**

A. How can the community allow such a faasiq donning T-shirt and jeans to be the Imaam to lead the Salaat. The whole jamaat should repeat their Salaat.

**Q. I have hired a premises. The owner charges an amount which has to be paid upfront. This amount is not part of the monthly rental. It is a payment for securing the house. Is this permissible?**

A. The lease agreement explained by you is not permissible. The amount paid upfront, if it is not rental in advance, is haraam.

**Q. The Imaam of our Masjid makes a long loud Dua after the Fardh of Jumuah. The congregation intermittently exclaims: 'Aameen! Aameen!'. Is this method Sunnah?**

A. This method is bid'ah. After the Jumuah Fardh, as well as after the Zuhr, Maghrib and Isha' Fardh, there should be a short silent Dua such as *Allaahumma antas salaam...* Immediately after this short dua, engage in performing the Sunnat Salaat. After completing the Sunnat and Nafl Salaat engage in Tasbeeh and long silent dua individually, not congregationally. After the Fardh of Fajr and Asr, engage in Tasbeeh and long dua as

## TALFEEQ?

**Q. What is Talfeeq?**

A. *Talfeeq* is an ugly spiritual disease. It is spiritually nauseating. It is usually the effect of a brain operating in a state of disequilibrium. It is a 'religious' simulacrum which is the mental excretion of a miscreant lost in self-deception. *Talfeeq* in simple terms is an ugly patchwork of mas'alas (rules). It is like a garment full of ugly patches of different colours which makes the garb extremely ugly and shameful to wear in public.

A fiqhi example of this ugly *talfeeq* is of a person who has made his nafs his math-hab. He cuts his finger and it bleeds. He dupes himself with the argument that his wudhu is valid in terms of the Shaafi' Math-hab. Then he touches his wife, and bluffs himself by saying his wudhu is valid in terms of the Hanafi Math-hab. He has now combined two math-habs to satisfy

his nafs and to justify his self-deception whilst his wudhu in this scenario is not valid according to both Math-habs.

Another example of haraam *talfeeq* is that of a person who is a Shaafi. He wants to marry a girl whose father refuses permission. Nevertheless, he 'marries' her without her father's consent and argues that in this mas'alah he follows the Hanafi Math-hab. After sometime, he gives her three Talaqs in one statement. But he claims that his nikah is valid because in this mas'alah he follows the Salafis and the MJC juhala who say that three equals one if given in one statement. This man's nikah is not valid in terms of all Math-habs.

The combination of Math-habs on an issue which produces a consequence which is not permissible in terms of all Math-habs is haraam *Talfeeq*.

much as you wish. The Dua should be silent. The loud Dua and saying 'Aameen, Aameen' are bid'ah. Furthermore, it is not necessary to begin and end the Dua with the Imaam. Everyone is free to do as he pleases in this regard.

**Q. Someone says that all Nabis are equal and that Rasulullah (sallallahu alayhi wasallam) does not have a rank higher than the other Ambiya. What is the correct view?**

A. The fellow who said that all the Nabis are equal and that Rasulullah (sallallahu alayhi wasallam) is not the greatest is a jaahil. This moron has rejected the following aayat of the Qur'aan: "*These are the Rusul (Messengers) – We have given some of them ranks over others.*"

All the Ambiya are equal in their Message of the Truth, but they differ in rank and proximity to Allah Ta'ala. The moron should renew his Imaan.

**Q. Some of the views which *The Majlis* advocate are in conflict with the views of the mainstream Ulama. You should provide evidence from the Qur'aan and Sunnah for such views.**

A. We are not Mujtahids. We do not comment on the Qur'aan and Hadith. We do not suck apodalic 'evidences' from the Qur'aan and Hadith. 'Mainstream' ulama who moronically override the rulings of the Aimmah-e-Mujtahideen with their stupid 'daleels' sucked from the Qur'aan and Hadith only display their jahaalat. We only narrate the masaa-il of the Deen. We are Muqallideen of Imaam Abu Hanifah (rahmatullah alayh).

**Q. When should the Athaan and Iqaamah be recited in the new-born baby's ears? What if the father or a mahram male is not available?**

A. Athaan in the baby's ears should be as soon as the baby has been bathed. If there is no male present, the mother herself should recite the Athaan and Iqaamah in the baby's ears.

**Q. A Mufti says that *shadeed haajat* (dire need) makes *Talfeeq* permissible. Is this correct?**

A. '*Shadeed Haajat*' legalizes even pork and liquor. It legalizes even stealing. No one disputes the rule of *shadeed haajat*. But the problem with liberal Molvis is that even *no haajat* is said to be *shaded haajat*. They intentionally hallucinate that without eating, for example, Sanha's carrion chickens, the whole community will die of starvation. So on the basis of this hallucinated '*shadeed haajat*' they legalize the abrogation of the Islamic system of Thabah or they resort to selective adoption of rules from different Math-habs to fraud 'permissibility' for something which is explicitly haraam.

**Q. A Mufti Sahib says that when there is a need, it is permissible to issue fatwa on another Math-hab as well. Please comment.**

A. When there is a dire need, then it becomes permissible to issue Fatwa in terms of another Math-hab. But to understand and establish the 'dire need' requires Taqwa and profound knowledge. Without these requisites, there is only *dhalaal* (deviation and deception), and this is the disease which is afflicting almost all the cardboard muftis of this age. They are all liberals whose nafs determines what is 'dire need'. Aql and Ilm play no role in this determination. Aggravating their lack of Taqwa is their deficiency in even textual knowledge. Issuing fatwa in terms of another Math-hab is not a joke. Trifling with the Math-habs is to trifle with Imaan.



# Questions and Answers

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**Q. In our town there is a woman who is a 'home made' 'aalimah'. She treats her husband with arrogance and has branded him a kaafir. The husband is a good person. The elders of the town advised him to give her Talaq to end her tyranny. Now after he has issued Talaq, she issues her own fatwa that the marriage is still valid. Is she allowed to stay with him?**

**A.** It seems that this home made jaahilah is somewhat insane. Now that the man has issued Talaq, she has no right of imposing herself and proclaiming the marriage valid. And, even if she shouts a thousand times that the marriage is valid, her stupid outpouring will not alter the reality of the Talaq issued by the husband.

**Q. A woman who had slandered her sister-in-law, accusing her of zina is now suffering with cancer of the throat. When she had made the accusation, the aggrieved sister-in-law had cursed her. Is it possible that the cancer of the throat is the punishment for having slandered an innocent woman?**

**A.** Indeed, whatever Rasulullah (sallallahu alayhi wasallam) said is the truth. In a Hadith-e-Qudsi narrated by our Nabi (sallallahu alayhi wasallam), Allah Ta'ala says about the curse of the mazloom (the one who is wronged and oppressed): *"I take oath by My Might and Power that I shall most certainly aid you, even if it takes some time."*

Slandering a chaste woman and accusing her of zina is among the worst acts of zulm. It appears that the woman's problem is punishment for the slander. Punishment is always commensurate with the sin. A man had used his hand to assault a poor person. The very same day his hand began rotting, and soon his entire arm until the shoulder had to be amputated. If the tongue is used to commit zulm such as slander, then the mouth and the throat will have to bear the punishment.

The first step for her is to make amends by asking her sister-in-law to forgive her. As long as she does not receive pardon from her sister-in-law whom she had slandered, the calamity will only get worse. May Allah Ta'ala have mercy on her. May Allah Ta'ala grant her good hidaayat so that she understands and reforms herself before Maut claims her.

**Q. A musalli makes a Sajdah after every Fardh Salaat when he is in the Musjid. Is there any valid basis for this?**

**A.** The Sajdah act of the musalli is bid'ah. It is not permissible.

**Q. Food was mistakenly left uncovered the whole night. Is it permissible to consume this food?**

**A.** Whilst eating the food is permissible, there is a possibility of shaitani contamination since the food was left open the entire night. If you eat the food, recite Surah Faatihah and Surah Quraish and blow on the food. Although it is preferable to give the food

to animals, it is nevertheless permissible to consume it.

**Q. Is it permissible to eat dead fish floating on the water?**

**A.** It is not permissible to eat a dead fish which floats on the water.

**Q. I live in Mauritius. A Mufti here says that certain imported sausages are halaal. However, another view is that these sausages are haraam. What should be the stance of the lay people?**

**A.** Don't be misled by the view of the mufti who claims the haraam imported carrion sausages are halaal. Remember that a truly honourable Aalim will not allow Muslims to consume what is doubtful. He will exercise caution and endeavour to steer Muslims away from foods prepared by the kuffaar. If someone says that this glass of water contains a drop of urine or poison, and another person says that it does not, then an intelligent person will most certainly not drink the water. He will be revulsed and even scared to consume the doubtful water.

Regarding the sausages, if there are two conflicting views, then it is the obligation of the Ulama to advise people to abstain, and not encourage them to consume something which may be haraam carrion.

**Q. The trustees of our Musjid have installed TV cameras in the Musjid as a security measure and to deter shoe-thieves. Is it permissible to install these devices in a Musjid?**

**A.** There is absolutely no doubt in the *hurmat* (prohibition) of tasaaweer (pictures). The excuses which they present for justifying their haraam installation of TV cameras in the House of Allah Ta'ala are baatil. Their excuses are typical example of Talbeesul Iblees (Deception of Iblees). Shaitaan has misled these people and has adorned for them their acts of polluting the Musjid. One haraam act leads to another haraam act.

The installation of these haraam cameras is an aggravated sin. It is aggravated by the fact that the trustees of the Musjid believe that their haraam act has become halaal, and this is akin to kufr.

**Q. Is family planning permissible in Islam?**

**A.** Family planning is a haraam scheme of the kuffaar. It is not permissible for Muslims to indulge in this kuffaar and unnatural practice.

**Q. Is rooibos tea halaal?**

**A.** What makes you wonder if rooibos tea is halaal? It is a plant. Why should it not be halaal?

**Q. Is the ingredient MSG halaal?**

**A.** MSG is a poison causing a variety of very serious sicknesses. According to the Shariah, a harmful substance is haraam for eating. Msg is also made by means of fermentation which produces alcohol.

**Q. What is the position of the eldest son after the demise of the father?**

**A.** The eldest son is in the capacity of

## A TREACHEROUS SON

**Q. I am 75 years old. A couple of years ago, I told my son that he could have my business. Now he refuses to support me and his brothers and sisters. He is not even concerned about my health. He hasn't even phoned in months to enquire of my condition. What naseehat is there for such a disobedient son who breaks the hearts of his parents?**

**A.** Children of this age are signs of Qiyaamah. It is indeed heart-breaking that a son who was reared and nourished with care, love and sacrifice since infancy, and whose father allowed him to operate in his (the father's) business as if he was the owner, today turning against his own father and treacherously baring his poisonous fangs.

Rasulullah (sallallahu alayhi wasallam) told a person that "you and your wealth, all belong to your father." Nabi-e-Kareem (sallallahu alayhi wasallam) also said: "Your father is your central door to Jannat. Now if you want to destroy it (by causing him grief) then do so, and if you want to guard it (with obedience and pleasing him), then do so."

Children do not realize that displeasure caused to their parents can lead to an evil Maut. Among the

signs of Qiyaamah mentioned by Rasulullah (sallallahu alayhi wasallam) is that "a son will bring his friends close to him, and distance himself from his father." This evil of causing grief to parents has become universal in this age. Children, due to their secular education and emulation of the western cult of life become strangers to their parents. Like their kuffaar counterparts who assign their aged parents to the dumps of homes for the aged, even Muslim children are increasingly becoming strangers to those whom Allah Ta'ala has appointed to be the medium for their entry into the earth and for their rearing, nourishing and sustainment.

If children do not take heed of the miserable, treacherous conduct they display towards their aged parents, they will rue the day they were born and eternally lament and regret when Malakul Maut will violently extract their souls for onward transmission into Sijjeen (the Hell for evil souls during the sojourn of Barzakh).

Your son and others of his ilk should reflect on the following warning of Rasulullah (sallallahu alayhi wasallam): *"Verily, the pleasure of Allah is in the pleasure of your father, and the wrath of Allah is in the wrath of your father."*

liberalism in financial issues.

**Q. In the Musjid in Arafaat, the front section is said not to be part of Arafaat. How does this affect the Zuhr and Asr Salaat which are performed together?**

**A.** When performing Zuhr and Asr in the Musjid on the Day of Arafaat, do not stand in the section which is beyond the confines of Arafaat. One of the essential conditions for the validity of the combined Salaat is *Arafaat*. It is essential to be in Arafaat for the combined Zuhr and Asr Salaat. If someone had performed the combination standing in front, then Asr Salaat should be made Qadha.

**Q. In the U.K. we have the practice of putting up the mayyit for display. After ghusl and kafan the mayyit is placed with the face open. Men and women file past to view him/her. They also sit by the body, men and women. Is this a Sunnah custom?**

**A.** It is a bid'ah. It is not permissible for ghair mahrams to view the body of the deceased. It is haraam for ghair mahrams to be seated by the mayyit. The custom prevailing in the U.K. is un-Islamic and not permissible.

**Q. Are soles permissible for Hanafis?**

**A.** Soles are fish, and all fish are halaal. Hence, soles too are halaal.

**Q. Is it permissible to financially assist a non-Muslim neighbour with burial expenses?**

**A.** It is permissible to give money to assist with the burial of your non-Muslim neighbour, but it is not permissible to participate in the funeral



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and burial services.

**Q. Is it permissible to keep the moustache as a fine line?**

**A.** It is not permissible to keep the moustache in the shape of a thin line as you have explained. This is an un-Islamic style. The entire moustache has to be removed.

**Q. What will be the consequences for a non-Muslim who did not hear of Islam or Islam was never presented to him/her?**

**A.** If Islam does not reach a person, and he/she is sincere, then Allah Ta'ala creates the circumstances for that person to accept Imaan just before he/she dies. This must have happened to your great grandfather in Puerto Rico where he had no knowledge of Islam.

**Q. The Bid'atis (Innovators) have presented many arguments in support of Moulood and Egyaarwi functions. They have cited Qur'aanic aayat, Ahaadith and the statements of the Fuqaha. Is there a Sunnah basis for these functions?**

**A.** Moulood and Egyaarwi functions are bid'ah and haraam. All arguments proffered by the organizers of these bid'ah functions are baseless. Their arguments are spurious stupidities bereft of Shar'i validity. We have written two books on these haraam functions. If you provide your postal address, we shall forward same to you. It is our intention to write a further refutation of these bid'ah practices. It is not permissible to participate in any way in these haraam functions. The votaries of these haraam innovations are referred to in the Hadith as *Kilaabun Naar (The Dogs of The Fire)*. Ibaadat is what has been in vogue during the Khairul Quroon era. All acts of simulated 'ibaadat' which were introduced after this Golden Era of Islam, have no Islamic validity. Additions and deletions may not be effected to the Deen. The surest and the best way for understanding issues of this nature is to ask the *Kilaabun Naar – the Qabar Pujaaris* – “Did your Moulood and Egyaarwi customs and merry-making functions exist during the time of Rasulullah (sallallahu alayhi wasallam), the Sahaabah, Taabieen and Tab-e-Taabieen?” Tell them to dump their stupid ‘dalaa-il’ in the sewerage drains. ‘Dalaa-il’ which produce customs and practices which did not exist during the era of Khairul Quroon are stunts of skulduggery fabricated to bamboozle the unwary and the ignorant.

**Q. Since it is not permissible to make purchases with a credit card from Muslim traders, is it permissible to buy a ticket with a credit card from Turkish Airlines?**

**A.** You may purchase a ticket from Turkish Airlines with a credit card. They are not Muslims. They prevent Muslim passengers from performing Salaat in the plane. Hence, they cannot be Muslim.

**Q. Is it permissible to obtain food stamps from the government by providing false information?**

**A.** It is not permissible to obtain food-stamps from the government on the basis of lies.

**Q. Some Ulama quote the Qur'aanic verses of Jihaad and women's participation in Jihaad during the time of Rasulullah (sallallahu alayhi wasallam) to justify women's participation in Tabligh Jamaat journeys.**

**A.** It is gross *jahaalat (ignorance)* to promote an activity which Rasulullah (sallallahu alayhi wasallam) had discouraged. The women who had accompanied their husbands in some Jihaad campaigns did not do so by instruction of Rasulullah (sallallahu alayhi wasallam). On the occasion of the Battle of Khaibar when Nabi (sallallahu alayhi wasallam) saw some ladies, he became **angry** and demanded an explanation for their presence. His **anger** is sufficient evidence for the averment that women were not in general allowed to participate in Jihad. They accompanied their husbands on rare occasions and acted in secondary roles. They were not a fighting force, hence they should not be a public tabligh force.

Rasulullah (sallallahu alayhi wasallam) said that “Hajj is the woman's jihaad”. It is utterly baseless to cite the occasional presence of women in battles as a basis for the mass women's tabligh jamaat. Our booklet, Ladies Tabligh Jamaat explains this question in more detail.

**Q. A nikah was performed whilst the woman was in the state of menses. Is the nikah valid?**

**A.** The Nikah is valid even during the state of menstruation.

**Q. Approximately how many minutes prior to Zawwaal does the Makrooh time for Salaat begin? In America an organization says that the Makrooh time begins approximately 40 minutes before Zawwaal. Is this correct?**

**A.** No, it is not correct. The Makrooh time does not begin 40 minutes before Zawwaal. It begins precisely at the time of Zawwaal. However, as a precaution, one should not perform Salaat from about 5 minutes before Zawwaal.

**Q. On every Salaat schedule I've come across in America, the times listed for Zuhr are actually the times of Zawwaal. Is this not wrong or misleading?**

**A.** Yes, it is misleading and wrong. It is haraam to perform Salaat at Zawwaal. Salaat may be performed a few minutes after Zawwaal.

**Q. I slandered an innocent person. How do I seek forgiveness?**

**A.** If the slandered person is aware of the slander, then it is incumbent to seek forgiveness from him. If he is unaware, then it is not necessary to verbally ask for maaf. When one repents seeking forgiveness, all sins are wiped out. Also make dua for the person whom you have slandered.

**Q. The wife claims that her husband gave her three Talaqs. The husband denies. What is the status**

## ULAMA AND THE VOICES OF SHAITAAN

**Q. Some prominent Ulama in our country provide services to various 'Islamic' radio stations by answering Deeni questions. Since these radio stations also cater for haraam, and they have female presenters who communicate with ghair mahram males on air, will it be permissible for the Ulama to provide Deeni services to these stations?**

**A.** All of these radio stations without exception are the appendages and the media of Iblees. They come within the scope of the Qur'aanic aayat in which Allah Ta'ala tells shaitaan to do his best to waylay and trap people into his snares. Cursing and expelling shaitaan, Allah Ta'ala said:

“Destroy whomever you can among them with your **voice**, attack them with your cavalry and your infantry, and you be a partner in their wealth and their children, and make (vain) promises to them. And, shaitaan does not promise them, but deception.” (*Al-Israa'*, aayat 64)

“Verily, you will have no domination over My servants. And, your Rabb suffices as a Protector.” (*Al-Israa'*, aayat 65)

The timeless nature and the inimitability of every aspect of the Qur'aan Majeed testify to its divinity and miraculousness. The **voice** of shaitaan stated in the context of this aayat categorically refers to music and singing, to even the engrossment in na'ts and nazams which have become occupations and profession in this era. Whilst there is *Nass* of the Hadith to indicate that in the first instance *Sautush Shaitaan (The Voice of Iblees)* explicitly refers to music and singing, the panoptical meaning of the Qur'aanic term (*Sautika – your voice*) is all-embracing and is not restricted specifically to music, singing, na'ts, nazams, nasheeds and the like which detract from Thikrullah and which give impetus to the base and hypocritical emotions of the nafs. Every sound and every human voice which have the effect of music and singing, or which deflect from Thikrullah, or which produce acts and attitudes in conflict with the Shariah are all within the scope of *Sautush Shaitaan*.

Thus the woman's voice broadcast with seductive tones for which the prostitute female presenter has been specifically trained in order to enrapture and capture the minds and

hearts of males, and the voices of even the males broadcasting haraam and propagating baatil in which these Shaitaani Radios specialize, are all different dimensions of the **voice** of Shaitaan. How then will it ever be permissible to recite the Qur'aan through Shaitaan's mouth?

One form of the *Voice of Iblees* is these haraam radio stations. All of them are the Voice of Shaitaan. Just as it is not permissible for the Ulama or for any Muslim to sit inside a brothel or a bottlestore or a casino to give da'wat, so too is it haraam for them to utilize the **voice** of shaitaan for delivering Allah's Message. The Haqq is not in need of baatil and haraam methods for its propagation. There are many avenues for propagating the Deen, and even if we should hallucinate that there are no longer avenues for propagating the Deen, except the **voices** of shaitaan, then too, it will remain haraam to pollute and de-sanctify Allah's Name by echoing it through the mouth of the devil. It will be just as vile and haraam as giving Sadqah or Zakaat with haraam money, or writing the Qur'aan Majeed with urine or washing garments with urine.

The preponderance of haraam, fisq and fujoor in these **voices** of Iblees prohibits the Ulama from the utilization of these evil media. The Ulama who make use of Shaitaan's **voice** should reflect and understand what exactly they are doing and in what are they becoming entrapped. When Ulama utilize haraam ways and media, they are guilty of misleading Muslims. They confer respectability and acceptability to the evils which emerge from Shaitaan's **voices**. Just look at the zina, liquor, music – fisq and fujoor – the mercenary molvis were involved in when they had participated in the zina radio awards function. They practically denuded themselves and sat with semi-naked faasiqaat and faajiraat. They are among the worst kind of ulama-e-soo' – worse than the ulama-e-soo' of even Bani Israaeel who had not sunk to this degenerate level of immorality, scraping the very dregs of the barrel, as these *ghutha* NNB molvis are perpetrating. Never is it permissible for Ulama to offer their services to the various **Voices of Iblees** operating in the country as 'islamic' radios.

**of their nikah?**

**A.** If she is genuine that he had issued Talaqs, then the Nikah has ended. The matter is between herself and Allah Ta'ala. If she is genuinely convinced that he did issue three Talaqs, then she should separate herself from him and consider herself divorced regardless of his denial. But, if he did not issue three Talaqs, then she should understand that the Nikah is

valid and no fatwa will release her from the bond of the Nikah.

**Q. Our Imaam trims his beard. Is Salaat valid behind him? Should I rather perform Salaat at home?**

**A.** Salaat is valid even behind a faasiq. You should therefore join the jamaat for Fardh Salaat. It is not permissible to absent yourself from the Musjid on account of the fisq and fu-

(Turn to page 12)



## RUINING YOUR IMAAN AND SPIRITUALITY WITH 'HALAAL' DONKEY MEAT AND 'HALAAL' PORK

(Continued from page 1)

pork? The stupidity of the donkey and the immorality of the pig will automatically contaminate the moral character of the consumers and destroy whatever *roohaaniyat* (spirituality) they have.

It is for this reason that Muslims are spiritually and morally bankrupt, lewd and stupid in the brains. Decades of consuming 'halaal' pork, halaalized carrion chickens and donkey meat has made them morons and immoral.

Every one who consumes processed meats should reflect on the prohibition of feeding a baby the milk of a Muslim woman if she is stupid. The evil effects of donkey meat and pork utterly annihilate all spirituality. It pollutes the moral character, and blights the intelligence.

It is compulsory to totally abstain from consuming all processed meat, for you will not be knowing if you are eating donkey meat, swine meat or faeces.

## SALAFIS?

**Q. Who are the Salafis?**

**A.** Our reading of the situation is that the Salafis now consist of two major groups. Firstly all Salafis are the followers of Muhammad Ibn Abdul Wahhaab who had revived the works of Ibn Taimiyyah. All Salafis follow Ibn Taimiyyah blindly. The one group of Salafis is represented by the Saudi regime. Whilst the Aqeedah is the same as all Salafis believe, this Saudi group is immoral, and in practice promotes immorality and kufr such as the interfaith

movement. This group, i.e. the Saudi group, may have entered into the domain of kufr, because they are transforming the Shariah and substituting it with kufr western law concepts. This group consists of U.S. puppets. They believe that it is only the U.S. who can protect and sustain their regime.

The second group of Salafis are the jihaadist group. They adhere to the Shariah as they have interpreted it. But they are morally and spiritually barren. They lack wisdom. They place the cart before the horse, hence all their Jihad campaigns are devoid of long term success.

## SHAKING NAJIS HANDS

Rasulullah (sallallahu alayhi wasallam) said:

\* "Whoever makes *musaafahah* (shakes hands) with a *mushrik*, should make *wudhu* or (at least) wash both his hands."

\* Once when *Jibraeel* (alayhis salaam) appeared (in human form) to Rasulullah (sallallahu alayhi wasallam), he (the Nabi) welcoming him, presented his hand (to make *musaafahah*), but *Jibraeel* (alayhis salaam)

refused to take Rasulullah's hand. Rasulullah (sallallahu alayhi wasallam) said: "O *Jibraeel*! What prevents you from taking my hands?" He said: "Verily, you had shook hands with a *Yahudi*, hence I detest that my hand touches a hand which has touched the hand of a *kaafir*." Then Rasulullah (sallallahu alayhi wasallam) called for water, and he made *wudhu*. Thereafter he presented his hand and *Jibraeel* took his hand." (Roohul Ma-aani, Vol. 5, page 269)

## YOUR ISLAMIC IDENTITY

**Q. A norm nowadays in our Muslim society is to keep company with *mushrikeen* and *kuffaar*. Muslims by virtue of such company become completely assimilated and integrated into non-Muslim society. They play soccer with them. They eat out with them and even attend their funerals. They chat with them, and confide in them. Some even conduct business in partnership with them. Please provide the Shariah's ruling regarding these relationships.**

**A.** The Qur'aan and the Sunnah are explicit in the prohibition of friendship and business partnership with non-Muslims. The Qur'aan explicitly and emphatically warns of taking non-Muslims as confidantes.

Associating and mingling with them on a social level constrains emulating them – acting like them, speaking like them, dressing like them and consuming doubtful and *haraam* food like them.

Foul language and interaction with the opposite sex are integral to the lifestyle of non-Muslims. Muslims who join the company of non-Muslims are also the weaker ones with grossly deficient Imaan and bereft of Islamic culture. Even their Imaan is compromised when they become integrated into non-Muslim lifestyle.

When *Hadhrat Umar* (radhiyallahu anhu) became the *Khalifah*, he enacted a law to compel Muslims and non-

## CAN A NON-MUSLIM DIE AS A SHAHEED?

*A Puerto Rican sister who had accepted Islam and who lives in New York writes:*

**Q. I am back from a trip to my country of origin, Puerto Rico. I currently live in the U.S.A. I was formerly a Christian. It is more peaceful than New York. I know that this dunya is temporary, but it was amazing just seeing the farms, mountains, and the many beauties of Allah all around. It is also a secluded place.**

**In Puerto Rico it is common to bury two or three family members in the same grave. The bones of the existing inmate are placed in a small box and also left in the grave. My great grandmother had died many years ago, then after her my great grandfather. Thirty years after he was buried, his grave was opened. When the coffin was opened, they were shocked and astounded. They could not believe their eyes. His body and clothes were in the very same condition they were 30 years ago. His body was just as it was the day he had died. Furthermore, a beard had grown on him.**

**How is this possible? He was not a Muslim. Or is it possible he had Imaan in him? I was under the im-**

**pression that only the bodies of the Shuhada do not decompose. Please throw some light on this wonderful episode.**

**A.** The body of your great grandfather remaining intact even after 30 years of burial and even a beard having grown, is a clear sign that he had died with Imaan, and added to his Imaan, Allah Ta'ala had bestowed to him the rank of *shahaadat* (martyrdom). Allah Ta'ala operates in wonderful and mysterious ways which we do not comprehend.

No one can claim with certainty that a certain person has died as a *Mu'min* or a *Kaafir*. Only Allah Ta'ala knows. The wonderful condition of your great grandfather's body is clear testimony for his Imaan – that he either had Imaan all along which he was concealing, or for some reason just prior to the arrival of *Malakul Maut*, Allah Ta'ala guided him and gave him the *Taufeeq* of Imaan. Allah Ta'ala guides whomever He wills, and He misguides whomever He wills.

About a century ago, a young French girl who had embraced Islam and kept it secret for fear of her parents and family, had died whilst she was young. She was buried in the graveyard in Paris.

However, it happened that a grave was opened up in *Jannatul Baqi* (the cemetery in *Madinah* where thousands of *Sahaabah* are buried). Every one was astonished to see the fresh body of the young French girl in the grave. Allah Ta'ala has transferred her body from Paris to *Madinah* while the body of the well-known *Aalim* was miraculously taken from that grave and cast into the cemetery of *kufistan* (Paris) in the grave where the girl had been buried.

This disaster had befallen the *Aalim* as a consequence of his preference for the Christian practice of abstention from *ghusl* of *janaabat*. Frequently, when he was in need of a *Waajib ghusl*, he would comment that it was very convenient for Christians, for they were not required to take *ghusl* when in the state of *janaabat*. Although the *Aalim* would take *ghusl*, his attitude of preference was *kufr*. Preference for any custom or practice of *kufr* is *kufr* even if one abstains from the actual act of *kufr*. Muslims should take note and examine their hearts when they speak favourably of *kuffaar* practices or deprecate Islamic teachings/practices. They do so at the peril of extinguishing their Imaan.

## THE FICTION OF ALTERNATIVES

**Q. To condemn the wrongful practices is not sufficient. Instead of condemning, provide alternatives.**

**A.** In the absence of a *halaal* alternative, it is not permissible to continue with *haraam* indulgence. It is not permissible to allow a child to eat poison until you are able to provide him with an alternative such as a sweet or ice-cream. The poison shall be snatched away regardless of alternatives being available or not.

Furthermore, it is the duty of the *Ulama* to proclaim the demands of the *Deen*. It rests on the business people to present alternatives and to seek the *Shar'i* rulings on such suggested alternatives. Our function is to proclaim the *Haqq*,

not to provide alternatives. Thus, when we say that the current so-called 'Islamic' banks are *haraam*, it devolves on the owners of the banks to present alternatives which they should submit to the *Ulama* for verification.

It is *haraam* and a treacherous act of concealing the truth if we remain silent, abstaining from *Amr Bil Ma'roof*, and proclaiming *riba* to be *haraam* until some alternative surfaces. Similarly, it is *haraam* to refrain from informing Muslims that the *SANHA*-approved chickens are diseased, rotten, *haraam* carrion, and to postpone this announcement until a *halaal* alternative becomes available.

Those who monotonously pipe the theme of 'alternatives' should juggle their brains and come up with alternatives which the *Ulama* will subject to *Shar'i* scrutiny. In short, proclamation of the *Haqq* and *Amr Bil Ma'roof* are not reliant on the availability of alternatives nor is it permissible to conceal the *Haqq* and allow Muslims to indulge in *riba*, devour *SANHA's* carrion and perpetrate *zina* until viable *halaal* alternatives become available. If a man is unable to find a wife for himself, it will not be permissible to maintain silence when he visits brothels. It is *haraam*, stupid and moronic to argue that he should be allowed to indulge in *zina* until the alternative of a *halaal* wife is forthcoming.

Muslims to dress differently so that they could be recognized from their apparel and outward appearance. When *Jibraeel* (alayhis salaam) would visit Rasulullah (sallallahu alayhi wasallam) in human form, he would make *musaafahah* (i.e. shake hands). On one occasion, he refused to shake Rasulullah's hands. When asked for the reason,

*Jibraeel* (alayhis salaam) responded that yesterday Rasulullah (sallallahu alayhi wasallam) had shook hands with a *Mushrik*.

In short, all these acts of mingling and associating on a social and fraternal level with non-Muslims are not permissible.

Abstention from socializing and fraternizing is not permission for displaying enmity and bad behaviour towards non-Muslims. It is incumbent to display good moral character towards them and if necessary to assist them. But assimilation and integration are not permissible. It is *Waajib* for the Muslim to maintain his/her Islamic identity.



# UNDER HAKIMUL UMMAT'S SHADOW!

**Question: Why is The Majlis so extreme and harsh when criticizing and when outing across its message?**

**OUR COMMENT** Steadfastness and stating the Haqq are viewed as 'harshness' and 'extremism'. We have no need to offer any explanation to anyone for our attitude nor to apologize for our methodology. We are not in the employ of anyone. We administer medicine according to the degree of rot and disease racking the brains and hearts of the villains who masquerade as Deeni personnel. Digest well the following comments of our Senior Guide, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), and you may then comprehend our attitude and stance. In one of his bayaans, Hadhrat Maulana Ashraf Ali

(rahmatullah alayh) said:

"They (the Ulama-e-Soo') fear that if they follow the Haqq, their income (by way of gifts and donations) will decrease, and their following will diminish. It is in conflict with *ghairat* (honour) and *sharaafat* (nobility) to abandon the Haqq for the fear of the masses. In their opposition to the Haqq, strike the masses with shoes.

Understand well that following the Haqq is bestowed to only those whose attitude is reflected in the ayat: "*They do not fear the insults of those who insult.*" Yes, we have work with Allah Ta'ala. Ward off the people with a broom. Cherish freedom. If someone accuses you (the Aalim of Haqq) of being an idolater, don't defend yourself. Say: 'Yes, I am an idolater. Don't

be concerned with the insults of people. The one who is free, if he is slandered, he responds: 'Yes, I am an idolater (or whatever the slander is). The one who is not free (but fettered to the people) will undertake self-defense to exonerate himself. He will obsequitiously submit to the juhala (ignoramuses). On the contrary, the one who is free, cares not a hoot for the criticism of people. In fact, he will say: 'Go, do your best whatever you can. I am not the slave of any of your fathers. No one has fixed a salary for me. Why should I cringe and truckle to you? Begone! Yes, I am an idolater. What can you do about it? All of you begone, and do not aid me in any way. Whoever wishes to come, may do so, and whoever wants to stay away, may do so. I have no guard and bodyguard.'

You fear the people and abandon the Haqq – *Wala-houla wa la Quwwata!* The heart of the wise one (the Aalim of Haqq) is not concerned with bread (i.e. the dunya). His Tauheed generates in him the attitude of disdain for gold placed at his feet and fearlessness for the sword suspended over his head.

The Ulama should remain firm and independent. Never abandon the Haqq in submission to the diseased desires of the ignoramuses..... O masses! Shun that molvi who submits to you in fear and acquiesces to your desires (and issues fatwas to flatter and butter you). Such a molvi is a mercenary....."

In a nutshell, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) sternly offers the Ulama-e-Haqq the following advice:

- When people insult/criticize/slander you, don't

defend yourself. Tell them: 'Go fly a kite or jump in the lake.' Don't try to exonerate yourself.

- Never withhold the Haqq for fear of donations decreasing. If the institution/madrasah should close down because of lack of funds, let it close and be not concerned. The objective is not to operate the madrasah. The objective is Allah's Ridha (Pleasure). Confound a madrasah which is sustained on the basis of concealing the Haqq, compromising the Haqq and flattering the donors.

- Be assured that an institution which finds favour with Allah Ta'ala will never close down if aggrieved contributors withhold their donations. The Haqq will always surface and remain domineering over baatil.

Abandon dubious diplomacy which entails flattering donors, speaking with forked tongues and concealing the Haqq.

## WARNING FOR THE ULAMA-E-SOO'

**MOLVIS AND SHEIKHS** who eagerly cultivate the company of rulers, kings and government officials are the worst type of ulama-e-soo'. The following are the warnings sounded by some of the greatest Auliya and Ulama of Islam:

- \* "A person who only fulfils his Fardh obligations and abstains from visiting rulers, is better than a man who perpetually fasts, engages in ibaadat the entire night, performs Hajj and participates in Jihad, but also visits the king." (Fudhail Bin Iyaadh)

- \* "If you see an Aalim visiting a judge/magistrate without valid need, then do not think good of him nor offer Salaam to him. Regard him as an evil person." (Sufyaan Thauri)

- \* "The worst Ulama are those who are close

to the rulers (kings, government officials and the like)." – (Hadhrat Asmaee)

- \* "If you see an Aalim at the door of the king, know that he is a thief." (Saeed Bin Musayyab)

**And Rasulallah (sallallahu alayhi wasallam) said: "The majority of the munaafiqeen of my Ummah are their Qurraa'."** Qurraa' in this context refers to the Ulama and Qaaris – they are the state scholars, paid dollars and riyals to issue fatwas to appease the rulers. Within this scope also are the 'shariah' board molvis and sheikhs who are employed by the riba-bankers. They pay these satanic 'scholars' of a smattering of knowledge lucrative salaries to churn out fatwas of permissibility for their haraam riba products.

## THE HIJAAB OF THE SAHAABIYYAH

**(THE LADIES DURING THE AGE OF RASULULLAH - SALLALLAHU ALAYHI WASALLAM)**

The BBC reports:

### SAUDI CLERIC FAVOURS ONE-EYE VEIL

A Muslim cleric in Saudi Arabia has called on women to wear a full veil, or niqab, that reveals only one eye. Sheikh Muhammad al-Hababan said showing both eyes encouraged women to use eye make-up to look seductive.

The question of how much of her face a woman should cover is a controversial topic in many Muslim societies.

Sheikh Hababan, an ultra-conservative cleric who is said to have wide influence among religious Saudis, was answering questions on the Muslim satellite channel al-Majd."

What the Shaikh says and is promoting was the system of Hijaab which the ladies of the Sahaabah used to observe. Explaining the Niqaab system, Ali Bin Ali Talhah narrates that Ibn Abbaas said: "Allah ordered the women of the Mu'mineen that when they emerge from their home for a need, they should cover their faces from ontop of their heads with the jalaabeeb and leave exposed one eye."

"Women emerged (during the time of Nabi (sallallahu alayhi wasallam) with niqaabs on their faces." (Imaam Ghazaali)

There is no controversy regarding this fact which is substantiated by authentic Ahaadith. It has become a controversial topic in the ranks of the zindeeqs of the age. There is no scope in the Shariah for entertaining the baseless ideas of zindeeqs.

## DIFFERENCES OF THE ULAMA

**Q. I have completed my studies at a Darul Uloom. How should I react when there are differences among the Ulama? Whom should I follow?**

**A.** There are two kinds of differences between Ulama:

(1) Valid difference which is based on Shar'i dalaa-il, e.g. the difference of opinion regarding the Meeqaat for those proceeding to Makkah from South Africa. Whilst the one view is that at the latest, ihraam should be donned, when the plane passes over Yalumlum, we are of the view that it is permissible to delay ihraam until Jeddah, and this is also the view of Mufti Shafi (rahmatullah alayh) and most of our Fuqaha. Another valid difference is the Qiblah direction in North America. Some say that it is north-east and others are of the view that it is south-east. There are many differences based on valid

Shar'i arguments.

(2) Invalid and haraam difference which we term copro-difference. In this type of difference, one party has absolutely no Shar'i daleel for their view. They base their difference on nafaaniyat, and the only thing they do is to bray like asses saying things such as: So and so Mufti did not condemn it or so and so buzrug also did it, etc. So and so Aalim drinks coke and eats crabs, etc. They ignore the explicit *Nusoos* of the Shariah, and for nafaani gratification they cling to the errors of seniors. Examples are the haalaalization of carrion, riba, pictures, television and the like.

If an Aalim lacks dalaa-il and basis his difference on nafaaniyat, then obviously you may not accept his view nor support him in any way in the promotion of his baatil. But the manner of reaction will depend on the personal attitude

and disposition of a person.

Allah Ta'ala has created people with different dispositions. Everyone cannot be expected to have the same methodology. Whilst everyone is not expected to react in the way The Majlis does, everyone is expected to state the Haqq. State the Haqq politely and steer away from argument and controversy if you are unable to take the flak. State the Haqq softly, but with clarity that outshines the rays of the sun., and if you are unable to proclaim it with vigour, then when someone wants to debate, say: 'Brother, I don't know. This is what I believe is the haqq. Revert to other Ulama for dalaa'il. Don't speak with two tongues. Don't sell Allah's Deen down the drain as these TV devils, Cross-Worshipping Reverends, Shaitaani radios, carrion-halaalizing molvis and riba-halaalizing shaitaani 'shariah' boards perpetrate in emulation of the ulama-e-soo' of Bani

## HAJJ?

**"An Aalim of little taqwa is indeed exceptionally evil. It is likewise evil when people comment: 'That Aalim went for Hajj sponsored by the money of a certain wealthy person or the money of a woman.'" (Hadhrat Fudhail Bin Iyaadh)**

Israaeel.

It is never permissible to support a baatil difference of opinion in any way. In fact, it is necessary to apprise the Ahl-e-Baatil of their *butlaan* without the need to dispute. If the difference pertains to the first class mentioned above, and if you are unable to establish the correct view on the basis of your own ability and research, then follow the view in which there is *ihtiyaat* (precaution), and if circumstances compel, then the other view may also be adopted. And Allah knows best.

## ALLAH IN EVERY DROP OF BLOOD

**HADHRAT** Shibli (rahmatullah alayh), annihilated in the Love of Allah Ta'ala, was considered to be mad. Once thinking him to be mad for his utterances, he was stoned. Blood flowed from his body. Every drop of blood which fell to the ground formed the Name of Allaah. This was the effect of Divine Love which pervaded every vein and drop of blood in the body of Hadhrat Shibli (rahmatullah alayh).



# THE EFFECT OF THE JAMIAT'S TERMINATION OF HALAAL CERTIFICATION

**THE JAMIATUL ULAMA** (KZN) must be applauded by all sincere and concerned Muslims for its noble move to end the debacle of 'halaal' certification. In so doing, the Jamiat has taken a bold step in the right Shar'i direction to terminate an era which has become notorious for the halaalization of carrion by haraam entities such as SANHA and the lesser evils such as the MJC.

Experience has convinced the Jamiat of the utter futility of certifying chicken and meat products. The responsibility is too heavy to carry. In fact it is a burden which will drag the likes of SANHA into the dregs of Hell-Fire to hang upside down in emulation of the style they hang their billions of carrion chickens for the sake of the haraam riba boodle with which they nourish their haraam flesh and bones.

Whilst the outlets which the Jamiat had certified are Muslim-owned who are not in need of stupid haraam 'halaal' certificates, the primary problem is at the source, namely, the chicken-killing kuffaar facilities which the SANHA shayaateen halaalize. The chickens emerging from these kuffaar killing facilities are haraam carrion. It therefore is irrelevant if sold by Muslims. Carrion does not become halaal if sold and prepared by Muslims.

In terminating the vile certifying process, the Jamiat has rendered the Muslim community and itself a wonderful and a noble service which directly impacts on Akhlaaq and Imaan. The Jamiat can hold its head high in the clouds for having taken this bold step to set right a wrong which the Jamiat's seniors had erroneously introduced some decades ago when they had halaalized Rainbow chickens. A sign of the Ulama-e-Haqq is to une-

quivocally revoke error and establish the correct position of the Shariah. Obedience to seniors may not cross the threshold to enter into the domain of 'ibaadat' offered to seniors. Such *nafsaani* obedience was the hallmark of the masses of Bani Israaeel, hence, severely reprimanding this grave misdemeanour of the Yahood, the Qur'aan Majeed states: "*They (the masses of Bani Israaeel) took their scholars and their saints for gods besides Allah.....*"

The criterion of the Ulama-e-Haqq is the Shariah, not the errors of seniors. Warning those who cite the errors and obscurities of the senior Ulama, Allaamah Sha'raani (rahmatullah alayh), as well as many authorities of the Shariah, said: "*He who clings (cites as daleel) to the obscurities of the Ulama, has made his exit from Islam.*"

We and all sincere Muslims who have the Deen at heart commend the Jamiat for its move of terminating the halaal certification industry. The Jamiat's decision will most certainly exercise a very beneficial impact on the public mind. Thousands of Muslims who look towards the Jamiat for Shar'i guidance will understand the *Haqq* which *The Majlis* has been resolutely proclaiming for decades. Our stand is increasingly being vindicated by a variety of developments from time to time, each development being a nail securely driven into the skull and coffin of the SANHA carrion and pork halaalizing crowd who have shown absolutely no consideration for the Deen.

Another extremely beneficial effect of the Jamiat's stance is the shattering blow it has dealt the SANHA Shaitaan-in-Chief. Those who possess

the discernment to read between lines will understand why the SANHA Iblees has reacted in the manner it did. Whilst to some, SANHA's reaction appears to be gleeful gloating in anticipation of increased haraam riba revenue to be extorted from the outlets previously certified by the Jamiat, the reality is otherwise. The handful of outlets certified previously by the Jamiat will not effect a substantial increase in the SANHA CARRION entity's haraam boodle-coffers. So why did this MAITAH halaalizer rush to issue its stupid and self-vindictive *ghutha* statement in castigation of the Jamiat?

The answer for this conundrum is that the Jamiat's termination of halaal certification has opened the eyes of thousands of Muslims. It has alerted them to the danger of the CARRION SANHA is halaalizing. The Jamiat's action in fact is a silent indictment against SANHA. Innumerable more Muslims will now abstain from devouring the SANHA halaalized carrion chickens and other *maitah* meat products. SANHA's image has already been severely mauled by the many carrion revelations. The Jamiat's action has dealt an extremely shattering blow which has thrown the SANHA CARRION mob totally off balance. Even their mental equilibrium has been jarred and deranged, hence the insipid criticism levelled at the Jamiat.

Allah Ta'ala operates in wonderful ways not always comprehensible to our finite understanding. The Rope of Divine Wrath runs out gradually until the Devils such as SANHA and MJC get themselves strung upside down in Jahannum's Fire. The MJC is already sprawling and groveling in a drunken stupor of confusion. SANHA is sliding that way fast in the MJC's ignoble tracks. They are birds of a feather.

Our *naseehat* for the Jamiat is to keep uppermost in mind the primary obligation of the Ulama-e-Haqq, and that is *Amr Bil Ma'roof Nahy Anil Munkar*. It is not the function of the *Warathah* (Heirs and Representatives) of Rasulullah (sallallahu alayhi

wasallam) to monitor and inspect and halaalize the carrion plants of the Yahood and Nasaara. It does not behove the Ulama to act as advertising agents for the business empires of the Yahud and Nasaara. The halaalization of kuffaar carrion is further aggravated by providing lucrative Muslim markets in Muslim countries for the haraam products of those who are all cogs in the satanic machinery of oppressing Muslims in the occupied lands of Islam such as Palestine, Iraq and Afghanistan, etc. All of these Yahood and Nasaara incumbents, directly or indirectly, aid the Yahood conspiracy of oppression and brutality against Muslims.

It is not the function of the Ulama-e-Haqq to squander Allah's bounty of Time with 'halaal' certificates and similar documentation. It is their obligation to be immersed in the *Kutub*, engrossed in *mutaa-lahah (research)* to provide correct Shar'i answers and solutions for the ever-increasing expedencies and contingencies developing daily. Ulama are called Ulama on account of two vital ingredients: (1) Profound Ilm of the Deen, and (2) Taqwa, hence the Qur'aan Majeed says: "*Verily, among Allah's servants only the Ulama fear Him.*" It is solely on the basis of these two fundamental constituents that an Aalim qualifies to become a member of that noble League designated by Rasulullah (sallallahu alayhi wasallam): "*Warathatul Ambiya*".

Carrion-halaalizing molvis are not Ulama. They are denizens of Jahannum and agents of Iblees. They are satanic scoundrels who feed carrion to Muslims. They subconsciously believe that Muslims are worse than dogs, hence they cannot care a hoot if Muslims devour carrion – the halaalized carrion chickens which according to the Shariah may not be fed to even dogs. These shaitaani carrion-halaalizing agents of Iblees such as SANHA and MJC are responsible for the community's addiction of carrion-devouring. This addiction has led to Muslims consuming even *pig rectums* under guise of being calamari. Carrion chickens, swine flesh and pig rectums are all acceptable in this satanic halaalizing game of treachery. It now only remains for halaalizing faeces and urine products. This is not a farfetched possibility.

Even among the senior Ulama of the Jamiat of Natal – every one of them has left this dunya – May Allah's Rahmat be on them – there was serious difference of opinion over the halaalization of Rainbow dec-

ades ago. We can personally vouch for this difference between Maulana Ansaari and Maulana Omarjee (rahmatullah alayhima). Insha'Allah, we may publish further details regarding this miserable error which the senior Ulama of the Jamiat had committed several decades ago.

The present Jamiat leadership has, Alhamdulillah, cast of the spell of the dead albatross which had been hanging around the Jamiat's neck, bogging it down and preventing it from fully concentrating on the primary obligation of *Amr Bil Ma'roof*. The young Ulama of the Jamiat should not be concerned about the stupid criticism which the agents of Iblees are disgorging. Remember that criticism and insult for the Ulama are natural and necessary corollaries of *Amr Bil Ma'roof Nahy Anil Munkar*. No Aalim of the Haqq has ever escaped insult which the filthy tongues of the agents of Iblees spew out. In fact, it is within the scope of the Divine Scheme for the Ulama to be tried and tested in this manner. Since the Ulama-e-Haqq are the Heirs of the Ambiya, it is only logical for them to be subjected to the type of villainous treatment the Ambiya were subjected to. Says the Qur'aan Majeed in this regard:

"*Thus, We have appointed for every Nabi enemies from human and jinn shayaateen who whisper adorned (false) statements to one another so as to deceive.*" The Ulama too should expect to have enemies from among the human and jinn shayaateen.

Entities such as SANHA and the MJC are among the human shayaateen mentioned in this Qur'aanic ayat. Kick these devils in their pants. Never fear the progeny of Iblees. They will yet be buried under the mountains of the carrion chickens they are halaalizing. Indeed, it will be permissible to fill their graves, not with sand, but with the rotten, stinking, disease-causing haraam carrion chickens which they are halaalizing. Muslims should wake up and understand just what exactly they are devouring when they ingest the rubbish junk of halaalized carrion chickens. Muslims are destroying their spiritual and physical health with the deluge of haraam carrion which they so gluttonously devour. There is an imperative need to reflect for a brief couple of moments when a plate of halaalized carrion is placed in front of you. Think for a moment what you will be gulping down.

The Jamiat should not be concerned of the high fever its  
(Continued on page 9)

## LOOK INTO YOUR HEART!

"O Ulama! Look into your heart and do some soul searching. You are the Representatives of Rasulullah (sallallahu alayhi wasallam). Reflect! If the masses had to oppose Rasulullah (sallallahu alayhi wasallam), would he conform to their

opinion to appease them? You too, as his Representatives act accordingly. If you are unable to, then abandon the duty of the Representatives of the Rasool (sallallahu alayhi wasallam)." --- (Hadhrat Maulana Ashraf Ali Thanvi)

## DEFILING THE QUR'AAN

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "Some people touch the Qur'aan without Wudhu. To do so is haraam. Some place the *rahl* (the stand on which the Qur'aan is placed) on top of the Qur'aan Majeed or on top of a kitaab. Generally, stu-

dents are very careless in this regard. They show no concern. The Fuqaha have prohibited even placing a dish on top of *roti* (bread). To do so is to show disrespect for Rizq. When such is the respect for bread, then to a greater degree should respect be shown for

the Qur'aan Majeed."

Those who recklessly defile the Qur'aan Majeed by distributing copies of the Qur'aan to non-Muslims should understand that they are worse than those kuffaar who manufacture cartoons and films insulting and vilifying Rasulullah (sallallahu alayhi wasallam).



## THE VICISSITUDES OF LIFE

ONCE A WEALTHY man sat down to have meals. As his wife placed the roasted chicken in front of him, there was a knock on the door. When the wife went to see who it was, she found a beggar asking for some food. The arrogant wealthy man harshly rebuffed the beggar and ordered him off without giving him anything. The dejected beggar left with a heavy heart whilst the wealthy man enjoyed his meal.

Allah Ta'ala says in the Qur'aan: *"He grants honour to whomever He wills, and He disgraces whomever He wills."* With the passage of time the wealthy man lost all his wealth. He became a pauper. Unable to maintain even his wife, he finally divorced her. Some years later this woman married another very wealthy man with whom she lived happily. One day she had prepared a roasted chicken for her husband. As she placed the chicken in front of her husband, there was a knock at the door. The wife went to the door. It was a beggar asking for some

food. When she looked at the beggar, her eyes welled up with tears. She recognized that he was her ex-husband. She silently closed the door and returned to her husband who sensed something was amiss. Seeing her moistened eyes, he enquired the reason for her crying. At first she was reluctant to say anything.

The husband insisted for an explanation. She said that there was a beggar asking for food, and he was at one time her husband and extremely wealthy. His sight brought tears to her eyes. Her husband told her to give the whole chicken to the beggar. He had not yet eaten from it. The wife gave the chicken to the beggar, her ex-husband. After the beggar had left, her husband said: "Do you know who that beggar was whom your ex-husband had rebuffed and chased away? She said: "No." He replied: 'I was that beggar.' Such are the vicissitudes of life. Allah Ta'ala says: *"These are the days which We rotate among mankind."*

## THE RIGHTS OF ANIMALS

THE ARMIES OF ISLAM were gaining victory upon victory on all fronts during the khilaafat of Hadhrat Umar Ibn Khattaab (radhiyallahu anhu). He had issued orders to be constantly informed of the developments on the frontlines.

Hadhrat Ahnaf Bin Qais (radhiyallahu anhu) narrates: "A few of us (from the army) had hastened to Madinah to convey the happy news of a memorable victory in a great battle. On our arrival in Madinah, Hadhrat Umar (radhiyallahu anhu) asked: "Where have you halted?"

When we informed him, he decided to visit our camp. He went with us. On reaching our camp he observed that our camels were weak, hungry and miserable. He immediately reprimanded:

*"What! Have you no fear for Allah Ta'ala regarding these camels? Are you not aware that these camels have rights over you? Why did you not release these camels along the journey to graze?"*

We explained: 'O Ameerul Mu'mineen! We were making haste to convey to you the glad tidings of a great victory. We

therefore did not halt along the way."

It is most significant that on this occasion when the emissaries had arrived to convey the wonderful news of a great victory, Ameerul Mu'mineen first decided to visit the camp where the animals were. When he saw the plight of the camels, he severely reprimanded the emissaries. This was the justice and fear which Hadhrat Umar (radhiyallahu anhu) had. Despite being the most powerful ruler of the time, and annexing country after country to the Islamic empire, he did not forget even the rights of the animals.

## UMAR REPENTING FOR AN ERROR

ONCE WHILST ATTENDING to some very important duties pertaining to the battles being fought in far away lands, a man barged in, harshly demanding justice for a wrong which someone had committed to him. Even the great Ameerul Mu'mineen on this occasion lost control of himself. He struck the man with his whip and exclaimed: *"You people are ridiculous. You don't come when Umar is free. You come when he is engrossed with the affairs of the Muslimeen seeking help."*

The complainant was tak-

en aback. Feeling dejected, he left. Immediately, Hadhrat Umar (radhiyallahu anhu) ordered that the man be called back. When he appeared, Hadhrat Umar (radhiyallahu anhu) placed his whip in front of the man and ordered him: "Take revenge from me." However, the man refusing, said: "No! I leave the matter between Allah and you." Hadhrat Umar said: "No, it cannot be so. Either you forgive me for the sake of Allah or you will have to extract vengeance from me." The man said: "No! No! For the

Pleasure of Allah, I have forgiven you."

Hadhrat Umar (radhiyallahu anhu) went into his house, performed two rak'ats Salaat, then reproaching himself, said: "O son of Khattaab! You were a despicable person whom Allah Ta'ala has elevated. You were astray, then Allah guided you. You were disgraceful, then Allah bestowed honour to you. Then He appointed you as the ruler over people. Then comes a man seeking aid from you against an oppressor. But you struck him. What will you say to your Rabb tomorrow (on the Day of Qiyaamah)?"

## FRAUDULENT LABELLING -

NOT ONLY ON CARRION,

PORK AND DONKEY

MEAT

Fraudulent labelling, deceptively dubbed 'mislabelling, is not restricted to only meat products. It will not be an exaggeration to claim that most industrial products, especially processed foods, are fraudulently labelled to deliberately deceive the public. Dr. Mercola commenting on the poisons in industrial products says:

"Many children's products contain harsh, industrial chemicals at odds with marketing claims on product labels. Products marked as gentle, mild, natural, or unscented routinely contain fragrance, synthetic and hazardous ingredients and chemicals that can cause allergic reactions or irritate your child's eyes and skin. And can you believe it, at least 41 percent of all products made for children actually warn parents to "keep out of reach of children".

It's bad enough that personal care products intended for adults contain toxic ingredients, but children are especially vulnerable. Their skin can be up to 30 percent thinner than an adult's, meaning they're able to absorb more chemicals into their bodies. And the blood-brain barrier, which helps keep dangerous chemicals from getting into your brain, is not yet developed until a

baby is 6 months old, meaning products used before this time should be as pure and safe as possible.

You need to seek out personal care products that are so pure you could actually eat them. Coconut oil is a great example here, as it makes a great moisturizer that you can also eat. Olive oil is another one that you can use to deep condition your hair.

## "THEY WILL BE DESTROYED"

Rasulullah (sallallahu alayhi wasallam) said: "Soon shall be destroyed from my Ummah the people of the Kitaab and the people of the milk." He was asked: 'Who are the people of the milk?' Rasulullah (sallallahu alayhi wasallam) said: "They are people who follow their lusts and destroy Salaat."

The "people of the Kitaab" in the context of this Hadith does not refer to the Ahl-e-Kitaab (Yahood and Nasaara). Nabi (sallallahu alayhi wasallam) clarified that they

will be people from "my Ummah". They are deviates such as the modernist zindeeqs and the ulama-e-soo' – those who halaalize carrion, attend MTN zina and liquor shows, worship in churches under crosses, legalize kuffaar sport and in general subvert the Aayaat of the Qur'aan and the Ahaadith to extravasate such meanings which are in total conflict with the Shariah. They are the people of lust. Their Salaat is a farcical show. They perform Salaat in the style of the mu-naafiqeen.

All of these evil slaves of the nafs will be destroyed.

## CRITICIZING A NABI IS KUFR

**Q. About six months ago in the Tabligh Markaz of Kumbharpet, Bangalore, India, a Molvi insulted Hadhrat Nabi Musa (alayhis salaam). The Molvi said that Bani Israaeel began worshipping the golden calf because Nabi Musa (alayhis salaam) did not make sufficient effort on guiding them. He had not made sufficient effort as he was supposed to do. What is the status of this Molvi?**

**A.** If you have correctly reported the statements of the Molvi, then he has lost his Imaan. His contention is in fact an implied defect in Allah Azza Wa Jal – Nauthubillah! Na-

bi Musa (alayhis salaam) and all Ambiya were not appointed Ambiya and Rusul on the basis of their piety. Their appointment was by Allah's selection. A Nabi is chosen directly by Allah Ta'ala.

This Molvi has thus implied that Allah Ta'ala had erred – Nauthubillah! – in having appointed an incompetent person to be His Nabi. Furthermore, Hadhrat Nabi Musa (alayhis salaam) is among the *Ulu' Azam (the greatest)* Ambiya. He ranks next to Rasulullah (sallallahu alayhi wasallam).

The kufr uttered by the deviant molvi is utterly shocking, revolting and lamentable. Did

the Ulama at the Markaz not crucify the jaahil who had propagated such kufr? The kufr uttered by the miscreant is the logical consequence of extremism (*ghulu'*). It is essential to arrest and neutralize *ghulu'*. When *ghulu'* sets in, the movement deviates from Siraatul Mustaqeem and becomes a baatil sect. A great responsibility rests on the shoulders of the elders of the Tabligh Jamaat. They must remain alert and diligently neutralize *dhalaal* (deviation) which creeps into all movements of the Haqq. Even the Madaaris and the Khaanqahs are affected by deviation. The Molvi should renew his Imaan as well as his nikah if he happens to be a married person.

## THE EFFECT OF THE JAMIAT'S TERMINATION OF HALAAL CERTIFICATION

(Continued from page 8)

decision has given the SANHA CARRION mob. The sleepless nights which the jaahil SANHA molvis and other fussaqaq members are experiencing should not perturb the Jamiat. Contrary to whatever rubbish SANHA is desperately and stupidly pouting, the Jamiat's termination of its halaal certification has left the SANHA Iblees frying in haraam carrion chicken fat.

## WHAT IS TAWAADHU?

**Literally** *Tawaadhu'* means humility. In Islam Humility is a concept. Expounding the concept of *Tawaadhu'*, Hadhrat Yusuf Asbaat (rahmatullah alayh) who was among the very senior Auliya of the Taabieen era, said: "The signs of *Tawaadhu'* are to accept the laws of Allah Ta'ala from any person who conveys it; to be tender and affec-

tionate with everyone regardless of a person's lowly social status; honour those who are of higher rank; tolerate the harm and loss which befall you; express gratitude for whatever Allah Ta'ala bestows; swallow anger; wherever you are, focus on Allah Ta'ala; remain aloof from the wealthy ones. When you step out of your home, then whomever you see, understand that he is better than you.



# IS MEELAAD PERMISSIBLE?

**Q.** What is the Shar'i ruling on Meelaad? Many early Ulama such as Allamah Suyuti, Ibn Taimiyyah, Allaamah Ibn Kathir, etc. said that it is permissible. In the UK some people march around the city singing naats (songs) when celebrating meelaad. Is this correct? A promoter of meelaad says that Thuwaibah was the slave of Abu Lahab. When she informed him that a son (Muhammad – sallallahu alayhi wasallam) was born in his brother's house, he set her free. After the death of Abu Lahab he was seen in a dream in which he said: 'I am in severe punishment, but this is lessened on Mondays.' Then he showed his forefinger and said that he would suck it. It was with this finger that he indicated that Thuwaibah was free when she informed him of the birth of Rasulullah (sallallahu alayhi wasallam). Ibn Jawzi states: 'Abu Lahab is the kaafir who is mentioned specifically in the Qur'aan' If such a person can be rewarded for celebrating meelaad of the Na-

bi (sallallahu alayhi wasallam), then imagine how great the reward would be for a Muslim who celebrates it."

**A.** Firstly, what the early Ulama understood of meelaad is in sharp contrast to the Hindu-type of meelaad rituals of fisq and fujoor which accompany the meelaad celebrations of the Ahl-e-Bid'ah and Qabar Pujaaris (Grave Worshipers). The meelaad celebrations in vogue are evil bid'ah – haraam bid'ah which shaitaan has adorned for the Qabar Puja sect. Such Hindu-type of celebrations are never permissible even according to those early Ulama who had participated in meelaad functions which have no basis in the Sunnah. We have written two booklets on this subject, which are available. Insha-Allah, a more detailed book shall be prepared to demolish the baseless and stupid arguments of the Qabar Pujaaris.

The episode pertaining to Abu Lahab has absolutely no relationship with the bid'ah

milaad customs in vogue. He freed a slave woman. The claim that he had celebrated milaad will not be believed by even the baboons. To claim that Abu Lahab the kaafir was rewarded for celebrating milaad is a black lie fabricated by the people of bid'ah. Freeing a slave has no relationship with the stupid customs in which the bid'atis indulge.

To understand whether an act is ibaadat or not, one has to refer to the great authorities of the Khairul Quroon era (the first three ages of Islam). Whatever was ibaadat in that era is Islamic ibaadat. What was innovated 700 and 800 years after Rasulullah (sallallahu alayhi wasallam) is not ibaadat.

Proof for the validity of ibaadat is not Ibn Taimiyyah and Subki, etc. who came 7 centuries after Rasulullah (sallallahu alayhi wasallam). They should cite the Sahaabah and the Taabieen as proof. But, they jump from the age of the Sahaabah and seek evidence

for their innovations from the statements of Ulama who appeared 7 and 8 centuries after the perfection and completion of Islam. Their claims are absolutely baseless. They have no grounds on which to stand. They have nothing in the Qur'aan, Ahaadith and Fiqah to support their drivell haraam meelaad merrymaking functions.

Subki, Ibn Kathir and the other Ulama who appeared on the scene 7, 8 and 10 centuries after Rasulullah (sallallahu alayhi wasallam) are not the Proofs of the Shariah. As far as Ibn Taimiyyah is concerned, he was a deviate who subscribed to views of shirk and kufr. The Sahaabah, Taabi-een and Tab-e-Taabieen are the Proofs of Islam. In this regard, Rasulullah (sallallahu alayhi wasallam) said: "Honour my Sahaabah, for verily they are your noblest; then those after them (the Taabieen), then those after them (Tab-e-Taabieen). Thereafter will prevail falsehood."

Rasulullah (sallallahu alayhi wasallam) also said in this regard: "The best of ages is my

age, then the next age, then the next age. Then after them (the Sahaabah, Taabieen and Tab-e-Taabieen) will come such people who will (hasten) to testify without being asked to testify. They will be treacherous people who cannot be trusted. They will take vows without fulfilling them. Among them will prevail obesity..... Then will come people who will love obesity."

Those who love the fun and merrymaking, the feasting and singing of these deceptive 'religious' functions of bid'ah meelaad in which numerous evils are committed, are the people among whom prevail falsehood and obesity (ugly fatness). Their stomachs are bloated with all the haraam food they devour in the name of the Deen. Their hollow 'love' vociferously professed for Rasulullah (sallallahu alayhi wasallam) is a canard – a dastardly false slogan designed for their own deception and the deception of the stupid public who indulges in the singing, dancing and merry-making.

## BABY SHAMPOOS – CANCER-CAUSING

"More than half of the baby shampoo, lotion and other infant care products analyzed by a health advocacy group, The Campaign For Safe Cosmetics, were found to contain trace amounts of chemicals that are believed to cause cancer. Some of the biggest names on the market, such as Johnson & Johnson Baby Shampoo and Baby Magic lotion, tested positive for 1,4-dioxane or formaldehyde, or both.

The organization tested 48 baby bath products such as bubble bath and shampoo. Of those, 32 contained at least one of the chemicals, and 17 tested positive for both chemicals."

(Washington Post). Dr. Mercola comments: "Baby products like shampoo and lotion are often advertised as being "pure" and "gentle", and many parents assume they can trust these claims. But as it turns out so often in the realm of personal care products, there could be virtually anything in that bottle.

You wouldn't be able to tell there were cancer-causing chemicals in your baby's shampoo or lotion just from reading the label, though, as these chemicals are not listed. Rather, they are created during the manufacturing process and shrugged off as being in too minute of quantities to be concerned with.

Japan and Sweden have banned formaldehyde from personal care products, and the European Union has banned 1,4-dioxane. They've even recalled products that were found to contain it.

**AND YOU WOULD NOT BE ABLE TO TELL JUST FROM READING THE LABELS IF THE SANHA OR MJC 'HALAAL'-STAMPED MEAT PRODUCTS CONTAIN DONKEY MEAT, PORK OR OTHER TYPES OF CARRION!!!**

## ROBBING THE HEIRS

(Continued from page 1)

will one day leave this stolen estate to her family -8 sisters and 6 grandchildren. Please comment in the light of the Shariah.

**A.** According to the Hadith, one who usurps the right of inheritance of heirs or deprives them of the shares Allah Ta'ala

has ordained for them, will be encased in a coffin of steel and cast into the cauldron of Jahannum. In terms of the Law of Islam, this is the punishment for your father and brother, if Allah Ta'ala does not forgive them. Furthermore, in terms of the Shariah, they will have to suffer severe punishment in their graves and in the Akhirah for the gross injus-

## LEASING A TIME-SHARE UNIT

**Q.** I purchased a timeshare/holiday week from a lady (Aabidah) for an amount of R9,000. Thereafter, I sold the very same (holiday) week to another lady (Khaalidah) for R10,000. The arrangement between Khaalidah (buyer) and myself was that she (the buyer) deposits into my bank account the sum of R1,000 which she did in the month of January 2013 and that she would pay me the remaining R9,000 in instalments of R3,000 per month. The holiday week is from 23-30 March 2013.

At the end of February 2013, the buyer (Khaalidah) called me to say that unfortunately, her husband had shocked her by issuing a Talaq to her, hence she is unable to make the trip to Durban (in order to use the purchased holiday week) since she had obviously gone into Iddat.

Meanwhile, she (the buyer) had already paid a sum of R3,000 (as the first instalment) into my banking account which meant that an amount of R4,000 had already been paid by the buyer to me.

I contacted the Aabidah from whom I had purchased the holiday week and with whom I had made prior arrangements to pay the initial total purchase amount of R9,000. So far, I have paid Aabidah R3,000 and there is an outstanding amount of R6,000 due to the seller by me.

The lady buyer (namely Khaalidah) cannot make use of the holiday week due to her Iddat period whilst the seller (namely Aabidah) says that while she will try to assist by looking for someone to purchase the holiday week in question, she however did indicate to me that any losses will have to be borne by either the buyer (Khaalidah) or myself. What is the Shari'at's ruling in this matter.

**A.** Time-share/holiday week is an act of Ijaarah (leasing). The R9,000 you have agreed to pay is the rental for staying in the flat for a specific time period.

It is not permissible to make a profit on a right. If a tenant sublets the premises, he may not make a profit. He has to rent it for the same rental he pays. The property does not

belong to him, hence he may not make a profit.

You have hired the time-share flat for R9,000. You are liable for the rental (i.e. the R9,000) only the day you take possession of the flat. If you have already taken the keys, then you have possession. But in this type of deal, obviously you have not been given the keys. You will be allowed into the premises only on 23 March, hence you do not have physical possession of the premises. As such you are not yet liable for paying the R9,000 rental. It will become due only on 23 March.

The deal you have with Khaalidah is not valid. You have to refund Khaalidah whatever she has paid you, and inform Aabidah that you will not be hiring the premises. She should look for another tenant.

**Summary:**

- A profit may not be made on a time-share entity.

- You have to refund Khaalidah whatever she has paid you.

You do not owe Aabidah anything since you have not taken occupation.

brother's wife is determined to rob you all of your shares of inheritance. If the assets are  
(Concluded on page 12)

tice and usurpation which they have perpetrated. They are fully aware of what is transpiring here. Earthly death is not

annihilation. It is merely a transference from one abode to another.

It is quite obvious that your



# UNIVERSITIES - "HOTBEDS OF ZINA"

(By a University Professor of many decades. Extracts from his article)

## "The Issue of Females Attending University"

I am not an *aalim* nor am I a religious scholar and so I will steer decidedly clear of attempting to issue a fatwa on the permissibility of allowing females to attend a campus. I encourage you to engage your local *ulema* on the issue and follow their guidelines with utmost conviction for they are the protectors of our *izzat* and respect. I am simply going to contextualise the situations facing females on campus in an effort to make your decision, as a female or parent of a daughter, a little more informed.

I have chosen to deal with this issue early on in this text as I believe that I need to highlight the importance of women in our society and how we have completely lost sight of their value. Unlike the west who claim to market the highest level of women's rights, we as Muslims truly cherish and honour our women. We do this because we believe that they are the nucleus of society and that no community can be productive unless their women are properly treated. This is because the female fulfils the all important role of the mother that nurtures and brings up a child.

It is sad that we are plunging our beloved sisters into such treacherous environments without even batting an eyelid. Perhaps it is because we are unaware of the extremely daunting challenges facing women at campuses. I will attempt to discuss the general challenges facing all Muslims at universities later on but will mention a few here in context. Universities have become the hotbed of *zina* of late. In my view, the only place where *zina* is more openly committed is in nightclubs, escort agen-

cies and establishments of the like. Men and women intermingle freely at universities and, unlike the workplace, are not bound by unwritten boundaries and respect for the colleague. In fact there is an underlying encouragement for them to freely interact with each other often with the open hope of pursuing some kind of a relationship. We as Muslims should not become a part of such *fitnahs* nor should we be the cause of them.

I would like to bring to your attention an incident that occurred at one of the campuses not so long ago. An extremely intelligent, young Muslim female who had outstanding schooling results got married and went to study at a university. She was enrolled to study an extremely complex degree while her husband was studying at another campus. Despite being happily married she ended up falling in love with another Muslim boy at university. After a long, painful and difficult affair, Allah (SWT) blessed them both with *hidayat* and they decided to break off the relationship. Nevertheless imagine how hurt the husband would feel if he knew that his wife had engaged in an intimate relationship with another man during their marriage?

The second issue is our weakness as Muslims to follow *shariah* to its fullest. If we were to assume that it were permissible from a *shariah* point of view for females to attend a campus, we must realise that the laws of *hijaab* and *purdah* which we are so hesitant to adopt still remain a necessity. With so many *ghair mahrams* ogling after our females, how can we allow ourselves to go to such environments in a manner that attracts more attention. It boils down to the fact that we are often too weak in our present mindset to withstand such challenges. A newly rehabilitated alcoholic

does not go freely into a bar. He has recognised his weakness and does not profess to be stronger than he is. We too must recognise our inability to follow the *shariah* and if so, stay away from such hotbeds of *fitnah*.

One of the things that often happens to our sisters on campus is that their outlook on life begins to change. Instead of focusing on ultimately bringing up pious children and fulfilling the role of the mother and wife in a household, they sometimes tend to become attracted to a corporate lifestyle. Given their intelligence and abilities, they will naturally flourish in their careers, sometimes more than men. However, they are then unable to adequately deal with the home affairs and the children and the family will ultimately become neglected. It is impossible for anyone to say that a woman who leaves the home at 7am and returns at 6pm can provide the necessary love and care for her family.

## Immorality and Immodesty

Islam is a very pure and perfect way of life. Every aspect of Islam is characterised by *hayaa* and modesty. Even the manner of relieving one's self is covered by a sense of modesty. This is very different to the secular understanding of modesty. In fact, the campus environment traditionally boasts little or no modesty whatsoever.

One of the main avenues through which immorality is manifested is the student's dress code. People are encouraged to dress in a certain manner in order to follow the trends of fashion. Most of these trends are western, un-Islamic trends that completely violate the laws of *shariah*. Those who choose not to abide by these "fashion code" are frowned upon and seen as extremists.

The idea of following a trend

is contrary to the Muslim's motivation behind dressing. A Muslim should firstly be dressing in a manner that is completely within the bounds of the *shariah*. Thereafter the aim should be to try to follow the *sunnah* and to maintain the Muslim identity. It is sad that one is unable to distinguish the Muslim from the non Muslim while walking on campus as both have the same kind of appearance. Many times I have been unsure as to whether to make *salaam* to a person or greet them with a "good morning" as I could not identify whether they were Muslim. Apart from the modesty of dress, the campus environment encourages a manner of behaviour that is completely devoid of any sense of modesty. Students tend to behave very flirtatiously with all members of the opposite sex, irrespective of whether it is done with romantic intentions or not. As Muslims we need to be extremely conscious of the manner in which we interact with each other, especially members of the opposite sex. Not only should we have no unnecessary contact with members of the opposite sex but the contact that we are forced to engage in must be very restrained and restricted.

I would like to draw the attention of the parents at this point. You may send your children dressed appropriately and expect them to behave with decorum but you will often find that while their outer garb is Islamic, their interactions with the opposite sex are completely out of sync. I would also like to draw the attention of my young brothers and sisters on campus. It may seem fun and enjoyable to "innocently" flirt with your colleague, but bear in mind that the boundaries of *shariah* do not only extend to your beard or scarf but imbibe your complete character as well. You of all people should

be protecting the *hayaa* of your fellow Muslims and by you becoming the counterparty to the flirting, you are injuring their *hayaa* as well.

I was personally witness to an incident where a girl from an extremely conservative and pious home was sent to a distant university to pursue an education. While there she fell in love with someone and began pursuing a relationship with him. This girl who all her life was modestly dressed, prayed her *salaah* five times a day and sometimes even woke up for *tahajjud* ended up in a situation where she used to sleep over in the same bed as her boyfriend every night. It is not that she was inherently evil or disrespectful of Islam but she was simply unable to manage the freedoms afforded to her at the university.

The thread of immorality breeds a culture of complete shamelessness. It is not uncommon for Muslim students today to be found in the most raucous of night clubs, freely consuming alcohol and drugs. In fact the situation is so dire that it is my estimation that at least 1 in 3 Muslim students are on or have experimented with drugs. I was recently invited for supper by some Muslim brothers who studied with me on campus. I was bewildered to find that they were consuming alcohol freely, as though it were a soft drink, in my presence despite the fact that I had on Islamic garb.

Alcoholism amongst the youth is going to prove to be an extremely dangerous weapon. It may give one an adrenalin rush to indulge in such activities while one is young, but the effects are far reaching. Alcohol is a lifestyle substance that is extremely difficult to give up. I have many friends who have made *tawba* and changed their lives but continue to have severe urges to indulge in drinking. Every time they are exposed to alcohol in the slightest way, they find it extremely difficult to resist the temptation.

## BEWARE OF SHRIMP-POISONING

*Shrimps and all sea animals besides fish are haraam according to the Hanafi Math-hab. Read the following interesting report:*

A woman suddenly died unexpectedly with signs of bleeding from her ears, nose, mouth & eyes. After a preliminary autopsy it was diagnosed that death was due to arsenic poisoning. Where did the arsenic come from?

The police launched an in-depth and extensive investigation. A medical school professor was invited to come to solve the case. The professor carefully looked at the con-

tents. In less than half an hour, the mystery was solved.

The professor said: 'The deceased did not commit suicide and neither was she murdered, she died of accidental death due to ignorancel' Everyone was puzzled, why accidental death? The professor said: 'The arsenic was produced in the stomach of the deceased.' The deceased used to take 'Vitamin C' everyday, which in itself is not a problem. The problem was that she ate a large portion of shrimp/prawn during dinner. Eating shrimp/prawn is not the problem that's why nothing happened to her family even though they had

the same shrimp/prawn. However at the same time the deceased also took 'vitamin C', that is where the problem was. Researchers at the University of Chicago in the United States, found through experiments, food such as soft-shell contain much higher concentration of five potassium arsenic compounds.

Such fresh food by itself has no toxic effects on the human body. However, in taking 'vitamin C', chemical reaction occurs and the original non-toxic elements change to toxic elements.

Arsenic poisoning has magma role and can cause paralysis to the small blood vessels. Therefore, a person who dies of arsenic poisoning will show

signs of bleeding from the ears, nose, mouth & eyes. Thus as a precautionary measure,

DO NOT eat shrimp/prawn when taking 'vitamin C'. After reading this; please do not be stingy. Re-share to your friends.

with Best regards  
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<http://en.wikipedia.org/wiki/Shrimp>

## SWEETNESS OF IMAAN

HADHRAT Anas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that a person in whom there are three conditions tastes the sweetness of Imaan:

His love for Allah and Rasulullah (sallallahu alayhi wasallam) exceeds his love for all other things.

His friendship with any person is only for the Pleasure of Allah Ta'ala (i.e. not for any worldly or nafsani motive). He abhors plunging into kufr just as one abhors (and fears) plunging into a fire."



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

joor of the miscreant imaam. It is Waajib for the trustees to dismiss the faasiq.

**Q. Is it permissible for a widow to attend a court hearing during her Iddat? The man who had killed her husband is being tried in court. The widow attends the hearing.**

**A.** It is haraam for the widow to attend the court hearing during her iddat if she has not been subpoenaed to attend. If she attended merely to hear the proceedings, then she was sitting in court under the La'nat (Curse) of Allah Ta'ala. In fact, it is not at all permissible for women to attend courts merely to listen to proceedings even if they are not in Iddat.

**Q. A shaikh has organized group thikr for his female mureeds. The women gather at a venue and make thikr in congregation. This is something foreign to the Muslim community. Is there a basis in Islam for this type of female thikr?**

**A.** Firstly, it is haraam for this person who masquerades as a sheikh to have female mureeds. He is a danger to their hayaa and akhlaaq. The ladies who gather for group thikr and their sheikh are juhala (morons) and fussaaq, far astray from Siratul Mustaqeem. The sheikh who encourages women to emerge from their homes to attend group thikr gatherings is

lost. He has deviated from the Deen. He is under the spell of shaitaan. Shaitaan is an expert in the science of deception. This devilish science is called *Talbeesul Iblees*. Shaitaan has adorned the deception of females group thikr for this moron who poses as a sheikh. May Allah Ta'ala save the Ummah from such dacoits who ruin the haya and Imaan of women.

**Q. Is it permissible for Muslim males to urinate in the public such as the urinals in public places?**

**A.** Urinating in public is shameless and sinful. It also used to be a crime in terms of the law of the land. We do not know what the legal position is at present. It is a western practice of bestiality. The West has acquired this practice from donkeys and pigs. They are absolutely bereft of the slightest vestige of shame when they stand in groups to urinate like asses. How can such a lewd and bestial practice ever be permissible in Islam? The donkey urinating, happily engages in conversation with the donkey standing alongside him. Both urinate and enjoy their talk. There is no *insaaniyat* in people who stand and urinate in public like donkeys and dogs.

However, of recent, the Saudis who have become intoxicated with American bestiality have also started to urinate in public. They have therefore installed the shameless

'standing' urinals in Mina and Arafat for males in ihraam to urinate, standing with their satr exposed in full view of men and women. The MJC sheikhs of Cape Town are also notorious for this practice – standing and urinating like donkeys, then simply buttoning up without effecting the demands of Shar'i Istinja.

You will still see worse acts of 'wonder' in the sphere of western immorality than urinating in public. We are moving towards Qiyaamah. The predicted stage of fornicating like dogs in full public view on the streets will still be observed. Today they are urinating like donkeys in public. Tomorrow they will fornicate like pigs and dogs in public. May Allah Ta'ala save us from such calamities.

**Q. I am a follower of the Maaliki Math-hab. What is the compulsory beard length according to the Maaliki Math-hab?**

**A.** According to the Maaliki Math-hab, the mandatory length of the beard is one fist length. The beard has to be a full beard.

**Q. I am in a Mudhaarabah partnership. I have invested a sum of money. Whilst the partnership is in progress, I am receiving a monthly payment which is deductible from my share of future profit. I have been told that the monthly pay-**

**ment is not permissible. Should I not be paid in this way?**

**A.** It is incorrect for the investor to receive the monthly payment. In accepting the payments he is actually withdrawing his capital investment which is supposed to remain in the business. Even the monthly payment has to be compulsorily invested by the trader to increase profit.

**Q. Is the special Jumuah Mubaarak greeting on Fridays Sunnah?**

**A.** The practice of special Jumuah greeting is bid'ah. It is not permissible.

**Q. Is it permissible to drink herbal medicine which contains ethanol?**

**A.** If no other halaal medicine is available, then it will be permissible.

**Q. Why is it permissible to pay taxes with interest money?**

**A.** Because taxation is haraam in Islam. Even the Khalifah of the Islamic empire may not impose taxes on the people besides such taxes which have already been ordained by Allah Ta'ala such as Jizyah on the non-Muslim citizens, and Zakaat, etc.

**Q. What does Islam say about dinosaurs? Were there such beasts?**

**A.** The existence or non-existence of dinosaurs does not form part of Islamic belief. Such animals may have existed or may not have existed. Allah knows best.

## A NATURAL LAXATIVE

The Mashaaikh say: "The stomach is the abode of disease, and love is the root of medicine." Qillat-e-Ta'am (Reduction in food-intake) is one of the four principles of Tasawwuf. Rasulullah (sallallahu alayhi wasallam) said that while a kaafir eats with seven intestines, the Mu'min eats with one intestine.

Hadrath Abdullah Bin Suhail (rahmatullah alayh) said: "When Allah Ta'ala created the world, He created in satiation (i.e. a filled stomach) sin and ignorance, and in hunger knowledge and wisdom."

The vast majority of sicknesses from which people suffer is due to the type of food they eat and the way in which they eat. The preponderance of carrion, chemically laced food, and over-eating are the primary culprits of diseases. The first casualty is the stomach which complains of indigestion and constipation. Eat correctly. Don't eat carrion and mushtabah food, and eat less.

For constipation eat about 7 prunes (fresh or dried) on an empty stomach. After about an hour or so drink some milk. Adopt this simple remedy frequently. Insha'Allah, it will assist to clear up the corruption in the stomach.

## HARAAM NAMIBIAN CARRION

**Q. I was shocked to see lamb carcasses stamped halaal with a Namibia stamp. SANHA endorses Namibian meat sold all over South Africa. How can we trust this? Only a handful of Muslims live there in scattered parts of the country. Please inform the Ummah.**

**A.** Nothing should shock you. Even if you find pork halaal-stamped by these carrion-halaalizing organizations such as SANHA, MJC and NIHT, etc., there is no need for shock. Even 'halaal' pork is fast becoming a global norm – halaalized by the money-hungry mercenary carrion-halaalizing entities proliferating the world in many countries.

Although SANHA claims to approve only Namibian beef, the consumer will understand from the approval of Namibian carrion beef that even the carrion lamb is 'halaal'. The beef too in reality is haraam carrion. Never trust the word of SANHA and the other haraam meat halaalizers.

**ALL NAMIBIAN MEAT IS HARAAM – LAMB AND BEEF.**

## ROBBING THE HEIRS

(Continued from page 10)

registered in her name or if bequeathed to her in your brother's haraam, shaitaani will, then there is no relief for you in terms of the kuffaar law. However, injustice never goes by unrecompensed. The evil being committed by your sister-in-law will still hem her in and destroy her. Remember, that there is never an escape for injustice and oppression. Her one leg is already dangling in the Qabr. She will not have to wait long to be consumed

by the torments of the Qabr.

Don't let the millions unduly worry you. Whatever Allah Ta'ala has ordained for you is best. The Qur'aan Majeed says: "Perhaps you dislike something whilst it is good for you." You have not lost anything. Allah Ta'ala is piling up the treasures for you in Jannat. This dunya is *jeefah* (carrion), said Rasulullah (sallallahu alayhi wasallam). What has slipped past you is not destined for you by Allah Ta'ala. Be contented with the halaal

contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is:

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**FOREIGN**

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**Jumaadal Ula 1434**  
**March 2013**

**ZAKAAT NISAAB R5,600**  
**MEHR-E-FATIMI R16,000**

rizq Allah Ta'ala has bestowed to you. Your sister-in-law should meditate on her future encasement in a steel coffin which awaits her. She shall be welded therein by the Angels of Athaab, and cast into the bowels of Hell-Fire. On this she should meditate.